

APPENDIX D - Chapter 83

Introduction to Spirit of Prophecy, Vol. III  
Chapter XV

The Spirit of Prophecy account of the walk to Emmaus is nearly the same length in number of sentences as the narrative of that event given in The Desire of Ages, published 20 years later. A good half of those sentences contributed to the DA account. The reader will also note that the same two sources, Hanna and March, furnish parallels for both.

<sup>1</sup>ON this same day Jesus met several of his disciples, and greeted them with "All hail," upon which they approached him and held him by the feet and worshiped him. <sup>2</sup>He permitted this homage, for he had then ascended to his Father, and had received his approval, and the worship of the holy angels. <sup>3</sup>Late in the afternoon of the same day, two of the disciples were on their way to Emmaus, eight miles from Jerusalem. <sup>4</sup>They had come to the city to keep the passover, and the news of the morning in regard to the removal of the body of Jesus from the sepulcher had greatly perplexed them. <sup>5</sup>This perplexity had been increased by the reports of the women concerning the heavenly messengers, and the appearance of Jesus himself. <sup>6</sup>They were now returning to their home to meditate and pray, in hope of gaining some light in reference to these matters which so confused their understanding.

<sup>7</sup>These two disciples had not held a prominent position beside Jesus in his ministry, but they were earnest believers in him. <sup>8</sup>Soon after they began their journey, they observed a stranger coming up behind them, who presently joined their company; but they were so busy with perplexing thoughts, which they were communicating to each other, that they scarcely noticed they were not alone. <sup>9</sup>Those strong men were so burdened with grief that they wept

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as they traveled on. <sup>10</sup>Christ's pitying heart of love saw here a sorrow which he could relieve. <sup>11</sup>The disciples were reasoning with each other concerning the events of the past few days, and marveling how the fact of Jesus yielding himself up to a shameful death could be reconciled with his claims as the Son of God.

<sup>12</sup>One maintained that he could be no pretender, but had been himself deceived in regard to his mission and his future glory. <sup>13</sup>They both feared that what his enemies had flung in his teeth was too true--"He saved others; himself he cannot save." <sup>14</sup>Yet they wondered how he could be so mistaken in himself, when he had given them such repeated evidence that he could read the hearts of others. <sup>15</sup>And the strange reports of the women threw them into still greater uncertainty.

<sup>16</sup>Long might these disciples have perplexed themselves over the mysteries of the past few days, if they had not received enlightenment from Jesus. <sup>17</sup>He, disguised as a stranger, entered into conversation with them. <sup>18</sup>"But their eyes were holden that they should not know him. <sup>19</sup>And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? <sup>20</sup>And the one of them whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>21</sup>And he said unto them, What things? <sup>22</sup>And they said unto him, Concerning Jesus of Nazareth, which was a prophet

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mighty in deed and word before God and all the people."

<sup>23</sup>They then recounted to him the facts of the trial and crucifixion of their Master, together with the testimony of the women in regard to the removal of his body, the vision of angels which they had seen, the news of the resurrection, and the report of those disciples who had gone to the sepulcher. <sup>24</sup>"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? <sup>25</sup>And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

<sup>26</sup>The disciples were silent from amazement and delight. <sup>27</sup>They did not venture to ask the stranger who he was. <sup>28</sup>They listened to him intently, charmed by his intelligence, and drawn toward him by his gracious words and manner, as he opened the Scriptures to their understanding, showing them from prophecy how Christ must suffer, and after suffering enter into his glory.

<sup>29</sup>Jesus began with the first book written by Moses, and traced down through all the prophets the inspired proof in regard to his life, his mission, his suffering, death, and resurrection. <sup>30</sup>He did not deem it necessary to work a miracle to evidence that he was the risen Redeemer of the world; but he went back to the prophecies, and gave a full and clear explanation of them to settle the question of his identity, and the fact that all which had occurred to him

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was foretold by the inspired writers. <sup>31</sup>Jesus ever carried the minds of his hearers back to the precious mine of truth found in the Old-Testament Scriptures. <sup>32</sup>The esteem in which he held those sacred records is exemplified in the parable of the rich man and Lazarus, where he says, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." <sup>33</sup>The apostles also all testify to the importance of the Old-Testament Scriptures. <sup>34</sup>Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." <sup>35</sup>Luke thus speaks of the prophets who predicted the coming of Christ: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began."

<sup>36</sup>It is the voice of Christ that speaks through the prophets and patriarchs, from the days of Adam even down to the closing scenes of time. <sup>37</sup>This truth was not discerned by the Jews who rejected Jesus, and it is not discerned by many professing Christians to-day. <sup>38</sup>A beautiful harmony runs through the Old and New Testaments; passages which may seem dark at a first reading, present clear interpretations when diligently studied, and compared with other scripture referring to the same subject. <sup>39</sup>A careful search of the prophecies would have so enlightened the understanding of the Jews that they would have recognized Jesus as the

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predicted Messiah. <sup>40</sup>But they had interpreted those predictions to meet their own perverted ideas and ambitious aspirations.

<sup>41</sup>The disciples had been confused by the interpretations and traditions of the priests, and hence their darkness and unbelief in regard to the trial, death, and resurrection of their Master. <sup>42</sup>These misinterpreted prophecies were now made plain to the understanding of the two disciples, by Him who, through his Holy Spirit, inspired men to write them. <sup>43</sup>Jesus showed his disciples that every specification of prophecy regarding Messiah had found an exact fulfillment in the life and death of their Master. <sup>44</sup>He addressed them as a stranger, and as one who was astonished that they had not interpreted the Scriptures correctly, which would have relieved them from all their difficulties.

<sup>45</sup>Although Jesus had previously taught them in regard to the prophecies, yet they had been unable to entirely relinquish the idea of the temporal kingdom of Christ at his first coming. <sup>46</sup>Their preconceived views led them to look upon his crucifixion as the final destruction of all their hopes. <sup>47</sup>But when, in the midst of their discouragement, they were shown that the very things which had caused them to despair formed the climax of proof that their belief had been correct, their faith returned with increased strength. <sup>48</sup>They now comprehended many things which their Master had said before his trial, and which they could not at that time

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understand. <sup>49</sup>Everything was clear and plain to their minds. <sup>50</sup>In the life and death of Jesus they saw the fulfillment of prophecy, and their hearts burned with love for their Saviour.

<sup>51</sup>Many professed Christians throw aside the Old Testament, and shut themselves up to the New. <sup>52</sup>The cry now is, "Away with the law and the prophets, and give us the gospel of Christ." <sup>53</sup>If the life of Christ and the teachings of the New-Testament Scriptures were all that was necessary to establish belief, why did not Jesus upon this occasion merely refer to the doctrines he had taught, the wisdom and purity of his character, and the miracles he had performed, as sufficient evidence of his Messiahship?

<sup>54</sup>The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. <sup>55</sup>Christ is revealed in the Old Testament as clearly as in the New. <sup>56</sup>The one testifies of a Saviour to come, while the other testifies of a Saviour that has come in the manner predicted by the prophets. <sup>57</sup>In order to appreciate the plan of redemption, the Scripture of the Old Testament must be thoroughly understood. <sup>58</sup>It is the glorified light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. <sup>59</sup>The miracles of Jesus are a proof of his divinity; but the strongest proofs that he is the world's Redeemer are found in the prophecies of the Old

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Testament compared with the history of the New. <sup>60</sup>Jesus said to the Jews "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." <sup>61</sup>At that time there was no other scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain.

<sup>62</sup>As the disciples walked on with Jesus, listening intently to his gracious words, nothing in his bearing suggested to them that they were listening to other than a casual pilgrim, returning from the feast, but one who thoroughly understood the prophecies. <sup>63</sup>He walked as carefully as they over the rough stones, halting with them for a little rest after climbing some unusually steep place. <sup>64</sup>Thus the two disciples made their way along the mountainous road in company with the divine Saviour, who could say, "All power is given unto me in Heaven and on earth."

<sup>65</sup>This mighty conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. <sup>66</sup>Thus he ever identifies himself with his suffering and perplexed people. <sup>67</sup>In our hardest and most trying paths, lo, Jesus is with us to smooth the way. <sup>68</sup>He is the same Son of man, with the same sympathies and love which he had before he passed through the tomb and ascended to his Father.

<sup>69</sup>At length, as the sun was going down, the disciples



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with their companion arrived at their home. <sup>70</sup>The way had never before seemed so short to them, nor had time ever passed so quickly. <sup>71</sup>The stranger made no sign of halting; but the disciples could not endure the thought of parting so soon from one who had inspired their hearts with new hope and joy, and they urged him to remain with them over night. <sup>72</sup>Jesus did not at once yield to their invitation, but seemed disposed to pursue his journey. <sup>73</sup>Thereupon the disciples, in their affection for the stranger, importuned him earnestly to tarry with them, urging as a reason that "the day was far spent." <sup>74</sup>Jesus yielded to their entreaties and entered their humble abode.

<sup>75</sup>The Saviour never forces his presence upon us. <sup>76</sup>He seeks the company of those whom he knows need his care, and gives them an opportunity to urge his continuance with them. <sup>77</sup>If they, with longing desire, entreat him to abide with them he will enter the humblest homes, and brighten the lowliest hearts. <sup>78</sup>While waiting for the evening meal, Jesus continued to open the Scriptures to his hosts, bringing forward the evidence of his divinity, and unfolding to them the plan of salvation. <sup>79</sup>The simple fare was soon ready, and the three took their position at the table, Jesus taking his place at the head as was his custom.

<sup>80</sup>The duty of asking a blessing upon the food usually devolved upon the head of the family; but Jesus placed his hands upon the bread and blessed it. <sup>81</sup>At the first word of his petition the disciples looked up in amazement. <sup>82</sup>Surely

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none other than their Lord had ever done in this manner. <sup>83</sup>His voice strikes upon their ear as the voice of their Master, and, behold, there are the wounds in his hand! <sup>84</sup>It is indeed the well-known form of the beloved Master! <sup>85</sup>For a moment they are spell-bound; then they arise to fall at his feet and worship him; but he suddenly disappears from their midst.

<sup>86</sup>Now they know that they have been walking and talking with the risen Redeemer. <sup>87</sup>Their eyes had been clouded so that they had not before discerned him, although the truths he uttered had sunk deep in their discouraged hearts. <sup>88</sup>He who had endured the conflict of the garden, the shame of the cross, and who had gained the victory over death and the tomb--He, before whom angels had fallen prostrate, worshiping with thanksgiving and praise, had sought the two lonely and desponding disciples, and been in their presence for hours, teaching and comforting them, yet they had not known him.

<sup>89</sup>Jesus did not first reveal himself in his true character to them, and then open the Scriptures to their minds; for he knew that they would be so overjoyed to see him again, risen from the dead, that their souls would be satisfied. <sup>90</sup>They would not hunger for the sacred truths which he wished to indelibly impress upon their minds, that they might impart them to others, who should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing

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disciples as they journeyed to Emmaus.

<sup>91</sup>He maintained his disguise till he had interpreted the Scriptures, and had led them to an intelligent faith in his life, his character, his mission to earth, and his death and resurrection. <sup>92</sup>He wished the truth to take firm root in their minds, not because it was supported by his personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of his life and death, presented unquestionable evidence of that truth. <sup>93</sup>When the object of his labors with the two disciples was gained, he revealed himself to them that their joy might be full, and then vanished from their sight.

<sup>94</sup>When these disciples left Jerusalem, to return to their homes, they intended to take up their old employment again, and conceal their blighted hopes as best they could. <sup>95</sup>But now their joy exceeded their former despair. <sup>96</sup>"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

<sup>97</sup>They forgot their hunger and fatigue, and left the prepared repast, for they could not tarry in their homes and hold their newly found knowledge from the other disciples. <sup>98</sup>They longed to impart their own joy to their companions, that they might rejoice together in a living Saviour risen from the dead. <sup>99</sup>Late as it was, they set about retracing their way to Jerusalem; but how different were their feelings now from those which depressed them when they set

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out upon their way to Emmaus. <sup>100</sup>Jesus was by their side, but they knew it not. <sup>101</sup>He heard with gladness their expressions of joy and gratitude as they talked with each other by the way.

<sup>102</sup>They were too happy to notice the difficulties of the rough, uncertain road. <sup>103</sup>There was no moon to light them, but their hearts were light with the joy of a new revelation. <sup>104</sup>They picked their way over the rough stones, and the dangerous ledges, sometimes stumbling and falling in their haste. <sup>105</sup>But not at all disconcerted by this, they pressed resolutely on. <sup>106</sup>Occasionally they lost their path in the darkness, and were obliged to retrace their steps until they found the track, when they renewed their journey with fresh speed. <sup>107</sup>They longed to deliver their precious message to their friends. <sup>108</sup>Never before had human lips such tidings to proclaim; for the fact of Christ's resurrection was to be the great truth around which all the faith and hope of the church would center.

APPENDIX D - Chapter 83

Introduction to Signs of the Times January  
1888

A next periodical article which deserves attention for its contributions to DA chapter 83 (as well as to chapter 84) is the one dated January 20, 1888, and entitled, "Know the Reason of Your Hope." The first 72 sentences, less three, apply to DA chapter 83. Because the three sentences of paragraph one of the Signs article do not correspond, we inadvertently left them out of the sentence-numbering process. This should be kept in mind when any comparisons are made.

# The Signs of the Times.

VOLUME 14.

OAKLAND, CALIFORNIA, SIXTH-DAY, JANUARY 20, 1888.

## KNOW THE REASON OF YOUR HOPE.

BY MRS. E. G. WHITE.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

<sup>1</sup>This exhortation is addressed to the children of God. <sup>2</sup>The Scriptures are they which testify of our hope, and it is necessary for us to search them diligently, that we may be ready to give an intelligent and well-grounded reason for our faith. <sup>3</sup>This is the duty enjoined upon us by Him who gave his life to redeem man.

<sup>4</sup>After the crucifixion of Christ two disciples were journeying toward Emmaus. <sup>5</sup>Their hearts were burdened with grief and doubt.

<sup>6</sup>Their way lay over a bleak, barren plain, broken by rugged ridges and dangerous steeps.

<sup>7</sup>The ground was cracked and parched, and loose stones strewed the path.

<sup>8</sup>As they ascended the ridge a stranger joined them; but they were so engrossed in reviewing the mournful events of the passover week that they did not notice his presence. <sup>9</sup>The stranger gently accosted them; but their eyes were holden, and they did not recognize their divine Master. <sup>10</sup>And he asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

<sup>11</sup>And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>12</sup>And he said unto them, What things? <sup>13</sup>And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. <sup>14</sup>But we trusted that it had been he which should have redeemed Israel. <sup>15</sup>And beside all this, to-day is the third day since these things were done.

<sup>16</sup>Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. . . . <sup>17</sup>Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. <sup>18</sup>Ought not Christ to have suffered these things, and to enter into his glory? <sup>19</sup>And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

<sup>20</sup>Had not the disciples heard this very exposition of these scriptures from their Master's lips while he was with them? <sup>21</sup>But how little had they comprehended them! <sup>22</sup>How forcible is their meaning now! <sup>23</sup>How startling their fulfillment! <sup>24</sup>The truths they had but dimly discerned now stand revealed in a blaze of light. <sup>25</sup>The very things he had told them have been accomplished. <sup>26</sup>Faith begins to revive. <sup>27</sup>Their hearts beat with a strong and renewed hope as they listen eagerly to the plain, simple words of their unknown fellow-traveler. <sup>28</sup>They are surprised to find their burdened hearts becoming light; and as they think of Jesus, of all he was to them, of

all he suffered, their tears flow freely. <sup>29</sup>Their confidence had not been misplaced. <sup>30</sup>He was all and even more than they had believed.

<sup>31</sup>If these men had had no reason of their hope within them, their hearts would not have responded to the world's Redeemer as he strove to fasten their trembling faith upon the testimony of the prophets concerning himself. <sup>32</sup>As it was, the evidences of the truth needed only to be revived in their minds. <sup>33</sup>The very clouds that darkened their faith grew luminous with assurance as they saw the harmony of prophecy and its fulfillment. <sup>34</sup>As the mists began to lift, the betrayal, trial, and crucifixion stood like great way-marks promising the fulfillment of the word

of God, witnessing to his providences, and telling the story of the unutterable love and truth of their Saviour. <sup>35</sup>Again their feet stood firm on the sure foundation.

<sup>36</sup>There will be chapters of a similar character in the experience of every follower of Christ. <sup>37</sup>Faith will be tested, and for a time its brightness will be dimmed; but those who sincerely love God will not be left to be overwhelmed. <sup>38</sup>Jesus comes to their side. <sup>39</sup>He speaks to them. <sup>40</sup>He encourages them. <sup>41</sup>It may be through some humble agent; but he surely ministers unto them.

<sup>42</sup>The divine Son of God, the resurrected Saviour, who walked with the sorrowing disciples up and down the steeps that intercepted the journey to Emmaus, is our compassionate Saviour. <sup>43</sup>He knows whose hearts are burdened with sorrows and disappointed hopes. <sup>44</sup>He is at our right hand to interest himself in all our sorrows and to soothe our griefs. <sup>45</sup>He presses close to the believing mourner who yearns for his presence; but he never forces his company upon any.

<sup>46</sup>These two disciples saw in Jesus not only a stranger but one who had been acquainted with their beloved Master, and as such he was endeared to them. <sup>47</sup>The sun sinks behind the hills and they near their destination.

<sup>48</sup>They cannot endure the thought of separation. <sup>49</sup>As the stranger seems about to leave them they urge the request, "Abide with us, for it is toward evening, and the day is far spent."

<sup>50</sup>The three weary travelers had walked together. <sup>51</sup>The Son of God was one with them. <sup>52</sup>He had labored up the toilsome steeps; he

had moved with equal caution down the precipitous path, and there was nothing in his dress or his manner to lead the disciples to suspect that he was any other than one of the many pilgrims returning from the great feast.

<sup>53</sup>He enters the lowly home, and is seated before the humble board. <sup>54</sup>While the meal is preparing, words that stir and warm the heart flow from his lips. <sup>55</sup>He puts forth his hands to bless the bread. <sup>56</sup>The eyes of the disciples are riveted on them. <sup>57</sup>They see the print of the nails. <sup>58</sup>They recognize his voice. <sup>59</sup>The

words, the tone, the manner, are all familiar. <sup>60</sup>It is the Master himself. <sup>61</sup>He whom they had placed in Joseph's new tomb lives before them. <sup>62</sup>They had walked with their risen Saviour from Jerusalem to Emmaus. <sup>63</sup>Oh! why had they not known him? <sup>64</sup>Their unbelief had hidden Jesus from their view. <sup>65</sup>They rise in great haste and fall at his feet to express their joy; but he is gone.

<sup>66</sup>The disciples had thought themselves weary; but now their vigor is renewed. <sup>67</sup>Discouragement is gone. <sup>68</sup>They stop not for food, nor feel they the need of it, but hasten to retrace their steps over the rough path so lately trodden with Jesus. <sup>69</sup>They have a message of joy to carry to their mourning brethren. <sup>70</sup>They have seen and talked with Jesus. <sup>71</sup>He has risen from the dead. <sup>72</sup>Their hearts are all light, and joy, and peace.

<sup>73</sup>They urge their way through the darkened streets, and climb to the upper chamber. <sup>74</sup>All is silent within; but finally, to their continued knocking, they hear the slipping of the bolts. <sup>75</sup>The door is cautiously opened, and carefully barred after them. <sup>76</sup>Scarcely had they finished relating the marvelous story of the walk to Emmaus to the incredulous disciples, when they behold with amazement another in their midst. <sup>77</sup>It is Jesus. <sup>78</sup>The bars and bolts have not been withdrawn.

<sup>79</sup>They have heard no footstep, and they are terrified. <sup>80</sup>Their amazement deepens as they hear his voice, saying, "Peace be unto you," and continuing to reassure the terrified disciples: "Why are ye troubled? and why do thoughts arise in your hearts? <sup>81</sup>Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." <sup>82</sup>And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

<sup>83</sup>And they gave him a piece of a broiled fish, and of a honeycomb. <sup>84</sup>And he took it, and did eat before them. <sup>85</sup>And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. <sup>86</sup>Then opened he their understanding, that they might understand the Scriptures, and said unto them,

Jan. 20. 1888

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Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

<sup>87</sup>And ye are witnesses of these things."

<sup>88</sup>The duty of the disciple of Christ is revealed in these words. <sup>89</sup>To preach to all na-

tions repentance and remission of sins; to present Jesus as the sin-pardoning Redeemer.

<sup>90</sup>The hearts of sinners must be melted into contrition, before God will hear their prayer.

<sup>91</sup>When the soul is emptied of its defilement, Jesus will take possession, and pardon and peace that floweth like a river will be enjoyed.

<sup>92</sup>The followers of Christ will have trials and conflicts while on earth, but we have a sure refuge in every storm. <sup>93</sup>Jesus has told us, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

<sup>94</sup>The forces of Satan are marshaled against us.

<sup>95</sup>He is a diligent foe, but in following the warning of Christ we shall find safety. <sup>96</sup>"Watch and pray, lest ye enter into temptation."

<sup>97</sup>There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen for every effort and brace for duty.

<sup>98</sup>We have a great work to do to be witnesses to the fulfillment of God's word; and to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us," will require a thorough knowledge of the Scriptures. <sup>99</sup>We need in these times of peace to become familiar with the prophecies that foretell the events to take place in our time, that, like the disciples, our minds will need only to be refreshed to become encouraged, and that the very trial which seems to confuse us may become a tower of strength, and an evidence that God is fulfilling the sure word of prophecy.

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## APPENDIX D - Chapter 83

### Introduction to Manuscript 113 1897

Apparently the basic text behind DA chapter 83 is Manuscript 113, 1897. That is, with the exception of five introductory sentences of the DA text, about 16 sentences in another section, (and there are a few transitions) the text of the DA is derived from the former. This means that the first five sentences of DA chapter 83 are drawn directly from 3SP, page 206, sentences 3-6, and the DA sentences 33-47, page 796, also come from 3SP, but otherwise the rest of the sentences in Chapter 83 find their most direct source in MS 113,--thus illustrating some steps in the textual tradition. Only the first 111 sentences of Manuscript 113 apply to DA chapter 83; the rest of the sentences provide the essential text for the first part of DA chapter 84.

MS 113, 1897

## The Walk to Emmaus

<sup>1</sup>On the first day of the week after Christ's crucifixion, the disciples had everything to fill their hearts with rejoicing. <sup>2</sup>But this day was not to all a day of joy. <sup>3</sup>To some it was a day of uncertainty, confusion, and perplexity. <sup>4</sup>The apparent unbelief of the disciples in the testimony of the women gives evidence of how low their faith had sunk. <sup>5</sup>The women brought tidings that a vision of angels had appeared to them, and had positively affirmed that Christ had risen from the dead, and that they themselves had seen Jesus alive in the garden. <sup>6</sup>But still the disciples seemed unbelieving. <sup>7</sup>Their hopes had died with Christ. <sup>8</sup>And when the news of his resurrection was brought to them, it was so different from what they had anticipated, that they could not believe it. <sup>9</sup>It was too good to be true, they thought. <sup>10</sup>They had heard so much of the doctrines and the so-called scientific theories of the Sadducees that the impression made on their minds in regard to the resurrection was vague. <sup>11</sup>They scarcely knew what the resurrection of the dead could mean. <sup>12</sup>They were unable to take in the great subject.

<sup>13</sup>From eye witnesses some of the disciples had obtained quite a full account of the events of Friday. <sup>14</sup>Others beheld the scenes of the crucifixion with their own eyes. <sup>15</sup>In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their

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home in Emmaus, a village about eight miles from Jerusalem.  
<sup>16</sup>Sad, discouraged, and hopeless, they pursued their evening walk, talking over the scenes of the trial and the crucifixion. <sup>17</sup>Their voices were full of mournful weeping.  
<sup>18</sup>Never had they been so utterly discouraged. <sup>19</sup>Hopeless and faithless, they were walking in the shadow of the cross.  
<sup>20</sup>They were filled with gloomy forebodings for the future.

<sup>21</sup>They had not advanced far on their journey when they were joined by a stranger. <sup>22</sup>But they were so absorbed in their gloom and disappointment that they did not observe him closely. <sup>23</sup>They continued their conversation, expressing the thoughts of their hearts. <sup>24</sup>They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. <sup>25</sup>As they talked of the events that had taken place, Jesus longed to comfort them. <sup>26</sup>He had seen their grief, and understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered himself to be so humiliated and so cruelly treated be the Christ? <sup>27</sup>Their grief could not be restrained, and they wept. <sup>28</sup>Jesus knew that their hearts were bound up with him in love, and he longed to take them in his arms and wipe away their tears, and put joy and gladness in their hearts. <sup>29</sup>But he must first give them lessons that they would never forget.

<sup>30</sup>"He said unto them, What manner of communications are these that ye have with one another, as ye walk, and are sad? <sup>31</sup>And one of them, whose name was Cleophas [sic],

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answering said unto him, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass in these days [sic]?" <sup>32</sup>They told him of their disappointment in regard to their Master, "how the chief priests and our rulers delivered him to be condemned to death, and have crucified him." <sup>33</sup>With hearts sore with disappointment, and with quivering lips, they said, "We trusted that it had been he which should have redeemed Israel, and besides all this, to-day is the third day since these things were done."

<sup>34</sup>Why did not the disciples remember Christ's words, and realise [sic] that events were to be as they had been. <sup>35</sup>Why did not they realise [sic] that the last part of his disclosure would be just as verily fulfilled as the first part, that the third day he would rise again. <sup>36</sup>This was the part they should have remembered. <sup>37</sup>The priests and rulers did not forget this. <sup>38</sup>The day that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." <sup>39</sup>Why did not the disciples remember these words?

<sup>40</sup>Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken. <sup>41</sup>Ought not Christ to have suffered these things, and to enter into his glory?" <sup>42</sup>The disciples wondered what this stranger could know that he should penetrate to their very souls, and speak with such earnestness, tenderness, sympathy, and with such

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hopefulness. <sup>43</sup>For the first time since Christ's betrayal in the garden, they began to feel hopeful. <sup>44</sup>Often they looked earnestly at their companion, and thought that his words were just the words that Christ would have spoken. <sup>45</sup>They were filled with amazement, and their hearts began to throb with expectation, hope and joy.

<sup>46</sup>Beginning at Moses, the very Alpha of history concerning himself, Christ expounded unto them in all the Scriptures the things concerning himself." <sup>47</sup>There are many who discount Old Testament history. <sup>48</sup>They advocate the idea that the New Testament takes the place of the Old, and that therefore the Old Testament is no longer of any use. <sup>49</sup>But Christ's first work with his disciples was to begin at the Alpha of the Old Testament to prove that he was to come to this world, and pass through the experiences that had taken place in his incarnation. <sup>50</sup>The rejection of the Son of God was plainly seen by the prophets.

<sup>51</sup>Christ gave his disciples a correct idea of what he was to be in humanity. <sup>52</sup>The idea of a Messiah that was to take his throne and kingly power in accordance with the ideas of men, had been misleading, and would interfere with a correct apprehension of his descent from the high to the lowest position that could be occupied. <sup>53</sup>Christ would have the ideas of his disciples pure and true in every specification. <sup>54</sup>They must understand as far as possible in regard to the cup of suffering that was apportioned to him. <sup>55</sup>He showed them that the awful conflict that they could not

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yet understand, but that they should understand, was the fulfilment of the covenant made before the foundation of the world was laid. <sup>56</sup>Christ must die as every transgressor of the law will die if he continues in sin. <sup>57</sup>All this should be, but it would not end in defeat, but in glorious, eternal victory. <sup>58</sup>He told them that every effort must be made to save a world from sin. <sup>59</sup>His followers must live as he lived, and work as he worked, with intense, persevering effort.

<sup>60</sup>Thus Christ discoursed with his disciples, opening their minds that they might discern the Scriptures. <sup>61</sup>The disciples were weary, but the conversation did not flag. <sup>62</sup>Words of life and assurance fell from the Saviour's lips. <sup>63</sup>But still their eyes were holden. <sup>64</sup>As he told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. <sup>65</sup>But little did they know what was to come upon that impenitent city. <sup>66</sup>They did not suspect who their travelling [sic] companion was. <sup>67</sup>They did not think that the subject of their conversation was walking by their side; for Christ referred to himself as though he were another person. <sup>68</sup>They thought that he was one of those who had been in attendance at the great feast, and who was now returning to his home. <sup>69</sup>Thus they proceeded, making their way over the rough places in the road, while the One who was soon to take his position at the right hand of God, and who could say, "All power is given unto me in heaven and in earth," walked beside them.

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<sup>70</sup>During the journey the sun had gone down, and before the travellers [sic] reached their place of rest, the laborers in the fields had left their work. <sup>71</sup>As the disciples were about to enter their house, the stranger appeared as though he would continue his journey. <sup>72</sup>But the disciples felt drawn to him. <sup>73</sup>Their souls hungered to hear more from him. <sup>74</sup>"Abide with us," they said; "for it is toward evening, and the day is far spent." <sup>75</sup>Christ responded to the invitation without making any excuses. <sup>76</sup>"He went in to tarry with them."

<sup>77</sup>Had the disciples failed on this occasion to press their invitation, they would not have known that their travelling [sic] companion was no other than the risen Lord. <sup>78</sup>Christ never forces his company upon any one. <sup>79</sup>He interests himself in those who he knows need him. <sup>80</sup>But if they pass along, indifferent and careless, never thinking of the heavenly guest, or asking him to abide with them, he passes on. <sup>81</sup>Thus many meet with great loss. <sup>82</sup>They do not know Christ any more than did the disciples as he walked and talked with them by the way.

<sup>83</sup>The simple evening meal of bread is prepared. <sup>84</sup>It is placed before the guest, and he puts forth his hands to bless the food. <sup>85</sup>Why do the disciples start back in astonishment. [sic] <sup>86</sup>Their companion spreads forth his hands in exactly the same way as their Master used to do. <sup>87</sup>They look again, and lo, they see in his hands the print of nails. <sup>88</sup>Both exclaim at once, It is the Lord Jesus.

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<sup>89</sup>He has risen from the dead.

<sup>90</sup>They rise to cast themselves at his feet and worship him. <sup>91</sup>But he has vanished out of their sight. <sup>92</sup>They look at the space which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our hearts burn within us while he talked with us by the way, and opened to us the Scriptures?"

<sup>93</sup>But they cannot sit and talk with this great news to communicate. <sup>94</sup>Their weariness and hunger has [sic] gone, and full of joy, they immediately set out again on the same path by which they came, hurrying to tell the tidings to his disciples in the city. <sup>95</sup>The moon has set, but the Sun of Righteousness has shone upon them. <sup>96</sup>Their hearts leap for joy. <sup>97</sup>They seem to be in a new world. <sup>98</sup>Christ is a living Saviour. <sup>99</sup>They no longer mourn over him as dead, but rejoice over a living Redeemer. <sup>100</sup>Christ is risen, they repeat over and over again. <sup>101</sup>This is the message they are carrying to the sorrowing ones. <sup>102</sup>They must tell them the wonderful story of the walk to Emmaus. <sup>103</sup>They must tell who had joined them by the way. <sup>104</sup>They carried the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and eternity hang. <sup>105</sup>Christ has risen from the dead. <sup>106</sup>He who is the antitype of the sheaf of the first fruits which was waved before the Lord, has come forth from the dead.

<sup>107</sup>In some parts the road was not safe or secure, but



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they climbed over the steep places, slipping on the smooth rocks. <sup>108</sup>They did not know, they did not see that they had the protection of him who has just travelled [sic] the road with them. <sup>109</sup>With their pilgrim's staff in hand, they press on, desiring to go faster than they dare. <sup>110</sup>They lose their track, but find it again. <sup>111</sup>Sometimes running, sometimes stumbling, they urge their way forward, their unseen companion close beside them.

APPENDIX D - Chapter 83

Introduction to Sources - Hanna & March

The two apparent sources for The Desire of Ages chapter 83 are The Life of Christ by William Hanna and Night Scenes in the Bible by Daniel March. The chapters from these two works which correspond to the Ellen White materials are here included.

Father up in heaven; still shall I feel to you and all the others as tenderly as I ever felt, not ashamed even to call them still my brethren. Touch me not, then, Mary; step not to lavish on me an affection that has in it too much of the human, too little of the divine; but go to my brethren, and say unto them, I ascend to my Father, and to your Father, and to my God and your God; my Father and my God, in a sense in which he is not and cannot be yours; but your Father and your God in a sense in which he could not have been yours had I not died and risen, and been on my way now to sit down with Him on the throne of glory in the heaven.

## III.

## THE JOURNEY TO EMMAUS.\*

It was towards evening; the day was far spent when the two disciples reached Emmaus; yet there was time enough for them, after they had dined, to return by daylight to Jerusalem, (a distance of about seven miles, a two or three hours' walk,) and to be present at that evening meeting, in the midst of which Jesus was seen by them once more. <sup>1</sup>It must have been between mid-day and sunset that the journey to Emmaus was taken. <sup>2</sup>Of the two travellers, the name of one only has been preserved; that of Cleopas, generally believed to have been a near relation of Christ—the husband of the Virgin Mary's sister. <sup>3</sup>It was not, however, the closeness of the relationship to Jesus which won for him the privilege of that strange conversation by the way. <sup>4</sup>Had nearness of relationship had anything to do with the matter, there was one surely to whom, above all others, we might have expected that he would appear on the day of his resurrection. <sup>5</sup>Yet neither on that day, nor on any of the forty days he spent on earth thereafter, does Jesus seem to have made any special manifestation of himself to his mother, or indeed to have taken any individual notice of her whatever. <sup>6</sup>Her name does not once occur in the record of this period of our Redeemer's life. <sup>7</sup>It looks as if with that kindly, son-like notice of her from the cross, Jesus had dropped the recognition of the earthly relationship altogether, as one not suitable to be carried into that kingdom to whose throne he was about to ascend.

<sup>8</sup>And as it was nothing in their outward relationship to Jesus, so

\* Luke 24: 13-33.

neither was it anything in the personal character, position, or services of these two men which drew down upon them this great favor from the Lord. <sup>10</sup>They had occupied no prominent place beside the Saviour in the course of his ministry. <sup>11</sup>They had exhibited no peculiar strength of attachment to him, or to his cause. <sup>12</sup>Had Peter and James and John been the travellers, it would not have been so remarkable that he should have given them so many of the hours of that first day of his resurrection life; more hours, in fact, than he ever gave to any two disciples besides; nay, so far as we can measure them, more hours than he gave to any other interview of that period—perhaps as many as were spent in all the other interviews together, for generally they were very brief. <sup>13</sup>What was there in these two men to entitle them to such a distinction? <sup>14</sup>They were not apostles, nor were they of any great note among the seventy. <sup>15</sup>Our Lord's first words to them may perhaps help us to understand why it was that he joined himself to them. <sup>16</sup>He has been walking beside them, so close as to overhear somewhat of their conversation. <sup>17</sup>But they are so intent upon the topic which engrosses them, that they notice not that a stranger has overtaken them, and been in part a listener to their discourse. <sup>18</sup>At last, in manner the easiest and most natural, least calculated to give offence, expressive at once of interest and sympathy, Jesus breaks in upon their discourse with the inquiry, "What manner of communications are these that ye have to one another, as ye walk and are sad?" <sup>19</sup>That sadness, who can tell what power it had in drawing the Man of sorrows to their side? <sup>20</sup>It was to Mary, weeping in her lonely grief; to Peter, drowned in tears of penitence—that he had already appeared. <sup>21</sup>And now it is to these two disciples in their sorrow that he joins himself: so early did the risen Saviour assume the gracious office of comforting those who mourn, of binding up the broken heart. <sup>22</sup>But in Mary, Peter, and these two disciples, three different varieties of human grief were dealt with. <sup>23</sup>Mary's was the grief of a grateful and affectionate heart, mourning the loss of one beloved; Peter's was the grief of a spirit smitten with the sense of a great offence committed; the grief of the two disciples was that of men disappointed, perplexed, thrown into despondency and unbelief. <sup>24</sup>It is especially noticed that it was while they communed together, and reasoned with one another, that Jesus himself drew near to them. <sup>25</sup>There was much about which they well might differ and dispute. <sup>26</sup>The yielding of their Master to the power of his enemies, and his shameful crucifixion two days before—how could they reconcile with his undoubted pretensions and power, as a prophet so mighty in words and deeds? <sup>27</sup>This one, that other say-

ing of his, pointing to a future, never now, as they fancied, to be realized, what could they make of them? <sup>28</sup> Had Jesus himself been disappointed, deceived; had he imagined that the people would rise on his behalf, and prevent his crucifixion? <sup>29</sup> That might have been, had he not so often shown that he knew all that was passing in men's hearts. <sup>30</sup> Could he, then, have been ignorant how the multitude of Jerusalem would feel and act? <sup>31</sup> There was truth, too, in what so many of them had flung reproachfully in his teeth, as he hung upon the cross: He had saved others, why did he not save himself? <sup>32</sup> What a confused heap of difficulties must have risen up before these two men's eyes as they reasoned by the way! <sup>33</sup> And then besides, there was what they had heard just before they left the city—the report of some women that they had gone out, and found the sepulchre empty, and had seen angels, who had told them that he was alive. <sup>34</sup> They, indeed, might easily have been deceived; but Peter and John had also gone out. <sup>35</sup> It is true they had seen no angels, nor had any one, that they had heard of, seen the Lord himself. <sup>36</sup> But the sepulchre had been found empty. <sup>37</sup> The women were right so far; were they right also in what they said about the angel's message? <sup>38</sup> Could Jesus actually be alive again? <sup>39</sup> We wonder that these two men could have left the city at the time they did; we wonder at this perhaps the more because we know that, had they but waited an hour or two longer, they would have had all their doubts resolved. <sup>40</sup> It is clear enough, however, that neither of them had any faith in the resurrection; and as clear that they were dissatisfied with their unbelief—altogether puzzled and perplexed. <sup>41</sup> Ignorant, they needed to be taught; deeply prejudiced, they needed to have their prejudices removed. <sup>42</sup> For hours and hours, for days and days, they might have remained together without clearing up the difficulties that beset them. <sup>43</sup> But now, in pity and in love, the great Enlightener himself appears—appears in the garb of a stranger who joins them by the way. <sup>44</sup> They do not at first, they do not at all through the earnest conversation which follows, recognize him.

<sup>45</sup> In reading the accounts of all the different appearances of Christ after his resurrection, the conviction seems forced upon us, that some alteration had taken place in the aspect of our Saviour, enough to create a momentary hesitation in recognizing him, yet not enough, after a closer inspection, to leave any doubt as to his identity. <sup>46</sup> In the garden, Mary Magdalene was so absorbed in her sorrow, so utterly unprepared to meet the living Master—she looked so indirectly, with such a heedless glance at the stranger, whom she took to be the gardener—that we do not wonder at her failing to see at

first who he was. <sup>47</sup> So soon, however, as her name was uttered, and she turned and fixed that sterner look upon the speaker, the recognition was complete. <sup>48</sup> To the women by the way, to whom next he showed himself, his very salutation revealed him, and left them no room for doubting that it was he. <sup>49</sup> They held him by the feet, too, for a moment or two, as they worshipped, and got the evidence of touch as well as sight to assure them of his bodily presence. <sup>50</sup> That evening, in the upper chamber, the disciples were assembled. <sup>51</sup> They could not be taken by surprise. <sup>52</sup> They were prepared by the reports of Mary Magdalene, of the women, of Peter, of the two disciples from Emmaus, to believe that he was alive; yet when Jesus stood in the midst of them, they supposed that they had seen a spirit; so troubled were they at the sight, so incredulous were they even as they looked at him, that he had to say to them: "Why are ye troubled, and why do thoughts arise in your heart? <sup>53</sup> Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones as ye see me have;" and still further, to remove all doubt, he asked that some meat should be presented, and he took the piece of the broiled fish and the honeycomb, and did eat them in their presence. <sup>54</sup> It may have been the sudden apparition of Christ in the midst of them, while the doors of the chamber remained unopened, which, in part, begot the belief that it was a spirit that stood before them; but that there was something too in the changed appearance of their Master, which helped to sustain that belief, is evident, from what is told us of his next appearance by the lake side of Galilee. <sup>55</sup> John's quick's eye and ear recognized him from the boat; but when they had all landed and gathered round him, "None of them," it is said, "durst ask him, Who art thou? knowing that it was the Lord." <sup>56</sup> Whence the desire to put such a question, but from a passing shadowy doubt, and whence the doubt but from some change in his appearance? <sup>57</sup> When afterwards, on the mountain which he had appointed, Jesus showed himself to above five hundred brethren at once, they saw him, and worshipped; but some, it is said, doubted—those, let us believe, who saw him then for the first and only time, and on whom the sight seems to have had the same effect that it had in the first instance on nearly all who witnessed it. <sup>58</sup> It seems to us the best, if not the only way of accounting for this, to suppose that the resurrection body of our Lord had passed through a stage or two in its transition from the natural into the spiritual body; from its condition as nailed upon the cross, to its otherrealized and glorified condition as now upon the throne; the flesh and blood which cannot inherit the heavenly kingdom, still there, yet so modified as to

be more plastic under the power of the indwelling spirit, less subject to the material laws and conditions of its earlier being, the corruptible on its way to the incorruptible, the mortal putting on the clothing of immortality.<sup>59</sup> And that strange, half spiritual appearance which the risen Lord presented, may it not have served to further the great end that our Lord had in view throughout the forty days, namely, to wean the minds of his disciples from their earlier, lower, more human conceptions of him, to a true faith in his mingled humanity and divinity?

<sup>60</sup> There was, however, something special, I believe, in this instance of the two disciples travelling to Emmaus.<sup>61</sup> They might not have recognized him, as, clothed perhaps in the garb of an ordinary traveller, he put his first questions to them by the way; but when he assumed the office of their instructor, and, showing such intimate acquaintance with the Scriptures, made their hearts burn within them, as he unfolded their now meaning, must they not many a time have turned on him a very searching look, wondering, as they looked, who this strange teacher possibly could be?<sup>62</sup> Yet were two or three hours spent in that close and earnest conversation, without their once suspecting that it was the Lord.<sup>63</sup> How accurately does this accord with the differing statements of Mark and Luke!<sup>64</sup> Mark distinctly tells us that he appeared to them in another, in a strange form—a form different from that in which they had seen him previously.<sup>65</sup> He appeared to them, as to all the others, somewhat changed in aspect; but had that been all, they would speedily have recovered from their first surprise, and ere many minutes, would have identified him.<sup>66</sup> For a reason, however, hereafter to be alluded to, our Lord purposely concealed himself till his work of instruction was completed, and drew a veil of some kind over their eyes, which hindered their discovery of him by the way.

<sup>67</sup> He comes to them as an entire stranger, such as they might naturally have met upon the road; and it is as a stranger that throughout he converses with them.<sup>68</sup> "What manner of communications," he says, "are those that ye have one to another, as ye walk, and are sad?"<sup>69</sup> Little need, thought one of them (his own deep interest in them leading him, perhaps, to exaggerate that felt by the general community)—little need of asking such a question.<sup>70</sup> Of what could any two men leaving Jerusalem, only two days after that crucifixion had occurred—of what else than of it, and him the Crucified, could they be talking?<sup>71</sup> "Art thou only," says Cleopas, "a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"<sup>72</sup> And the stranger says to him, "What things?"

<sup>73</sup> Thus it is, by questions needless for him on his own account to put, but very useful to them to answer, that Jesus draws out from them that statement, which at once reveals the extent of their ignorance and incredulity, but, at the same time, the amount of their belief, the strength of their attachment to Christ, and the bitterness of that grief which the disappointment of their expectations regarding him had created.<sup>74</sup> A stranger though this man is to them, they do not hesitate to confess their faith in Jesus of Nazareth as a prophet mighty in words and deeds; olmoxious as they know the now hailed sct to be, they do not hesitate to acknowledge themselves openly as disciples of this persecuted and now crucified Nazarene, though the hope they once had, that he should have been the Redeemer of Israel, they must confess themselves to have relinquished.<sup>75</sup> Nay, so far has the kindly and sympathizing inquiry of this stranger won for him a way into their confidence, that, as if he must be interested in all that concerned the discipleship of Jesus, they tell him what certain women of their company, and certain others of themselves, had reported about the sepulchre.

<sup>76</sup> The stranger's end is gained.<sup>77</sup> The wound has been gently probed; its nature and extent revealed; and now the remedy is to be applied.<sup>78</sup> He who had asked to be informed, takes the place of the instructor; he who had been reproached for his ignorance, reproaches in his turn.

<sup>79</sup> "O fools, and slow of heart to believe!"<sup>80</sup> Slow of heart indeed, and difficult to convince had they been, who, after such explicit declarations of his own beforehand, that he should be delivered up to the rulers, and suffer many things at their hands, and be crucified, and rise again the third day, had nevertheless remained so obstinate in their incredulity.<sup>81</sup> Truly the rebuke was needed.<sup>82</sup> Yet how faithful are the wounds of a friend; he wounds but to heal; he rebukes the unbelief, but instantly proceeds to remove its grounds, even as he rose from his slumber in the storm-tossed fishing-boat, first to rebuke the disciples for their unbelieving fears, and then to quiet the tempest which had produced them.<sup>83</sup> The one great, misleading prejudice of the disciples had been their belief that the path of the promised Messiah was only to be one of triumph and of glory.<sup>84</sup> To rectify that error, it was only required that they should be made to see that the predicted triumph and glory were alone to be reached through the dark avenues of suffering and of death.<sup>85</sup> "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"<sup>86</sup> And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself.<sup>87</sup> Either Christ, then, is

not himself to be believed—in which case it were useless to hear and read anything about him—or in those Old Testament Scriptures there are to be seen everywhere prophetic fingers pointing forward to Him.

<sup>88</sup>To search those Scriptures, and to find little or nothing there of Christ, little or nothing to show how it behoved him to suffer, and then to enter into his glory, is to handle them after a very different fashion from that in which they were handled by our Lord himself.

<sup>89</sup>It is not likely that these three travellers had a copy of the Old Testament in their hands. <sup>90</sup>It was not by reference to chapter and verse, that the exposition of the Saviour was conducted; it was by no minute criticism of words and phrases, that the conviction of those wayfaring men was carried. <sup>91</sup>They were familiar generally with the Scriptures. <sup>92</sup>One or two of the leading prophecies about the Messiah, such as that first one of God himself in paradise, as to the seed of the woman and the serpent; such as that of Moses as to the raising up of a prophet like unto himself; such as that of Isaiah, when he saw his glory, and testified beforehand of the sufferings by which that glory should be preceded and entered; such as that of Daniel about the Messiah being cut off, but not for himself—Jesus may have quoted. <sup>93</sup>But not alone from direct and specific prophecies from the paschal lamb, and the smitten rock, and the serpent of brass, and

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the blood-sprinkled mercy-seat, but from the whole history of the Jewish people—from the entire circle of types and ceremonies and sacrifices, did Jesus draw forth the materials of that wonderful exposition by which, for two hours or so, he kept those listening men hanging upon his lips. <sup>94</sup>As we think who the expounder in that instance was, and what the materials of his exposition, how natural the expression, Would that I had heard all these things concerning Christ illustrated by Christ himself! <sup>95</sup>But have we not the substance of that exposition, as much of it as is needful for us to have, preserved in the writings of the New Testament, and may we not be sure that if we believe not them, neither would we be persuaded though one rose from the dead, as Jesus that morning had done, and should teach us even as he taught those two disciples?

<sup>96</sup>There was something indeed peculiarly, sublimely interesting in that two hours' walk and talk of these three men on the way to Emmaus. <sup>97</sup>Had you been on that road that day, had you met those travellers as they journeyed on, beyond the earnestness of their conversation with one another, you would have seen nothing remarkable about them, nothing to make you turn and look back upon them as they passed. <sup>98</sup>Two of them are men in humble attire, travelling in the humblest fashion, returning to one of the humblest village-houses:

and the third, there is nothing about him different in appearance from the other two; nothing to keep them from conversing with him as an equal, one with whom the most unrestrained familiarity might be used. <sup>99</sup>Yet who is He? <sup>100</sup>He who that very morning had burst the barriers of the grave; he in honor of whose exit from the tomb angels from heaven had been despatched to watch at the foot and at the head of the sacred spot, where in death his body had for a time reposed; he who was now upon his way to enter into that glory which he had with the Father before the world was—incarnate Deity fresh from the conflicts and the victories of the garden, the cross, the sepulchre. <sup>101</sup>It is literally God walking with men, men walking, though they knew it not, with God. <sup>102</sup>History tells us of earthly sovereigns stripping themselves at times of all the tokens and trappings of royalty, for the purpose of mixing on equal terms with the humblest of their people; but history never told, and imagination never pictured a disguise, an *incognito* like this. <sup>103</sup>But why was that disguise adopted, and, in this instance, so long preserved? <sup>104</sup>Why, instead of doing as he did with the eleven, first manifesting himself, and then opening their understanding to understand the Scriptures, did he keep himself unknown all the time that the work of exposition was going on?

<sup>105</sup>May it not have been to obtain such a simple, natural, easy access for the truth into these two men's minds and hearts, as to give it, even when unsupported by the weight of his own personal authority, a firmer and securer hold? <sup>106</sup>Whatever may have been its more special object as regards the two disciples, wonderful indeed was that condescension of our Lord which led him to give so many hours of his first resurrection-day to this humble office. <sup>107</sup>Many a proud scribe in Jerusalem would have recoiled from it, have deemed it a waste of his precious time, if asked to accompany two such humble men, and spend so much of one of his Sabbaths in instructing them out of the Scriptures. <sup>108</sup>The divine Redeemer himself thought it not a task too lowly; and by devoting, in his own person, so much of that first Christian Sabbath to it, has he not at once left behind him a pattern of what all true and faithful exposition of the sacred Scriptures ought to be, even the unfolding of the things touching a once crucified, but now exalted Saviour; and has he not dignified, by himself engaging in it, the work of one man's trying, at any time, or in any way, to lead another to the knowledge of the truth as it is in Jesus?

<sup>109</sup>It was with heavy hearts that the two disciples had left Jerusalem; and had all the journey been like the first few paces of it, it had seemed a long way to Emmaus. <sup>110</sup>But they are at the village now, and the road had never appeared so short. <sup>111</sup>Had they imagined they

could be there so soon, they would have lingered on the road.<sup>112</sup> And now this stranger, whose discourse had so beguiled the way, and made their hearts so burn within them, makes as if he would go farther.<sup>113</sup> Emmaus, it would seem, is not his resting-place.<sup>114</sup> But how can they part from him?<sup>115</sup> How may that conversation, which has shed such a fresh light into their understandings, such a new hope into their hearts, be prolonged?<sup>116</sup> They invite, they urge him to remain.<sup>117</sup> He gives, he makes the opportunity for their constraining him to be their guest.<sup>118</sup> He acts as he had done with the two blind beggars: with the disciples in the storm; with the Syrophenician woman.<sup>119</sup> He suffers violence to be used with him; and then, when he has brought out all the strength of desire and affection towards him in the earnest entreaty, he yields to the urgency he had himself excited.<sup>120</sup> The two disciples constrain him, and he goes in apparently to abide with them.<sup>121</sup> They have him now, as they think, with them for the whole evening; and what an evening it shall be, when, supper over, the conversation of the wayside may be renewed.<sup>122</sup> The humble table is quickly spread.<sup>123</sup> This is the home, it has been thought, of one of the two disciples, and he whose home it is prepares to do the duty of the host.<sup>124</sup> That duty is taken out of his hands.<sup>125</sup> The mysterious stranger takes the bread; he blesses, he breaks, he gives.<sup>126</sup> Who but One could bless and break and give in such a way as this?<sup>127</sup> The scales fall from the disciples' eyes.<sup>128</sup> 'Tis he, their own lost but now recovered Lord and Master.<sup>129</sup> Let him wait but a moment or two, they shall be clasping him, as Mary would fain have done, to their hearts, or, falling down, as the women did, and worshipping at his feet.<sup>130</sup> Time is not given them.<sup>131</sup> He reveals himself, and disappears.<sup>132</sup> This moment known by them, the next vanishing from their sight.

## IV.

## THE EVENING MEETING.\*

When they left Jerusalem on the afternoon of the first day of the week, the two disciples had intended to remain that night, perhaps permanently, at Emmaus. The Paschal Sabbath over, they had resolved to return to their village home, to their old way of living, burying, as best they could, their expectations disappointed. But the conversation by the way, the manifestation in the breaking of

\* Mark 16: 13, 14; Luke 24: 33-49; John 20: 19-23.

bread, that revealed and vanishing presence of their risen Lord, altered the whole current of their thoughts and acts. They could not stay at Emmaus. Late as it was, they instantly arose and returned to Jerusalem. How quickly, how eagerly would they retrace their steps! What manner of communications would those be that they would now have with one another; how different from those which Jesus had interrupted; the incredulity turned now into faith, the sadness into joy. The stranger who had made their hearts burn within them, on their way out to the village, he too was traversing at the same time the road they took on their way back to Jerusalem. But he did not join them now; he left them to muse in silence on all they had seen and heard, or to add to each other's wonder, gratitude, and gladness, by talking to one another by the way. Their hearts were now full of the desire to tell to the brethren they had left behind in the city all that had happened. On reaching Jerusalem, they get at once the opportunity they so much desire. A meeting of the apostles, and of as many others as they could conveniently call together, or could entirely trust, had quietly, somewhat stealthily convened; the first, we may believe, since the Thursday evening meeting in the upper chamber. And where but in that same chamber can we imagine that this Sunday evening assembly gathered? The doors were closed against intruders, but these two well-known disciples from Emmaus are easily recognized, and at once admitted. In what an agitated, conflicting state of thought and feeling do they find those assembled there! They had all heard the reports of the women and of Mary Magdalene; but they say little or nothing about them; perhaps give them little credit. But there is Peter, whom no one can well distrust, telling all the particulars of his interview, and carrying the conviction of so many, that they are joyfully exclaiming; "The Lord is risen indeed, and hath appeared to Simon." But this is not the general, not at least the universal state of sentiment. The two disciples tell their tale, but it falls on many an incredulous ear. They are as little believed as the women and Mary Magdalene had been. They are trying all they can by a minute recital of how Jesus had been known of them, to remove the incredulity, when suddenly, coming as a spirit cometh, casting no shadow before him, the doors not being open to let him in, no sight nor sound giving token of his approach, Jesus himself is in the midst of them, and his "Peace be unto you" stills at once the conflicting conversation that had been going on. The manner of this appearance may have been wholly miraculous and supernatural, or it may have been partly or wholly due to those new properties with which

*Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them Peace be unto you.—JOHN xx. 19.*

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## XX.

### THE FIRST NIGHT AFTER THE RESURRECTION.

**T**HE two great facts which complete and confirm everything else in the gospel history are the crucifixion and the resurrection.<sup>2</sup> The appointed sacrifice of redemption itself was indeed finished when Jesus bowed his head in death on the cross.<sup>3</sup> But the Divine seal was set to the sacrifice, and the full and final witness was given to the world when Jesus rose from the dead.<sup>4</sup> We therefore truly say that the two greatest days in the world's history are the Friday when darkness veiled the awful scene upon Calvary, and the following Sunday when the white-robed angel, with a countenance like lightning, rolled away the stone from the door of the tomb where the body of Jesus was laid.<sup>5</sup> The extraordinary events of those two days have exerted a controlling influence upon the history of the world ever since, and they are still doing more than great battles and mighty revolutions in forming the character and fixing the destiny of individuals and nations.

<sup>6</sup>These events were all purposed and sure in the Infinite Mind. <sup>7</sup>But to human judgment the most dis-



mal night that ever cast its shadows upon the hearts and hopes of men was the last night that the body of Jesus rested in the grave. <sup>5</sup>The brightest morning that ever rose upon a darkened and death-stricken world was the morning when the two Marys ran with wonder and joy from the garden of Joseph to the gate of Jerusalem, to tell the disciples that the tomb was empty and the Lord was risen. <sup>7</sup>The disappointed and disheartened disciples refused to believe the words of the trembling and excited women. <sup>10</sup>And when the tidings came again that Mary Magdalene had seen Jesus himself alive in the garden, and that a vision of angels had appeared to others and had positively affirmed the fact of the resurrection, still they believed it not.

<sup>11</sup>The day which might most fitly have been spent in rejoicing was one of confusion and perplexity of mind to them, because the awful and glorious event of the resurrection surpassed the utmost reach of their faith. <sup>12</sup>Friday had taken from them their living Master, and now it seemed that Sunday would deprive them of the last sad privilege of embalming his dead body in the tomb. <sup>13</sup>Alas! how often do the sad thoughts of the afflicted linger about the grave and cling to the perishable form of the beloved who sleep in Jesus, forgetful of the angel-voice which speaks from the tomb, "He is not here, he is risen!" <sup>14</sup>The great fact of an actual rising from the dead, a continued and glorified life after death has done its worst upon the suffering body, is still what believers themselves find it hardest to be-

lieve. <sup>15</sup>They still find it easier to talk of their lost friends and buried hopes and broken hearts than of the better life and blessed home to which the disciples of Jesus go through the gate of the tomb.

<sup>16</sup>It will help us to correct our false impressions, and discipline our hearts to faith and patience, if we observe the fears and fluctuations of mind through which the disciples passed on the first day and evening after the resurrection. <sup>17</sup>Late in the afternoon two of the number resolved to give up all further inquiry and suspense, and go home to quiet their excited and weary minds in a little village eight miles away from Jerusalem. <sup>18</sup>As nearly as can be ascertained they went out of the city at its western gate, and pursued their evening walk with sad looks and heavy hearts. <sup>19</sup>The path which they were to follow was one of the most dreary and desolate in all Palestine. <sup>20</sup>First, they had to pass two miles over a bleak and barren level of loose stones and sun-dried earth and naked slabs of rock. <sup>21</sup>I think it must have been somewhere on this cheerless mountain ridge, at the beginning of their walk, that they saw a stranger coming up from behind with a quicker step and silently joining their company. <sup>22</sup>They were so busy with their sad thoughts, and he was so gentle and courteous in his approach, that they kept on in their conversation as if they were still alone. <sup>23</sup>He saw that their faces were sad and their words came forth from burdened and sorrowing hearts. <sup>24</sup>He gently drew from them the cause of their grief, and in a few

moments he entered into their feelings with so much earnestness, tenderness and sympathy that their hearts burned within them while he spoke.<sup>25</sup> They wondered who he could be, and they expressed their wonder by sly glances at each other, while he went on with them and talked all the way.<sup>26</sup> But they did not dare to ask him, or in any way to interrupt the flow of his gracious words, while he opened to them the Scriptures, and showed them how Christ must needs suffer and by suffering enter into his glory.

<sup>27</sup>And so the three walked on together, the delighted and wondering disciples not knowing that they were listening to their lamented and risen Lord.<sup>28</sup> They hear his step upon the stony road just like their own.

<sup>29</sup>He labors with panting breath in climbing the steep place, and he moves with cautious tread in descending the slippery path, just as they do.<sup>30</sup> Nothing in his

<sup>31</sup>dress or manner or person leads them to suspect that he can be anything else than one of the pilgrims returning from the great feast to some distant home.

<sup>31</sup>Having passed over the rocky platform immediately west of Jerusalem, on what is now the Ramleh road, they turn to take their last look of the city and brush away a silent tear at the fresh remembrance of all they had seen and suffered there within the last few days.

<sup>32</sup>Then they plunge down into a narrow glen and make their way cautiously over a dreary waste of bare ledges and confused drifts of gravel and rubble stone.<sup>33</sup> They cross the dry bed of a torrent, and then climb slowly

up a winding and zig-zag path cut in the limestone rock to the crest of another ridge.<sup>34</sup> This height is no sooner gained than they begin another descent, again to climb a long, steep and winding track over loose stones and ledges that have been worn smooth by winter rains and spring torrents and the feet of travelers for centuries.

<sup>35</sup>And all the way the Divine Saviour, the Son of God, who could say, "All power is given unto me in heaven and in earth," walks with these two men, taking as many steps as they, and talking all the while as they go up and down the steep places together.<sup>36</sup> He spends more time in this long and laborious conversation with these two sad and despondent men than with all others on the first day of his resurrection life.<sup>37</sup> This mighty Conqueror of death, who had unbarred the gates of the tomb for a lost world, would thus teach us his readiness to be with us and comfort our hearts in the hardest paths we have to tread.<sup>38</sup> In his risen and glorified state he is still the Son of Man, having all the sympathies and affections of the human heart.<sup>39</sup> He is still as near to those who desire his company as he was before he passed through the awful transformation of the cross and the tomb.

<sup>40</sup>The sun has gone down behind the gray hill-tops, and the shadows of evening have begun to deepen in the narrow valleys, and the laborers have left the terraced orchards and vineyards on the hill-sides before the two travelers reach their home, and beg the kindly

stranger to go in and abide with them for the night.

41 He would have gone farther, and they would not have recognized their Lord had they not yielded to the impulse which his words had kindled in their hearts and urged him to stay. 42 He never forces himself upon any.

43 He joins the company of many who are toiling along the hard journey of life, he interests himself in the sorrows that press them down, he warms their hearts with his words of love, but if they fail to ask him to abide with them, he passes on and they know him not.

44 It is toward evening, and the day of life is far spent with some to whom Jesus has often drawn near in the way; the shadows of evening are gathering thick around them, and yet they have never said to him with earnest and longing desire, "Abide with us." 45 The humblest home becomes a palace fit for a king when Jesus enters in to tarry there. 46 And without him the most splendid mansion on earth can give no rest to the weary soul. 47 Blessed is the home and sweet is the rest of those who let no evening pass without offering the prayer to him who walked from Jerusalem to Emmaus with the two disciples: "Abide with us."

48 It was only to draw forth the invitation to stay that Jesus made as if he would have gone farther. 49 When asked he entered without delay. 50 The three weary travelers sat down together in that lowly cottage home, and the mysterious stranger continued to speak his heart-burning words while waiting for the evening meal. 51 When bread, the simple fare of the poor, was

set before them, he put forth his hands to bless it.

52 But what now so suddenly startles the wondering disciples? 53 They see the print of the nails in the open palms, the sign and seal of the cross. 54 And now that he breathes forth the blessing they recognize the tone, the manner, the look. 55 It is he who hung upon the cross! 56 It is he whose body was hid in the tomb! 57 He lives, and they have been walking with him all the way! 58 Now they are ready to cast themselves in wonder and in worship at his feet. 59 But the object of his appearance and his long reasoning with them by the way is gained, and he vanishes out of their sight.

60 And now, that this great joy has filled their hearts, their weariness and their discouragement are all gone.

61 They have no thought of hunger or of rest. 62 They must hurry back to tell the tidings to their brethren in the city. 63 In a moment they are out again upon the stony path with their faces toward Jerusalem. 64 It is now night, and the moon which was full four days ago, has not yet risen. 65 But it is all light in the glad hearts of the disciples who have seen their risen Lord. 66 The sad looks and sorrowful words with which they went out in the bright afternoon are all exchanged for exultations of joy, now that they are coming back in the dark night. 67 The world is all new to them, and the one dread horror of death is all gone, if Christ be risen from the dead. 68 They cannot wait for the morning to carry such joyful tidings to the sorrowing band of their brethren

69 They hurry along the wild mountain road, plunging into dark gleans, climbing over steep ridges, bending around shadowy hills, sometimes stepping from stone to stone, feeling the way in the dark with the pilgrim's staff, and sometimes slipping upon the smooth face of the steep ledges, and then losing the track in crossing the dry bed of a torrent. 70 I have myself more than once traveled as wild and rugged a mountain-path alone by night, and I know that Cleopas and his companion must have had light hearts to have started out upon that night journey to Jerusalem, without waiting for the moon to rise or the morning to dawn.

71 But they carried in their hearts tidings of the greatest victory ever gained in this world—the victory over death, the unbarring of the gates of the grave for the whole human race. 72 And well they might go, running when they could, climbing and descending with cautious step when they must, but rejoicing all the way. 73 For they were bearers of the best tidings that human lips ever told. 74 They could testify to a fact upon which all the hopes of man for eternity must depend.

75 Reaching the walls of the city at a late hour, they probably passed around to one of the eastern gates, which was kept open all night during the great festivities of the Jewish people. 76 Having gained admission, they hurry along the narrow streets, guided now by the light of the risen moon. 77 The doors are shut and the blank walls of the stone houses give no sign of life

within. 78 They make their way first of all, we may suppose, to that one memorable house with the upper chamber where Jesus spent the last evening with his disciples before he suffered. 79 Late as is the hour, they feel confident that the band will still be together. 80 The excitement of the day has been too great to let them think of sleep.

81 When they reach the door, they find it barred from within and they cannot enter. 82 They knock, but none reply. 83 They call aloud and announce their names, and then they hear steps and voices within, and the swift and cautious hands of their brethren unbolting the door. 84 But they have not had time to enter or to unburden their hearts of the great joy which they bring, before the voices of all within break out in the exclamation, "The Lord is risen indeed, and hath appeared unto Simon!" 85 And now, that all are within and the door is barred again, the excited and panting travelers take their turn and tell the wondrous story of the evening walk to Emmaus, the strange companion that joined them in the way, the burning words that he spoke as he climbed the hills and toiled along the steep stony path in their company, the blessing that he pronounced at the evening meal, the print of the nails that they plainly saw in his extended hands, the familiar looks of their beloved Lord shining out upon his face, and then his vanishing out of their sight.

86 They have scarcely finished their story, amid the wonder and joy of the listening throng, when, behold!

APPENDIX D - Chapter 84

Introduction to Spirit of Prophecy, Vol. III  
Chapter XVI

This passage from 3SP entitled, "In the Upper Chamber," is the early material on DA chapter 84, which bears the title of "Peace Be Unto You." Not all of the latter is represented in the former; however, the two appearances of Jesus to His disciples in the upper room are touched upon. What is not covered is left to Manuscript 149, 1897, to bring in a strong and broad basis.

APPENDIX D - Chapter 84

Spirit of Prophecy - Vol. III - Chapter XVI

In the Upper Chamber

<sup>1</sup>WHEN the disciples arrived at Jerusalem they entered the eastern gate, which was open on festal occasions. <sup>2</sup>The houses were dark and silent, but they made their way through the narrow streets by the light of the rising moon. <sup>3</sup>They knew that they would find their brethren in the memorable upper chamber where Jesus had spent the last night before his death. <sup>4</sup>Here the disciples had passed the Sabbath in mourning for their Lord. <sup>5</sup>And now they had no disposition to sleep, for exciting events were being related among them. <sup>6</sup>Cautious hands unbarred the door to the repeated demand of the two travelers; they entered, and with them also entered Jesus, who had been their unseen companion all the way.

<sup>7</sup>They found the disciples assembled, and in a state of excitement. <sup>8</sup>Hope and faith were struggling for ascendancy in their minds. <sup>9</sup>The report of Mary Magdalene, and that of the other women, had been heard by all; but some were too hopeless to believe their testimony. <sup>10</sup>The evidence of Peter, concerning his interview with the risen Lord, was borne with great ardor and assurance, and had more weight with the brethren, and their faith began to revive. <sup>11</sup>When the disciples from Emmaus entered with their joyful tidings, they were met by the exclamation from many voices: "The Lord is risen indeed, and hath appeared to Simon."

<sup>12</sup>The two from Emmaus told their story of how the Lord

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had opened their eyes, and revealed to them the straight chain of prophecy which reached from the days of the patriarchs to that time, and foreshadowed all that had transpired regarding their Saviour. <sup>13</sup>The company heard this report in breathless, silence. <sup>14</sup>Some were inspired with new faith; others were incredulous. <sup>15</sup>Suddenly Jesus himself was in their midst. <sup>16</sup>His hands were raised in blessing, and he said unto them, "Peace be unto you."

<sup>17</sup>"But they were terrified and affrighted, and supposed that they had seen a spirit. <sup>18</sup>And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? <sup>19</sup>Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. <sup>20</sup>And when he had thus spoken, he showed them his hands and his feet."

<sup>21</sup>There they beheld the feet and hands marred by the cruel nails; and they recognized his melodious voice, like none other they had ever heard. <sup>22</sup>"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? <sup>23</sup>And they gave him a piece of a broiled fish, and of an honeycomb. <sup>24</sup>And he took it, and did eat before them." <sup>25</sup>Faith and joy now took the place of doubt and unbelief, and they acknowledged their risen Saviour with feelings which no words could express.

<sup>26</sup>Jesus now expounded the Scriptures to the entire company, commencing with the first book of Moses, and dwelling particularly on the prophecy pointing to the time

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then present, and foretelling the sufferings of Christ and his resurrection. <sup>27</sup>"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. <sup>28</sup>Then opened he their understanding, that they might understand the Scriptures. <sup>29</sup>And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>30</sup>And ye are witnesses of these things."

<sup>31</sup>The disciples now began to realize the nature and extent of their commission. <sup>32</sup>They were to proclaim to the world the wonderful truths which Christ had intrusted to them. <sup>33</sup>The events of his life, his death, and resurrection, the harmony of prophecy with those events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins--to all these things were they witnesses, and it was their work to make them know to all men, beginning at Jerusalem. <sup>34</sup>They were to proclaim a gospel of peace and salvation through repentance and the power of the Saviour. <sup>35</sup>At the first advent of Jesus to the world, the angel announced: Peace on earth, and good will to men. <sup>36</sup>After his earthly life was completed, he came forth from the dead, and, appearing for the first time to his assembled disciples,



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addressed them with the blessed words, "Peace be unto you."

<sup>37</sup>Jesus is ever ready to speak peace to souls that are troubled with doubts and fear. <sup>38</sup>This precious Saviour waits for us to open the door of our heart to him, and say, Abide with us. <sup>39</sup>He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." <sup>40</sup>Our life is a continual strife; we must war against principalities and powers, against spiritual wickedness, and foes that never sleep; we must resist temptations, and overcome as Christ overcame. <sup>41</sup>When the peace of Jesus enters our heart we are calm and patient under the severest trials.

<sup>42</sup>The resurrection of Jesus was a sample of the final resurrection of all who sleep in him. <sup>43</sup>The risen body of the Saviour, his deportment, the accents of his speech, were all familiar to his followers. <sup>44</sup>In like manner will those who sleep in Jesus rise again. <sup>45</sup>We shall know our friends even as the disciples knew Jesus. <sup>46</sup>Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love.

<sup>47</sup>The death of Jesus had left Thomas in blank despair. <sup>48</sup>His faith seemed to have gone out in utter darkness. <sup>49</sup>He was not present in the upper chamber when Jesus appeared to

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his disciples. <sup>50</sup>He had heard the reports of the others, and had received copious proof that Jesus had risen, but stolid gloom and stubborn unbelief closed his heart against all cheering testimony. <sup>51</sup>As he heard the disciples repeat their account of the wonderful manifestation of the resurrected Saviour, it only served to plunge him in deeper despair; for if Jesus had really risen from the dead there could be no farther hope of his literal earthly kingdom. <sup>52</sup>It also wounded his vanity to think that his Master would reveal himself to all his disciples but him; so he was determined not to believe, and for an entire week he brooded over his wretchedness, which seemed all the darker as contrasted with the reviving hope and faith of his brethren.

<sup>53</sup>During this time he frequently, when in company with his brethren, reiterated the words, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." <sup>54</sup>He would not see through the eyes of his brethren, nor exercise faith which was dependent upon their testimony. <sup>55</sup>He ardently loved his lord, but jealousy and unbelief took possession of his mind and heart.

<sup>56</sup>The upper chamber was the home of a number of the disciples, and every evening they all assembled in this place. <sup>57</sup>On a certain evening Thomas decided to meet with his brethren; for notwithstanding his unbelief, he cherished a faint hope, unacknowledged to himself, that the good news was true. <sup>58</sup>While the disciples were partaking of their

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usual meal, and meanwhile canvassing the evidences of the truth of their faith which Christ had given them in the prophecies, "then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

<sup>59</sup>He then reproved the unbelieving who had not received the testimony of those who had seen him, and, turning to Thomas, said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." <sup>60</sup>These words showed that he had read the thoughts and words of Thomas. <sup>61</sup>The doubting disciple knew that none of his companions had seen Jesus for a week, and therefore could not have told the Master of his stubborn unbelief. <sup>62</sup>He recognized the person before him as his Lord who had been crucified; he had no desire for farther proof; his heart leaped for joy as he realized that Jesus was indeed risen from the dead. <sup>63</sup>He cast himself at the feet of his Master in deep affection and devotion, crying, "My Lord and my God."

<sup>64</sup>Jesus accepted his acknowledgment, but mildly rebuked him for his unbelief: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." <sup>65</sup>Jesus here showed Thomas that his faith would have been more acceptable to him if he had believed the evidence of his brethren, and had not refused to believe until he had seen Jesus with his own eyes. <sup>66</sup>If the world should follow this example of Thomas, no one would believe unto salvation; for all who now receive

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Christ do so through the testimony of others.

<sup>67</sup>Many who have a weak and wavering faith, reason that if they had the evidence which Thomas had from his companions they would not doubt as he did. <sup>68</sup>They do not realize that they have not only that evidence, but additional testimony piled up about them on every side.

<sup>69</sup>Many who, like Thomas, wait for all cause of doubt to be removed, may never realize their desire as he did, but gradually become entrenched in their unbelief, until they cannot perceive the weight of evidence in favor of Jesus, and, like the skeptical Jews, what little light they had will go out in the darkness which closes around their minds.

<sup>70</sup>To reject the plain and conclusive evidence of divine truth hardens the heart, and blinds the understanding.

<sup>71</sup>The precious light, being neglected, fades utterly from the mind that is unwilling to receive it.

<sup>72</sup>Jesus, in his treatment of Thomas, gave his followers a lesson regarding the manner in which they should treat those who have doubts upon religious truth, and who make those doubts prominent. <sup>73</sup>He did not overwhelm Thomas with words of reproach, nor did he enter into a controversy with him; but, with marked condescension and tenderness, he revealed himself unto the doubting one.

<sup>74</sup>Thomas had taken a most unreasonable position, in dictating the only conditions of his faith; but Jesus, by his generous love and consideration, broke down all the barriers he had raised.

<sup>75</sup>Persistent controversy will seldom weaken unbelief, but

In the Upper Chamber

rather put it upon self-defense, where it will find new support and excuse. <sup>76</sup>Jesus, revealed in his love and mercy as the crucified Saviour, will wring from many once unwilling lips the acknowledgment of Thomas, "My Lord, and my God."

APPENDIX D - Chapter 84

Introduction to Signs of the Times January  
1888

A selection provided as an exhibit for Appendix D following the DA chapter 83 materials is the Signs article for January 20, 1888, entitled "Know the Reason of Your Hope." The first 72 sentences of that article apply to chapter 83 of DA, while sentences 73-99 refer to a portion of DA chapter 84. Since a photo copy of the Signs article appears in full in Appendix D for chapter 83, would the reader kindly turn there to refer to the portion applicable to chapter 84.

APPENDIX D - Chapter 84

Introduction to Manuscript 113 1897

Now we have 35 sentences from the last portion of Manuscript 113, 1897, which apply to the first part of DA chapter 84. October 14 is the date give for MS 113, whereas Manuscript 149, 1897, which refers to the rest of DA chapter 84, apparently was produced on December 1.

APPENDIX D - Chapter 84

MS 113, 1897

The Walk to Emmaus  
(Continued)

<sup>112</sup>Entering Jerusalem, they go to the upper chamber, where Christ spent the hours of the last evening before his death instructing his disciples. <sup>113</sup>It is late, but they know that the disciples will not sleep till they know for a certainty what has become of the body of their Lord. <sup>114</sup>They find the door of the chamber securely barred. <sup>115</sup>They knock for admission, but no answer comes. <sup>116</sup>All is still. <sup>117</sup>Then they give their names. <sup>118</sup>The door is carefully unbarred, but as soon as they have entered, it is again fastened, to keep out spies.

<sup>119</sup>The travellers [sic] find all in surprised excitement. <sup>120</sup>The voices of those in the room break out into thanksgiving and praise, saying, "The Lord is risen indeed, and hath appeared unto Simon." <sup>121</sup>Then the travellers [sic], panting with the haste with which they have made their journey, tell the wondrous story of how as they were journeying along full of discouragement and hopelessness, they were joined by a stranger. <sup>122</sup>With wonder and hope, they relate how he opened the Scriptures to them, and how they invited him to abide with them. <sup>123</sup>They tell how, as they prepared the evening meal, and when as their guest had extended his hands to bless the food, they recognized him. <sup>124</sup>Their eyes were indeed opened. <sup>125</sup>They saw the marks of the nails, and rose up to worship him, but



## The Walk to Emmaus

he vanished out of their sight.

<sup>126</sup>They have just finished their story, and some are saying that they could not believe it; for it is too good to be true, when behold, another person stands before them. <sup>127</sup>Every eye is fastened upon the stranger. <sup>128</sup>No one had knocked for entrance. <sup>129</sup>No footstep had been heard. <sup>130</sup>The disciples are startled, and wonder what it means. <sup>131</sup>Then they hear a voice which is no other than the familiar voice of their Master. <sup>132</sup>Clear and distinct the words fall from his lips, "Peace be unto you."

<sup>133</sup>"Then" John states, "were the disciples glad, when they saw the Lord." <sup>134</sup>Then said Jesus unto them again, "Peace be unto you; as my Father hath sent me, even so send I you." <sup>135</sup>And when he had said this he breathed on them, and said unto them, "Receive ye the Holy Ghost. <sup>136</sup>Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

<sup>137</sup>No one is to venture presumptuously into the work of God. <sup>138</sup>He is not to go unless the Holy Spirit is evidently upon him. <sup>139</sup>Only under the supervision of the Holy Spirit can Christ's followers work as he worked.

<sup>140</sup>That evening Christ showed his disciples his hands and his feet, that no doubt that he was the Christ might exist in their minds. <sup>141</sup>"Behold my hands and my feet," he said, "that it is I myself: handle me, and see; for a spirit hath not flesh and blood as ye see me have. <sup>142</sup>And when he had thus spoken, he showed them his hands and his feet.

The Walk to Emmaus

143 And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? 144 And they gave him a piece of a broiled fish, and an honeycomb. 145 And he took it, and did eat before them. 146 And he said unto them, these are the words that I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 147 Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 148 And ye are witnesses of these things."

APPENDIX D - Chapter 84

Introduction to Manuscript 149 1897

"The Remission of Sins" is the title of Manuscript 149, 1897, the second manuscript from that year used in the preparation of the DA text of chapter 84. There appear to be a number of parallels in this manuscript from Hanna, but not from March. In the DA text, as well as the 3SP text, there are parallels from both sources.

MS 149, 1897

## The Remission of Sins

<sup>1</sup>Before his death Jesus told his disciples what the priests and rulers would do to him, but the disciples could not understand his words. <sup>2</sup>Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. <sup>3</sup>They had gained a valuable experience. <sup>4</sup>All the sophistry and theories of the scribes and Pharisees could not now turn them from Christ. <sup>5</sup>They could say as did Paul, "I know whom I have believed." <sup>6</sup>Their faith in Christ was followed by a most remarkable experience. <sup>7</sup>They saw their beloved Master. <sup>8</sup>They heard his voice as he opened to them the Scriptures; and from this they obtained much knowledge.

<sup>9</sup>The lessons given by Christ to his disciples after his resurrection were with reference to the Old Testament Scriptures. <sup>10</sup>He could now explain to them the prophecies concerning himself. <sup>11</sup>They were surprised that they had not discerned the meaning of the inspired prophetic delineation [sic] of Christ's work and the reception given him by the Jewish dignitaries. <sup>12</sup>While the poor heard him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding that they might not see Christ. <sup>13</sup>They blinded the eyes of others. <sup>14</sup>By misapplying the Scriptures, substituting their own traditions and fables, and exalting their words as the

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commandments of God, they so bewildered the minds of the people, that they could not see Christ.

<sup>15</sup>Christ rebuked these false teachers. <sup>16</sup>"In vain do ye worship me," he said, "teaching for doctrines the commandments of men." <sup>17</sup>"Thus have ye made the commandments of God of none effect by your tradition." <sup>17b</sup>This is the work of many of the teachers of this time. <sup>18</sup>They make void the law of God, teaching for doctrine the commandments of men. <sup>19</sup>Christ said of the teachers in his day, "Ye are both ignorant of the Scripture and of the power of God." <sup>20</sup>His words embrace all who claim to be religious, but who make void the law of God by their traditions."

<sup>21</sup>"Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you. <sup>22</sup>And when he had so said, he showed them his hands and his side." <sup>23</sup>He gave them evidence that he was the same Jesus that had been crucified. <sup>24</sup>"Then were the disciples glad when they saw the Lord. <sup>25</sup>Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. <sup>26</sup>And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained."

<sup>27</sup>Thus the disciples received their commission. <sup>28</sup>They were to preach and teach the gospel in Christ's name. <sup>29</sup>The

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instruction given them had the vital, spiritual breath that is in Jesus. <sup>30</sup>He alone could give them the oil that they must have to work successfully. <sup>31</sup>Christlikeness must appear in them. <sup>32</sup>They could be successful only as they studied their Master's character, and followed his example.

<sup>33</sup>The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. <sup>34</sup>Without this qualification, their work could not be accomplished. <sup>35</sup>Thus they were to fulfil [sic] the official duties connected with the church. <sup>36</sup>But the Holy Spirit was not yet fully manifested, because Christ had not yet been glorified. <sup>37</sup>The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension.

<sup>38</sup>The Holy Spirit is the breath of life in the soul. <sup>39</sup>The breathing of Christ upon his disciples was the breath of true spiritual life. <sup>40</sup>The disciples were to interpret this as imbuing them with the attributes of Christ, that in purity, faith, and obedience, they might exalt the law and make it honorable. <sup>41</sup>God's law is the expression of his character. <sup>42</sup>By obedience to its requirements we meet God's great standard of righteousness. <sup>43</sup>Thus the disciples were to witness for Christ.

<sup>44</sup>"And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted." <sup>45</sup>The warnings in the seventh chapter of Matthew forbid men from pronouncing judgment on their

## The Remission of Sins

fellowmen. <sup>46</sup>The remission of sins is to be understood as the prerogative of God alone. <sup>47</sup>The Holy Spirit will convince of sin, of righteousness, and of judgment. <sup>48</sup>The lesson given to the disciples means that wise men, truly taught of God, possessing the inward working of the Holy Spirit, are to be representative men, samples of the whole body of believers. <sup>49</sup>These are to show themselves capable of preserving due order in the church.

<sup>50</sup>Christ has given rules for the guidance of his church. <sup>51</sup>"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>52</sup>But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>53</sup>And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. <sup>54</sup>Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

<sup>55</sup>There is no power given to any of God's delegated servants to cast down or destroy. <sup>56</sup>The apostles were unable to remove the guilt from any soul. <sup>57</sup>They were to give the message from God, which might reach the soul. <sup>58</sup>"It is written, the Lord hath said thus and thus in regard to lying, Sabbath breaking, bearing false witness, stealing, idolatry."

## The Remission of Sins

<sup>59</sup>Remitting sins or restraining sins applies to the church in her organized capacity. <sup>60</sup>God has given directions to reprove, rebuke, exhort, with all longsuffering and doctrine. <sup>61</sup>Censure is to be given. <sup>62</sup>This censure is to be removed when the one in error confesses and repents of his sin. <sup>63</sup>This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. <sup>64</sup>They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with members of the church are such as can receive the endorsement of the great head of the church. <sup>65</sup>If this is not so, in their human judgment they will censure those who should be commended, and sustain men who are worked by a power from beneath.

<sup>66</sup>The gospel commission is entrusted to men to be executed by those who know the inward working of the Spirit, and who have the attributes of Christ. <sup>67</sup>Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." <sup>68</sup>All who are thus inspired by God have a work to do for the churches. <sup>69</sup>Christ's representatives, the ministers of the grace of God may say to others, "It is written," "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <sup>70</sup>This is remission of sins in accordance with the word of God.

<sup>71</sup>In all labor with individual members of the church,



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every eye is to be directed to Christ. <sup>72</sup>The shepherds are to take kindly, fatherly care of the flock of the Lord's pasture by presenting the word of Christ, giving encouragement to the erring by speaking of the divine tenderness of the Saviour. <sup>73</sup>Those in the wrong are to confess their sins to the sin-pardoning Saviour, and the servants of the Lord Jesus are not to drive, but to minister in word and doctrine. <sup>74</sup>Present the grace of Christ, encouraging all who shall fall into sin to repent and believe in him who alone can pardon transgression and sin.

<sup>75</sup>Let the tenderness of Christ find a place in the hearts of Christ's ministers. <sup>76</sup>Encourage the one humiliated to go to Christ. <sup>77</sup>If he repents of his sin, he will find abundant pardon. <sup>78</sup>He has assurance that his sins will be remitted; for thus it is written. <sup>79</sup>Bear in mind that first the Lord gave his disciples the Holy Ghost. <sup>80</sup>He breathed upon them, and those who truly believed on him received the presence of the Holy Spirit, and worked under his influence.

<sup>81</sup>The servants of God are to watch for souls as they that must give account. <sup>82</sup>Watch constantly, vigilantly. <sup>83</sup>Earnest prayer is essential. <sup>84</sup>Faithfully warn every soul that is in danger.

<sup>85</sup>Remission of sins can be obtained only through the merits of Christ. <sup>86</sup>On no man, priest, or pope, but on God alone rests the forgiveness of sins. <sup>87</sup>All who announce the gospel message to sinners voice the words of John,

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"Behold the Lamb of God, which taketh away the sins of the world." <sup>88</sup>"As many as received him to them gave he power to become the sons of God." <sup>89</sup>Here is the message that is to be borne. <sup>90</sup>"If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. <sup>91</sup>But whoso keepeth his word, in him verily is the love of God perfected." <sup>92</sup>On this basis Christians are free. <sup>93</sup>Give encouragement of sins remitted. <sup>94</sup>"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. <sup>95</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>96</sup>If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <sup>97</sup>"My little children, these things write I unto you that ye sin not. <sup>98</sup>And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

APPENDIX D - Chapter 84

Introduction to Sources - Hanna & March

As for chapter 83 of the DA, the life of Christ works by William Hanna and Daniel March are the two apparent sources for this chapter. The particular work by Daniel March is Night Scenes in the Bible; he wrote several volumes having to do with the life narrative of Christ the Saviour.

could be there so soon, they would have lingered on the road. And now this stranger, whose discourse had so beguiled the way, had made their hearts so warm within them, makes as if he would no farther. Eannaus, it would seem, is not his resting-place. But how can they part from him? How may that conversation, which has shed such a fresh light into their understandings, such a new hope into their hearts, be prolonged? They invite, they urge him to remain. He gives, he makes the opportunity for their conversing him to be their guest. He asks as he had done with the two blind beggars; with the disciples in the sterna; with the Syrochænanian woman. He suffers violence to be used with him; and then, when he has brought out all the strength of desire and affection towards him in the earnest entreaty, he yields to the urgency he had himself excited. The two disciples constrain him, and he goes in apparently to abide with them. They have him now, as they think, with them for the whole evening; and what an evening it should be, when, supper over, the conversation of the wayside may be renewed. The humble table is quickly spread. This is the hour, it has been thought, of one of the two disciples, and he whose homo it is prepares to do the duty of the host. That duty is taken out of his hands. The mysterious stranger takes the bread; he blesses, he breaks, he gives. Who but our Lord could bless and break and give in such a way as this? The scales fall from the disciples' eyes. 'Tis he, their own lost but now recovered Lord and Master. Let him wait but a moment or two, they shall be clasping him, as Mary would fain have done, to their hearts, or, falling down, as the women did, and worshipping: at his feet. This is not given them. He reveals himself, and disappears. This moment known by them, the next vanishing from their sight.

#### IV.

### THE EVENING MEETING.

When they left Jerusalem on the afternoon of the first day of the week, the two disciples had intended to remain that night, perhaps permanently, at Eannaus. The Paschal Sabbath over, they had resolved to return to their village house, to their old way of living, burying, as best they could, their expectations disappointed. But the conversation by the way, the manifestation in the breaking of

\* Mark 16: 13, 14; Luke 24: 33-49; John 20: 19-23.

bread, that revealed and vanishing presence of their risen Lord, altered the whole carriage of their thoughts and acts. They could not stay at Eannaus. Late as it was, they instantly arose and returned to Jerusalem. How quickly, how eagerly would they reverse their steps! What manner of communications would those be that they would now have with one another; how different from those which Jesus had interrupted; the incredulity turned now into faith, the sadness into joy. The stranger who had made their hearts burn within them, on their way out to the village, he too was traversing at the same time the road they took on their way back to Jerusalem. But he did not join them now; he left them to muse in silence on all they had seen and heard, or to add to each other's wonder, gratitude, and gladness, by talking to one another by the way. Their hearts were now full of the desire to tell to the brethren they had left behind in the city all that had happened. On reaching Jerusalem, they got at once the opportunity they so much desire. A meeting of the apostles, and of as many others as they could conveniently call together, or could entirely trust, had quietly, somewhat stealthily convened; the first, we may believe, since the Thursday evening meeting in the upper chamber. And where but in that same chamber can we imagine that this Sunday evening assembly gathered? The doors were closed against intruders, but those two well-known disciples from Eannaus are easily recognized, and at once admitted. In what an agitated, conflicting state of thought and feeling do they find those assembled there! They had all heard the reports of the women and of Mary Magdalene; but they say little or nothing about them; perhaps give them little credit. But there is Peter, whom no one can well distrust, telling all the particulars of his interview, and carrying the conviction of so many, that they are joyfully exclaiming; "The Lord is risen indeed, and hath appeared to Simon." But this is not the general, not at least the universal state of sentiment. The two disciples tell their tale, but it falls on many an incredulous ear. They are as little believed as the women and Mary Magdalene had been. They are trying all they can by a minute recital of how Jesus had been known of them, to remove the incredulity, when suddenly, coming as a spirit cometh, casting no shadow before him, the doors not being open to let him in, no sight nor sound giving token of his approach, Jesus himself is in the midst of them, and his "Peace be unto you" stills at once the conflicting conversation that had been going on. The manner of this appearance may have been wholly miraculous and supernatural, or it may have been partly or wholly due to those now properties with which

the resurrection body of the Saviour was enshrouded. Upon the Sabbath  
 could I have already said all it seems revealed or perhaps possible  
 to say. Who must leave it clothed with the mystery which surrounds  
 it. No mystery, however, hange read the kindly, comforting  
 manner in which Jesus proceeds to deal with the terror which his  
 sudden appearance had created. He points to his hands, his feet,  
 his side, in the marks of those wounds that told of his recent death;  
 marks which he placed him that his resurrection body should still  
 bear; marks which, it would seem from the apocryphic vision, were  
 not to be effaced even from that glorified body which he carried to  
 the throne; marks which that form is to wear for ever, the only visi-  
 ble remains that are to survive of the great decesso accomplished  
 at Jerusalem. Jesus asks them to handle him; an invitation which  
 it is difficult to say whether they accepted or not. He shows them  
 his hands and his feet; and while yet they believe not for joy and  
 wonder, he seeks still further to remove their incredulity, by showing  
 them that he has still the power, though no longer the need, of par-  
 taking with them of their ordinary food. He cuts of the fish and of  
 the honeycomb. Doubt may give place to conviction, fear to be-  
 lieving joy; a joy so fresh, so full, that it in turn begins to shake the  
 new-born faith. How true to nature all this rapid succession of sub-  
 sisting sentiments. Now at last, however, that little company of  
 disciples has settled into a condition fitting it to listen, and Jesus  
 returns to the subject that had engrossed the conversation on the  
 way out to Emmaus; to this larger, more influential audience he in-  
 serts the testimony that Moses, the prophets, the Psalms, all the  
 three divisions into which the Scriptures of the Old Testament were  
 classified by the Jews—referred to his Messianicship; dwelling par-  
 ticularly upon the logic most suited to the existing condition of their  
 thoughts, how, in accordance with all that had been beforehand  
 declared and signified, it behoved him, as the Christ, to suffer and  
 then to rise again the third day. Then opened he their understand-  
 ing, that they might understand the Scriptures. However, there-  
 fore, in the writings of any one of those Christ-taught men they refer  
 an important passage of the Old Testament to the Messiah, we may  
 conclude that they had for doing so the direct and authoritative  
 sanction of our Lord's own interpretation.

That his Messianicship, his death, his resurrection, were not matters  
 in which they alone, their nation alone, were interested. Now that  
 the new-born work of suffering and death was over; now that the won-  
 derful exhibition at once of the sacredness of the Divine law, the  
 holiness of the Divine character, the deep unchangeable love of God,

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had been given; now, wide over all the world, were repentance and  
 remission of sin to be proclaimed in his name; and they, the men to  
 whom Jesus was then speaking, were to be his witnesses, the heralds,  
 the preachers of this large and all-embracing gospel of peace on earth,  
 and good-will on God's part towards all the children of man: the first  
 and earliest fruit of his of the nature and the extent of their great com-  
 mission; a fruit which they did not then understand, which they did  
 not understand even under the enlightening and quickening influence  
 of the day of Pentecost. To far their understanding was opened, that  
 they saw clearly now that Christ might to have suffered these things,  
 and then to enter into his glory; but their understanding was shut as  
 to that proclamation of God's forgiving mercy and love, which now  
 in the name of Jesus was to be borne abroad over the whole earth.

That though it was to be left to time, and the after teachings of  
 the Spirit, to lift them out of their narrow conceptions of the Divine  
 love to man, as if its outgoings were to be limited to the pale of any  
 one community upon earth, still an initial impression of the sacred-  
 ness of their vocation as his disciples, of the manner in which the  
 duties of that vocation could alone properly be discharged, and of the  
 blessed and enduring results which were to follow in the train of that  
 discharge, might be made upon their minds. And this was the result  
 which Jesus, in the most striking and solemn manner, proceeded now  
 to bring about: the first step taken by him in the gradual and slow-  
 moving process of qualifying them for that mission which they, and  
 all other disciples of the Saviour after them, were to undertake and  
 carry out.

Then said Jesus unto them again, Peace be unto you! This  
 first greeting, in which the same words had been used, they had been  
 too surprised and abashed to listen to, or take home. Now that  
 their minds had become more composed, that they had settled down  
 into a tranquil and joyful conviction that it was indeed their risen  
 Lord who was in the midst of them, he repeats the greeting; repeats  
 it that they might not take it—though it was the common salutation  
 phrase he used, as usual merely to be the usual greeting with which  
 few met few in the ordinary intercourse of life; that they might not  
 take it as a mere expression of good-will, a wish for their welfare;  
 but that they might have their thoughts thrown back upon what  
 three evenings before, he had said to them: Peace I leave with  
 you, my peace I give unto you: not as the world giveth, give I unto  
 you, that not your hearts be troubled, neither let them be afraid. And  
 he had said so with the cross, with the spearhead before him. And  
 now the peace having been secured, and sealed by the blood of the

cross and the rising from the sepulchre, with a new emphasis he says to them, 'Peace, my peace, peace with God, peace of conscience, the peace of pardon be unto you; take it as coming to you through me; enter into, and enjoy it as the fruit of my passion, as God's free gift to you in me.' <sup>46</sup> Let the quickening, the comforting assurance that God is at peace with you, that you are at peace with God, take possession of your hearts; that, having tasted and seen that the Lord is gracious, you may be prepared for executing the high errand on which I am about to send you forth, that of publishing everywhere the gospel of this peace; preaching peace by me to them that are afar off, and to them that are nigh; "For as my Father sent me, even so now send I you." <sup>47</sup> I send you forth in my name, and I will qualify you by my Spirit. <sup>48</sup> And having said so, he breathed on them, and said, "Receive ye the Holy Ghost"—an outward and expressive symbol of the twofold truth, that dead, motionless, useless for all the common work of this earthly existence, as by that dust which the hand of the Creator moulded into human form till he breathed into it the breath of his natural life, so dead, motionless, useless for the work of our Christian calling do we all lie, till the breath of true spiritual life be breathed into us by the Holy Ghost. <sup>49</sup> And as it was from the lips of the risen Saviour that the breath proceeded, which spread out upon the little company at Jerusalem, so is it from the risen, exalted Saviour that the Spirit comes, whose life-giving influences spread over the whole church of the first-born. <sup>50</sup> But specially upon this occasion was the breathing of Jesus upon the disciples, and the gift which accompanied that breathing, meant to indicate that the mission on which Jesus was sending these disciples out—that of being witnesses for him—was one that could alone be discharged by those who, through him, had received more or less of that heavenly gift. <sup>51</sup> It was this impartation of the Spirit, which was to form the one, indispensable qualification for the work; without which it could not be done. <sup>52</sup> We know, historically, that it was but a very limited measure of this gift which was actually, upon this occasion, bestowed. <sup>53</sup> The Holy Ghost was not yet in his fulness given, because that Jesus was not yet glorified. <sup>54</sup> The more plentiful effusion of this gift was reserved for the day of Pentecost. <sup>55</sup> That Spirit, who was to convince of sin, and to lead into all truth, began even then, indeed, his gracious work in the minds and hearts of these disciples, by convincing them of their unbelief and hardness of heart, and by opening their minds to understand the Scriptures. <sup>56</sup> This was but an earnest of better things to come—a few sprinkled drops of that fuller baptism wherewith they were afterwards to be baptized; but yet enough

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to teach that it was by Spirit-taught, Spirit-moved men—by men in whose breasts the heaven-kindled fire of the true spiritual life had begun to burn—that the commission Jesus had been giving could alone be executed. <sup>57</sup> And let not those to whom Jesus is now speaking, speaking as the heads and representatives of the whole body of his true followers upon earth; let them not think, weak as they are, powerless as they appear, that, in going forth to proclaim in his name, to every penitent transgressor, the free, full, instant, gracious pardon of all his sins, they are embarking in an ideal, unreal work—a work of which they shall never know whether they are succeeding in it or not.

<sup>58</sup> No, says the Saviour; 'Partake of the peace I now impart, accept the commission I now bestow; go forth in my name; receive ye the Holy Ghost to guide you; announce the news of God to sinners; proclaim the remission of sins, and, verily I say, whosoever sins ye thus remit, they are remitted; whosoever sins ye retain, they are retained.' <sup>59</sup> Such I take to be the real spirit and objects of those last words of Jesus, as spoken by him to his disciples at this time; words spoken to animate them in their after work by the assurance that they should not labor in vain; that what they should do on earth should be owned and ratified in heaven. <sup>60</sup> It were to misinterpret the incidents of that evening meeting; it were to mistake the simple, immediate, and precise object which, in using them, our Lord had in view, to explain these words, as if they were intended to clothe the eleven apostles, and after them, their successors or representatives—to clothe any class of officials in the church, exclusively, with a power of remitting and retaining sins. <sup>61</sup> Where is the evidence that, as originally spoken, the words were addressed exclusively to the eleven? <sup>62</sup> There were others present as well as they. <sup>63</sup> 'The two disciples,' Luke tells us, "found the eleven gathered together, and those that were with them." <sup>64</sup> These other members of the infant church, with the two disciples, had the benediction pronounced on them, as well as on the eleven; the instructions were given to them as well as to the eleven; the breath was breathed on them as well as on the eleven. <sup>65</sup> Had Jesus meant, when he spoke of this remitting and retaining sins, to restrict to the eleven the power and privileges conferred, should he not by some word or token have made it manifest that such was his desire? <sup>66</sup> At other times he was at pains to single out the twelve, when he had something meant for their eyes and their ears alone. <sup>67</sup> Is it likely that at this time he would have omitted to draw a line between them and the others who were before him, had it been to them that these closing words were exclusively addressed?

But we have another and still stronger reason for not believing in any such restriction. Jesus had once before used words of nearly the same import with those that are now before us, and he had addressed them in the disciples at large: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." But if he will not hear thee, then take with thee two or three more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Whosoever I say on earth shall be bound in heaven, and whatsoever I shall bind on earth shall be bound in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The two concluding verses, as well as the preceding context, contain the conclusive evidence, that it was not to any select class or order of his followers that Jesus said, "Whosoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:15-20.)

We are not in the least disposed to doubt that while Christ speaks of the remitting and the retaining of sins as pertaining to the church at large, his words cover the acts of the church in her organized capacity, the inflicting and removing of ecclesiastical censures through her officers in the exercise of discipline. Here, however, we have two remarks to make: First, that it is only so far as these acts are done by spiritual men, seeking and following the guidance of the Spirit, only so far as they are in accordance with Christ's own expressed will, that they are of any avail, or can plead any heavenly ratification; and, secondly, that all the force they carry is nothing more or less than an authoritative and official declaration of what that will of the Lord is. Neither in any man, in any pope or any priest, in any community, or in any ecclesiastical court, has the absolute, the independent, the arbitrary power to absolve the sinner from his sins. But did not he, we are asked, with whom alone it is acknowledged that power rests, appoint the chosen as his earthly delegates, and in the commission here given them, convey into their hands as such, that power? Just as Bible as in two other commissions given to two of the old prophets, he handed over to them that power over the kingdoms and nations of the earth which we rightly

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believe and affirm rests alone in the hands of the Almighty. "Then the Lord put forth his hand, and touched my mouth: and the Lord said unto me, Behold, I have put my words in thy mouth. So, I have this day set thee over the nations, and over the kingdom, to root out, and to pull down, and to cast down, and to throw down, and to build, and to plant." Jer. 1:9, 10. It came to pass also in the twelfth year, in the thirtieth day of the month, that the word of the Lord came unto me, saying, Son of man, will for the multitude of Egypt, and cast them down, even her, and the daughter of the famous nations, into the neither part of the earth, with them that go down into the pit." Ezek. 32:17, 18.

Now, in terms not less distinct than those in which Christ gives the disciples power over the sins of men, to remit or to retain, that power to the two prophets given over the nations to cast down and to destroy. "The time interpretation of the grant or commission is in both cases the same. In the exercise of any power, inherent or delegated, natural or acquired, spiritual and intellectual were altogether important of themselves to overturn a nation; in the exercise of any power, original or conferred, personal or official, the apostles were just as impotent to remove any sinner's guilt. The prophets' function was limited to the denouncing of a doom which it was for the hand of Jehovah alone to execute. The church's function is as strictly limited to the announcing of a pardon which it is for the grace of the heavenly Father alone to bestow. And if, in exercising that simple but most honorable office of proclaiming into all men that there is remission of sins through the name of Jesus, she teaches that it is alone through her channels—through channels that priestly or ordained and consecrated hands can alone open—the pardon comes, she teaches upon the rights and prerogatives of Him whom she represents, and turns that eye upon herself that should be turned alone on him.

But it is the glorious office of the church, of every individual member thereof, of every distinct community thereof, in the sense here indicated, to absolve the sinner, to assure him of the divine forgiveness, to help him to believe in that forgiveness, but point to an individual man, and he is entrusted and encouraged to take hold of peace, to accept of pardon, to trust in the mercy of Jesus, to believe in the forgiving love of God—then is that office of committing sins in the name of Jesus undertaken and discharged. Illustrative instances occur to us; the one public and official, the other private and personal. The first is that of the penitent offender

at Corinth, who was in danger of being removed out of our church  
 sorrow. Assuming that it lay with the church to extend her love  
 to that offender, desiring to do nothing upon his own behalf  
 authority, claiming no exclusive power of presiding absolution. And  
 invites the Corinthian brethren to deal kindly, forgivingly with  
 that man, and to receive him back into their communion, in the  
 then that he was quite prepared to go along with them in such  
 treatment of the penitent. "Wherefore I beseech you," he says,  
 "that you would confirm your love toward him, to whom ye for-  
 give anything, I forgive also; for if I forgive anything, to whom I  
 forgive it, for your sakes forgive I it, in the person of Christ." <sup>107</sup>  
 great object was to make the repentant one feel how wide the  
 generous, how cordial and unreserved was the forgiveness which the  
 church extended to him, that he might all the more confidently  
 repose in that other sympathy, that other forgiveness, which, for as  
 the heavens are above the earth, we above all the sympathy, all the  
 forgiveness of man.

<sup>97</sup> But other instances belong to a late period in the life of the  
 beloved apostle. It has beyond the period embraced in the New  
 Testament history, but is well authenticated. <sup>98</sup> When the tyrant who  
 sent John to Patmos was dead, the apostle returned to Ephesus.  
 engaged in a visitation of the neighboring churches, he saw in one  
 of them a youth of so attractive an appearance that he specially  
 committed him to the care and guardianship of the bishop, or chief  
 minister of the church. <sup>99</sup> The minister took the youth to his own  
 home, cherished him, educated him, and at length baptized him.  
 As he grew up, however, the care of his guardian relaxed, and he  
 fell into the company of a band of idle and dissolute youths, who  
 mingled together into a career of sin which led to the commission of  
 offences that exposed them to the severest penalties of the law.  
<sup>100</sup> Escaped from all restraint, and forming his association into a band  
 of robbers, the youth became their captain, surpassing all of them in  
 levels of violence and blood. <sup>101</sup> Time ran on, and the aged apostle  
 once more visited the same church. <sup>102</sup> He asked about the youth, and  
 wept when he heard his story. <sup>103</sup> To look his way instantly to the  
 district which the robber-band infested, and was taken prisoner by  
 theanguard of the band!!! <sup>104</sup> The matter tried to be not offered any  
 resistance to his captors. <sup>105</sup> Conduct me to your captain," he said to  
 them; "I have come for the very purpose of seeing him." <sup>106</sup> As soon  
 as he recognized the venerable apostle advancing towards him, the  
 captain would have fled; but the apostle pursued him, crying out,  
 "Why dost thou fly, my son, from me thy father—Why dost thou fly—"

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aged father <sup>107</sup> I have compassion on you, my son, <sup>108</sup> believe that  
 I have hope <sup>109</sup> will intercede with Christ for thee, <sup>110</sup> believe that  
 Christ hath sinned me. <sup>111</sup> The fugitive was arrested. They met once  
 more. <sup>112</sup> He apostrophized him; prayed with him; solemnly assured  
 him that there was pardon for him at the hands of Christ; and did  
 not leave him till he had him back again, and restored him to the  
 church. <sup>113</sup> In the manner of his restoring that erring youth, the re-  
 stored apostle showed how thoroughly he had imbibed the spirit of  
 his divine Master, from whose lips fell a century before he had his  
 word to the world, "Whosoever sins ye remit, they are remitted."

[THE INCREDULITY OF THOMAS.]

V.

"Was it his fault, or his misfortune simply, that Thomas was not  
 present at that first meeting on the evening of the day of the resur-  
 rection? <sup>1</sup> Clearly enough, we cannot charge his absence with the  
 same kind of neglect, with which now a refusal to join in the ordinary  
 services of the sanctuary would be loaded; for no such services had  
 then been instituted, nor had any authority, human or divine, as yet  
 prescribed them. <sup>2</sup> That evening conference, hastily summoned under  
 the prodding of the strange incidents of the day, was, in fact, the  
 first of those assemblies on the Lord's day which have since be-  
 come one of the established customs of Christianity. <sup>3</sup> But as no  
 such custom had as yet been established, Thomas cannot be accused  
 of violating it. <sup>4</sup> The circumstances, however, under which that con-  
 ference was held, were so peculiar, the pressure which prevailed it  
 so urgent, that we cannot imagine that any slight or fortitious im-  
 pediment would have kept any one of the eleven away. <sup>5</sup> It may,  
 therefore, have been Thomas' extreme incredulity as to the fact of  
 the resurrection, the iller and thank despite into which the death of  
 his Master had cast him, which indisposed him to join the rest. <sup>6</sup> If  
 it were so; if he kept aloof from his brethren as believing that no  
 good could come from their assembling; that it was all over with  
 the hopes as to their Master which they had been cherishing; that  
 they were men with tales which had been circulating about his hav-  
 ing risen from the dead—then, for his neglect of all that Jesus had  
 preached about his death and resurrection, and for his treatment of



the testimony of Peter and the other early visitors of the sepulchre, he was amply punished, in losing that sight of the risen Jesus given to the others, and in his being left, for the seven days that followed, to the wretchedness of uncertainty and doubt—an uncertainty and doubt which would be all the bitterer, as contrasted with the unclouded convictions and new-born joy of his brother disciples.

8 While they, lifted from the depths of their despair, were congratulating one another on the great triumph over death and the grave which their Master had achieved, were strengthening each other's faith, and brightening each other's joy, he, alone and disconsolate, was scraping together the scanty food on which his incredulity might nourish itself. 9 In the course of that week, his brethren made many attempts to rid him of his distrust. 10 But all in vain; the more they insisted, the more he refused. 11 The stronger they affirmed the proof to be, the more inflexible became his resolution to resist it. 12 The particulars of the manifold conversations and discussions which would, no doubt, go on between them, are not preserved. 13 All that is told is, that he took and kept resolutely to that position, behind which he had entrenched himself, as he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." 14 What were the grounds, real or fictitious, upon which this incredulity of Thomas rested? and how came that incredulity to take such a shape, and to embody itself in such a declaration?

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15 Here, I think, by realizing distinctly the actual condition of things, both as regards the external circumstances which surrounded him, and the jaundiced eye with which he was disposed to look at them, we may convince ourselves that the incredulity of Thomas was not due to any reluctance, on his part, to believe in the resurrection; simply because of its being a strange, a supernatural occurrence. 16 In that age, and in that country, this was a form of unbelief altogether rare, quite unlikely to have been exhibited by Thomas or any follower of Jesus Christ. 17 A belief in the supernatural was general, almost universal. 18 To withhold his belief in any occurrence, purely and solely because it was miraculous, would have made a man about as conspicuous then, as a belief in all the alleged miracles of ancient and modern times would make a man conspicuous now. 19 Between that time and this, the world has undergone an entire revolution in the state of its general belief, in the form of its practical infidelity.

20 Besides, even if there had been a largo heaven of Sadduceism working originally in the mind of Thomas, he had already witnessed, in his attendance upon Christ, incidents too extraordinary for him to

refuse credence to the resurrection purely and solely on the ground of its singularity. 21 Neither he, nor any others of the Lord's disciples—unwilling, as they all were at first, to believe that their Master was indeed alive again; difficult as they all were of conviction on this point—would have admitted their initial hesitation and incredulity to have proceeded from any such source. 22 It was not the character of the event, it was the nature of their precedent faith in, and their precedent expectations about, their Master and his kingdom, which generated the difficulty which was felt by them as to believing in the resurrection. 23 The true fountain of their earlier incredulity lay within, and not without; in their prejudices in regard to other matters, not in the nature and circumstances of the resurrection. 24 There appears to me, therefore, to be a violence done to the historic truth, to the real state of the case, when Thomas is taken, as he so often is, as a type or early instance of that unbelief, belonging rather to modern than to ancient times, which staggers at all miracles, and is indisposed to admit anything supernatural.

25 Thomas' incredulity seems to have outstripped that of all the other disciples. 26 They would not believe the Galilean women, when they brought to them the first reports of the resurrection; but they had believed when Peter told them that he had seen the Lord, even before they saw him with their own eyes. 27 But Thomas will not believe, though to Peter's testimony there is added that of the two disciples who went out to Emmaus, and that of the whole body of the disciples to whom Jesus had afterwards appeared. 28 To what is this excess, this peculiar obstinacy of unbelief on Thomas' part, to be attributed? 29 Was he the most prejudiced man among them; the man who clung most tenaciously to his earlier ideas and prepossessions, and would not let them go? 30 Did those common elements of unbelief, which operated in the breasts of the others as well as in his, yet work in his with so much greater force as to signalize him in this way, and keep him standing out in his distrust for so long a time beyond them? 31 There was one of those elements which we have some reason to think did work powerfully on Thomas. 32 It would be quite a mistake to conceive of Thomas, because of his abiding incredulity, that he was a cold, selfish, cautious, unsanguine, naturally misbelieving man, hard to convince of anything which lay outside the circle of his own observations, or that did not touch or affect his own interests.

33 Whatever in origin and nature his skepticism was, it was not the skepticism of religious indifference, nor did it spring from a predisposition to doubt. 34 That the spirit of curiosity, of inquiry, was strong in him, we may perhaps infer from his breaking in upon our Lord's

discussion in the upper chamber, saying, "Lord, we know not whether thou goest, and how can we know the way?"<sup>35</sup> Fuller evidences that he possessed and knew how to exercise the critical faculty. He liked to search and sift the evidence, and get at the real and solid grounds for believing, will meet us presently; but we must dismiss from our minds the idea that he answered in any way to the description which Wordsworth has given us of the man—

"A smooth-rubbed soul, to which could cling  
No form of feeling, great or small;  
A reasoning, self-sufficient thing,  
An intellectual all in all."

<sup>36</sup>The only other notice of him in the gospel narrative, beside the one already alluded to, and that in the passage now before us, forbids us to entertain any such ideas of Thomas' natural character and disposition.<sup>37</sup> Escaping out of the hands of his enemies, Jesus had retired to Bethabara.<sup>38</sup> To him, in his retreat, the sorrowing sisters sent their message: "Lord, behold, he whom thou lovest is sick."<sup>39</sup> The messengers were left without an answer.<sup>40</sup> And, after two days of delay and inaction, Jesus abruptly says to his disciples, without explaining anything of the object of his visit, "Let us go into Judaea again."<sup>41</sup> It seemed a fatal resolution; the disciples try to turn their Master from acting on it.<sup>42</sup> "Master," they say to him, "the Jews of late sought to stone thee, and goest thou thither again?"<sup>43</sup> Their Master then tells of the reason for his going, and of his resolution at all hazards to carry out his intention.<sup>44</sup> Then, says one of the twelve, if he will go, go to almost certain death, "let us also go, that we may die with him."<sup>45</sup> Had the name not been given, had we not been told which of them it was who so instantly, so warmly, so generously declared himself ready to die with his Master rather than desert him, we should have said that it must have been Peter who spake these words; but it was Thomas, to whom much of Peter's ardor appears to have belonged.<sup>46</sup> Upon such a man, so ardent in his attachment to his Master, we can readily believe that the blow of the crucifixion came with a peculiarly stunning force.<sup>47</sup> In proportion to the eagerness of his hopes would be the blackness of his despair; nor is it wonderful that, sunk into the depths of that despair, he would at first refuse to believe in the resurrection.<sup>48</sup> Still, however, attribute what extra force we may to this one or that other of the ingredients of the unbelief shown by Thomas in common with his brethren, it seems difficult to understand the pertinacity of Thomas in standing out so long and so stubbornly against all attempts of his brethren to convince him.<sup>49</sup> The great bulk of them had believed before they had seen the Lord.<sup>50</sup> Why should

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that evidence, which was sufficient to carry their faith, not have carried his?<sup>51</sup> Yes, but they all at last had seen; they had seen, and he had not.<sup>52</sup> In that very distinction do we not get sight of the secret bias by which the spirit of Thomas was swayed over to an unwillingness to give credence to the resurrection, an incredulity which, in self-justification, built up those buttresses of self-defence, behind which it finally entrenched itself, and from which it would not be dislodged?<sup>53</sup> The others had seen him, and he had not; why should he be asked to believe on different evidence from theirs?<sup>54</sup> He had been an attached a follower of Jesus as any of them.<sup>55</sup> Why should he be singled out, and left the only one who had not seen his Master?<sup>56</sup> He did not like, he did not choose to be indebted to others for the grounds of his believing.<sup>57</sup> He had just as good a right to ocular proof as they had; and, in fact, till he got it he would not believe.<sup>58</sup> The unwillingness that his faith should be ruled by theirs, generated a disposition to question the soundness of that faith.<sup>59</sup> The evangelist has given us only the conclusion to which Thomas came, the result of the many conferences with his brethren, and to which he for so many days so resolutely adhered.<sup>60</sup> The very terms in which he embodied this resolution enable us to fill up the blank.<sup>61</sup> Jesus had come among them, the other disciples would tell Thomas, suddenly, silently—the door being shut; they had not seen him till he was standing in the midst.<sup>62</sup> It was very like the mode of a spirit's entrance; very unlike the manner in which one clothed with a solid substantial body would or could appear.<sup>63</sup> They confessed to Thomas, that unless it were the two disciples who had just come in from Emmaus, all of them at first believed that it was a spirit, none of them that it was Christ: that he had himself noticed this, and had corrected their first and false impression.<sup>64</sup> He had eaten in their presence, he had shown them the marks in his hands and side; he had said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."<sup>65</sup> Yes, but had any of them accepted the invitation, had any of them made such scrutiny of these marks, as to be sure that they were not superficial?<sup>66</sup> They could not say they had.<sup>67</sup> Strictly interrogated by one who was anxious to detect any weak point in the evidence, they could not deny that it was within the limits of the possible that there might have been a mistake; that there was a difference, they could not tell what, between the appearance of their Master as they had seen him before death, and as they saw him at the evening meeting.<sup>68</sup> Seizing greedily upon anything which could possibly create a doubt, and turning it into an instrument of self-justification, Thomas at last declares, "Except I shall not only see in his hands the print of the

nails, but shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe." <sup>69</sup>In this we discern no small amount of ingenious casuistry springing out of wounded pride, and an exaggerated feeling of self-consequence working in a nature not less strong in will than ardent in affection.

<sup>70</sup>"I will not believe." <sup>71</sup>And is it even thus, we feel disposed to make answer, that thy hurt vanity hopes to redeem itself from the fancied oversight; is it thus that placed, as thou thinkest, below thy brethren, by not having got the same proof given them, thou thinkest to set thyself right by putting thyself above them, and declaring that that proof may have been enough for them, but is not enough for thee? <sup>72</sup>What right hast thou to ask a kind or amount of evidence above that which has satisfied all these thy brethren, and which would have satisfied any one unbiased by deep precedent prejudice? <sup>73</sup>What right hast thou to dictate thus to God, and to declare that thou wilt not believe till the form of proof that prescribed be attended? <sup>74</sup>Thou wilt not believe! and if thou dost not, who but thyself will be the loser? <sup>75</sup>Hadst thou been in the hands of man, in any other hands than those of so gracious a Master, thou mightest have waited long enough ere the proof was given, which in such a spirit was demanded.

<sup>76</sup>Seven days go past, and the apostles are once more gathered together on the evening of the second first-day of the week. <sup>77</sup>Thomas is with them now. <sup>78</sup>What brought him there? <sup>79</sup>Why, if he thought them wrong in rejoicing over an event, in the reality of which they had not sufficient reason to believe, did he join himself to their company? <sup>80</sup>Because, I believe, with all his assumed and declared incredulity, he was not in his inmost heart such an utter unbeliever as he would have others think he was. <sup>81</sup>He had taken up a position which it behooved him to defend; but I am much mistaken, if a stronger desire, an expectation, nay, something even of a faith, that it was even as his brethren had told him, was not working latently, yet strongly in his breast. <sup>82</sup>We often grievously err in this respect, in our judgment or representations of others. <sup>83</sup>If a man is known or said to be a covetous or an ambitious man, we are too apt to make him all covetousness or all ambition, and nothing besides. <sup>84</sup>And so, Thomas being obstinately incredulous, we might imagine him to be utterly so. <sup>85</sup>Not at all likely. <sup>86</sup>There was room in him, as there is in most men, for very opposite and conflicting states of thought and emotion. <sup>87</sup>We believe, therefore, that it was in a very mixed state of faith and feeling that Thomas sat down that evening with the rest. <sup>88</sup>They have not sat long when again, in the very same way in which he had come before, Jesus

enters and stands before them. <sup>89</sup>The general salutation over, and before another word was spoken, he turns to Thomas and says, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." <sup>90</sup>How sudden, how unexpected the address! <sup>91</sup>Thomas knew that for seven days none of the disciples had seen the Lord; none of them could have reported to him the words that he had used. <sup>92</sup>Yet now are these very words reported. <sup>93</sup>It is the omniscient Jesus; it is his own well-loved Master who stands before him! <sup>94</sup>Instant within him is the rebound from incredulity to faith, to a far higher faith than that simply in the reality of the resurrection; of that he has no doubt. <sup>95</sup>He does not what the Lord desires, and what he himself desired before. <sup>96</sup>He does not put his finger into the print of the nails; he does not thrust his hand into the side. <sup>97</sup>Enough to see that well-known form; enough to hear that well-loved voice. <sup>98</sup>That sight, those words of Jesus, are sufficient to rebuke and to remove his unbelief. <sup>99</sup>In a moment his doubts all flee; faith takes their place; a faith purified, exalted, strengthened; a faith in the true divinity as well as in the true humanity of his risen Lord; a faith higher, perhaps, at that moment than that to which any of his brethren around had attained. <sup>100</sup>Adoring, believing, loving, the fervent, affectionate Thomas casts himself at his Master's feet, exclaiming, "My Lord and my God!"

<sup>101</sup>A great advance here, we may well believe, on all Thomas' earlier conceptions of his Master's character. <sup>102</sup>And may we not believe also that the bitter experience of the preceding week, the troubled exercises of thought through which he then had passed, the searchings of those Scriptures which it was reported to him had been quoted and commented on by Christ himself, had all been secretly preparing him to take this advancing step; to believe that the Messiah of ancient prophecy was a very different Being in character and office from what he had before imagined; much lowlier in some respects, much higher in others. <sup>103</sup>And now, all at once, the revelation of the Redeemer's glory bursts upon him as Jesus in person stands before him; and not only does all his former incredulity die away, but on its ruins there rises a faith which springs up all the higher and stronger, because of the pressure by which it had previously been kept in check. <sup>104</sup>Jesus knew how prepared Thomas was to call him Lord and God. <sup>105</sup>He then might be asked to do what to Mary was so emphatically forbidden. <sup>106</sup>"Touch me not," he said to her whose love to him had too much in it of the earthly, the human—too little of the spiritual, the divine. <sup>107</sup>"Reach hither thy hand," he said to

Thomas.<sup>108</sup> The invitation may be safely given to him who is ready to own the divinity of his Lord.

<sup>109</sup>The title given him, conveying as it did so distinct and emphatic a testimony to that divinity, Jesus, at once, as if it were his by birth-right, accepts.<sup>110</sup> But though he refuses not the tendered homage, he passes no such approving judgment on him who presents it, as he had formerly done upon Peter when he had made a like confession of his faith, and Christ had called him "blessed."<sup>111</sup> Instead of this, Christ administers now a mild but effective rebuke: "Thou hast seen me, thou hast believed."<sup>112</sup> Blessed are they who have not seen, and yet have believed."<sup>113</sup> Christ could not mean by saying so, to declare that he who believes without seeing is more blessed than he who upon sight believes: for that would exalt the weakest believer no *x* above the strongest believer of Christ's own age.<sup>114</sup> The idea that Jesus evidently intended to convey was this, that of two kinds of faith equally strong, that was to him a more acceptable, and to the possessor a more power-giving one, which rested on reasonable testimony in absence of personal observation, than that which would not yield to this kind of evidence, and demanded that ocular demonstration should be given.<sup>115</sup> It was, in fact, as addressed to Thomas, a distinct enough yet delicate intimation, that his faith had been all the more acceptable to his Master if it had not been delayed so long.<sup>116</sup> But though this was the primary meaning of the saying, it is not without its bearings upon those who, like ourselves, have not seen, and yet are called to believe.<sup>117</sup> The spirit of Thomas still lives among us.<sup>118</sup> Have we not often detected ourselves, thinking at least, if not saying, that, had we lived in the days of Jesus Christ, had we seen what those disciples saw, we would not have doubted as they did; that, give us but the evidence that they had, and our doubts would disappear?<sup>119</sup> We practise thus a strange deception upon ourselves.<sup>120</sup> We transfer ourselves in fancy to those scenes of the gospel history, carrying with us all the ideas of our age, forgetting that very different were the ideas of the men of that generation, who, though they had the advantage of the sight, had the disadvantage of the prejudices of their country and their epoch.<sup>121</sup> So equalized in point of advantage and responsibility do we believe the two periods to have been, that we may safely affirm, that the men of this generation who will not believe in the testimony of the original eye-witnesses, had they been of that generation, would not have believed though they had been eye-witnesses themselves.<sup>122</sup> Ho who now says, I will not believe till I see, would not, even seeing, have then believed.

<sup>123</sup>Two closing reflections are offered.<sup>124</sup> First: Take this case of

Thomas, his throwing himself at once at his Master's feet, exclaiming, "My Lord, my God," as a most instructive instance of the exercise and expression of a true, loving, affectionate, appropriating faith.<sup>125</sup> It is outgoing, self-forgotting, Christ-engrossed.<sup>126</sup> No raising by Thomas of any question as to whether one who had been incredulous so long, would be unwelcome when at last he believed.<sup>127</sup> No occupation of mind or heart with any personal considerations whatever.<sup>128</sup> Christ is there before him; thought to be lost, more than recovered; his eye beaming with love, his encouraging invitation given.<sup>129</sup> No doubt about his willingness to receive, his desire to be trusted.<sup>130</sup> Thomas yields at once to the power of such a gracious presence, unshackled by any of those false barriers we so often raise; the full warm gushing tide of adoring, embracing, confiding love, goes forth and pours itself out in the expression, "My Lord, and my God!"<sup>131</sup> Best and most blessed exercise of the spirit, when the eye in singleness of vision fixes upon Jesus, and, oblivious of itself, and all about itself, the abashed heart fills with adoration, gratitude, and love, and in the fulness of its emotion casts itself at the feet of Jesus, saying with Thomas, "My Lord, my God."

<sup>132</sup>Second: Let us take this instance of our Lord's treatment of Thomas, as a guide and example to us how to treat those who have doubts and difficulties about the great facts and truths of religion.<sup>133</sup> There was surely a singular toleration, a singular tenderness, a singular condescension in the manner of the Saviour's conduct here towards the doubting, unbelieving apostle.<sup>134</sup> There was much about those doubts of Thomas affording ground of gravest censure; the bad *morale* of the heart had much to do with them.<sup>135</sup> It was not only an unreasonable, it was a proud, a presumptuous position he took up, in dictating the conditions upon which alone he would believe.<sup>136</sup> What abundant materials for controversy, for condemnation did his case supply!<sup>137</sup> Yet not by these does Jesus work upon him, but by love—by simply showing himself, by stooping over to comply with the conditions so unreasonably and presumptuously proscribed.<sup>138</sup> And if, in kindred cases—when the spirit of religious incredulity is busy in any human breast, doing there its unhappy work in blasting the inward peace—waiving all controversy we could but present the Saviour as he is, and get the eye to rest upon him, and the heart to take in a right impression of the depth and the tenderness and the condescension of his love, might not many a vexed spirit be led to throw itself down before such a Saviour, saying, "Lord, I believe; help thou mine unbelief"?

<sup>69</sup>They hurry along the wild mountain road, plunging into dark glens, climbing over steep ridges, bending around shadowy hills, sometimes stepping from stone to stone, feeling the way in the dark with the pilgrim's staff, and sometimes slipping upon the smooth face of the steep ledges, and then losing the track in crossing the dry bed of a torrent. <sup>70</sup>I have myself more than once traveled as wild and rugged a mountain-path alone by night, and I know that Cleopas and his companion must have had light hearts to have started out upon that night journey to Jerusalem, without waiting for the moon to rise or the morning to dawn.

<sup>71</sup>But they carried in their hearts tidings of the greatest victory ever gained in this world—the victory over death, the unbarring of the gates of the grave for the whole human race. <sup>72</sup>And well they might go, running when they could, climbing and descending with cautious step when they must, but rejoicing all the way. <sup>73</sup>For they were bearers of the best tidings that human lips ever told. <sup>74</sup>They could testify to a fact upon which all the hopes of man for eternity must depend.

<sup>75</sup>Reaching the walls of the city at a late hour, they probably passed around to one of the eastern gates, which was kept open all night during the great festivities of the Jewish people. <sup>76</sup>Having gained admission, they hurry along the narrow streets, guided now by the light of the risen moon. <sup>77</sup>The doors are shut and the blank walls of the stone houses give no sign of life

within. <sup>78</sup>They make their way first of all, we may suppose, to that one memorable house with the upper chamber where Jesus spent the last evening with his disciples before he suffered. <sup>79</sup>Late as is the hour, they feel confident that the band will still be together. <sup>80</sup>The excitement of the day has been too great to let them think of sleep.

<sup>81</sup>When they reach the door, they find it barred from within and they cannot enter. <sup>82</sup>They knock, but none reply. <sup>83</sup>They call aloud and announce their names, and then they hear steps and voices within, and the swift and cautious hands of their brethren unbarring the door. <sup>84</sup>But they have not had time to enter or to unburden their hearts of the great joy which they bring, before the voices of all within break out in the exclamation, "The Lord is risen indeed, and hath appeared unto Simon!" <sup>85</sup>And now, that all are within and the door is barred again, the excited and panting travelers take their turn and tell the wondrous story of the evening walk to Emmaus, the strange companion that joined them in the way, the burning words that he spoke as he climbed the hills and toiled along the steep stony path in their company, the blessing that he pronounced at the evening meal, the print of the nails that they plainly saw in his extended hands, the familiar looks of their beloved Lord shining out upon his face, and then his vanishing out of their sight.

<sup>86</sup>They have scarcely finished their story, amid the wonder and joy of the listening throng, when, behold!

another stands in the midst of the room.<sup>87</sup> They are startled and terrified at the sudden apparition, even as they were when they saw the bright form walking upon the Sea of Galilee.<sup>88</sup> Every eye is fixed upon the stranger.<sup>89</sup> There has been no knocking without.<sup>90</sup> The door has not been unbarred.<sup>91</sup> No sound of entering footsteps has been heard.<sup>92</sup> And yet there he stands before the affrighted throng—a stranger, a spirit, a living man!<sup>93</sup> What can it be?<sup>94</sup> In the hush of silence which pervades the breathless group they hear a voice speaking as only their Lord could speak, and saying, "Peace be unto you."<sup>95</sup> Then he shows them his hands and his feet, and they lean forward with fear and wonder to look upon the print of the nails, the signs of sacrificial suffering which he wears even now upon the throne of heaven.<sup>96</sup> He lays bare his wounded side, and they shudder as they see the dreadful scar where the soldier thrust his spear.<sup>97</sup> He bids them draw near and lay their hands upon him, and thus be sure that it is his real living body which they see.<sup>98</sup> While they tremble and dare not approach, he calls for food and eats in their presence.<sup>99</sup> And now at last are they glad and satisfied that they see their Lord.<sup>100</sup> It is he that was nailed to the cross.<sup>101</sup> It is Jesus himself, who died and was buried, and behold he lives and shall be alive for evermore.

<sup>102</sup> And the first word which the risen Lord brings to the assembly of his disciples on this first night after his resurrection is "PEACE."<sup>103</sup> He stands forth in the

midst of the startled company with that blessing upon his lips.<sup>104</sup> And when they have recovered from their fear and excitement sufficiently to heed his words, he says again, "Peace be unto you."<sup>105</sup> His first appearance on earth was announced by angel voices with the same blessed word—peace.<sup>106</sup> And after he has completed his work and passed away from the world, he comes back from the grasp of death and the grave to bring the weary and the sorrowing the blessing of peace.<sup>107</sup> Peace to the troubled conscience, for the blood of the cross takes away the stain of sin from the penitent soul.<sup>108</sup> Peace to the weary and heavy-laden, for all who believe in Jesus shall enter into rest.<sup>109</sup> Peace to those who destroy their own happiness, for the love of Jesus reconciles the believing to God, to duty and to themselves.<sup>110</sup> Peace to all troubled and restless and doubting and dissatisfied souls, for Jesus came to seek and to save the lost.<sup>111</sup> Peace to all to whom the message of his Gospel is given, for the risen Christ lives in his truth and he comes to breathe the blessing of his own Divine and abiding peace upon all who hear his word.<sup>112</sup> Jesus can enter the closed doors of the sanctuary and of the secret chamber.<sup>113</sup> But he stands at the door of the heart and knocks and waits to be invited in.<sup>114</sup> He knocks and knocks, again.<sup>115</sup> He waits and waits long.<sup>116</sup> And many never invite him in.<sup>117</sup> And yet the blessing of peace, for which every bosom longs, is never ours until we unbar our stony hearts and ask the waiting Saviour in.