



Jesus: A Life: Week 16

A Walk On Resurrection Sunday

Big Idea: Jesus is the savior who died on the cross and rose again on the third day to forgive you of your sins and give you life.

Read the Bible:

Luke 24:13-35

STUDY

*** Before interacting with this guide, all leaders should study the referenced texts using the HEAR Method. It's also important to encourage your group members to read the text using the HEAR Method. ***

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.



Luke 24:13-35

¹³ That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" ¹⁹ And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." ²⁵ And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?" ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, "The Lord has risen indeed, and has appeared to Simon!" ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.



Summary

Over the past 16 weeks we've journeyed through Luke to look at the life of Jesus. We've had one goal in mind. We've wanted to see Jesus. Luke 24 is the culmination of that journey. In this passage, on a walk on resurrection Sunday. We see Jesus.

Jesus meets two no named disciples on their way home after a disappointing weekend in Jerusalem. The man who they thought was the Messiah, the man who they had hoped would restore Israel was dead. Jesus butts into these two hitch-hiker's conversations. When he discovers their despondence, he begins to correct their understanding.

Jesus is frustrated because these two disciples wanted a Messiah to rule and reign in glory. However, he says that they did not pay attention to all the scriptures. If they had they would've known that the messiah had to suffer. The scriptures had said so. Isaiah prophesied that the Messiah would be crushed for the iniquities of the people. He would suffer for the salvation of God's people. Jesus corrects the misunderstanding of the disciples just in time for them to arrive at their destination.

When the disciples arrive at Emmaus they have Jesus in for a meal. At this point, the two disciples still do not recognize Christ. However, as Christ takes the bread of life and gives it to them their eyes are opened. They see Jesus for who he clearly is: the Messiah of Israel, the one who came to die for our sins, the one who was crucified, the one who rose again.

I pray that we have eyes to see what the disciples saw on that day, Jesus Christ in all his saving, eternal glory.



Leading Your Group

Community Time

Start group by asking for Prayer requests and checking in on everyone.

Bible Study

***Have everyone in your group read assigned scripture before meeting. ***

Start Group by Reading Luke 22:39-53

Major Points

These are the points for your lesson.

1. Jesus is the center of the whole Bible.

We are told that Jesus took the time to explain the scriptures to these two wondering disciples and as he did, he told them all that was written about him.

In other words, Christ begin to show the two how He was the center of scripture.

- He is the seed of the woman who crushes the head of the serpent.
- He is the sacrificial lamb found in the bushes when Abraham was about to offer Isaac.
- He is the lion of the tribe of Judah who would crush the heads of his enemies.



- He is the true Passover Lamb who grants life.
- He is the true and better Moses.
- He is the bread of life given to the people of Israel in the wilderness.
- He is the true King David who conquers our giants.
- He is the suffering servant of Isaiah 53 who was crushed for our sins and bruised for our iniquities.

Many times, we can read the scriptures as independent happenings that are in no way related. Jesus has a correction for us: He is the whole point of the Bible. His life, his death, his resurrection has been the main point for Genesis to Leviticus all the way to Isaiah and ultimately the New Testament.

Discuss: Why is it such a big deal that Jesus is the center of the whole Bible?

2. Historically, we know Jesus is alive.

Luke's account of these two disciples is a literary masterpiece, but it's more than that. It's also a historical retelling of a literal Jesus literally walking and talking with two literal people.

In a world that is massively confused about Jesus we know that historically, this is much is true about Jesus: He is alive. He died on a cross and is alive again. Thus, the passage in consideration here ends with the disciples proclaiming, "The Lord is Risen Indeed."

Jesus rising from the dead changes everything. If he is alive, all that he said is true and trustworthy and he can be trusted to get us to heaven.

Discuss: How does that fact that Jesus is not dead, but alive, change everything?



Resources

Expositor's Bible Commentary

2. *On the Emmaus road* (24:13–35)

The Emmaus story is a literary and spiritual jewel. It is at once a moving story, a testimony to the Resurrection, an explanation of the empty tomb, and an occasion for Luke to summarize several of his major themes. Despite the fact that it has to a superlative degree the ring of truth—what literary scholars call “verisimilitude”—some have considered it legendary (cf. Notes).

13–16 The opening words of v. 13 link this story with the entire Easter event. “Now” (*kai idou*) moves the reader’s attention to a new and important phase of Luke’s narrative. “That same day” ties the narrative to Jesus’ death and resurrection (cf. the sequence in 23:54, 56; 24:1). Two travelers are speaking together (vv. 14–15); so a valid witness is provided. A twofold witness is necessary according to Jewish law. Furthermore, the concept of witness is, as we have seen, important to Luke. Two witnesses (Simeon and Anna) bore testimony to the Messiah’s arrival (2:25–38); now the two travelers testify to a particular resurrection appearance of Jesus (24:35). The words “of them” (*ex autōn*, v. 13) do not clearly identify who the two are. They are not two of the Eleven (v. 9; cf. v. 33). Probably they are two of the followers of Jesus who had come to Jerusalem for the Passover. So they had been among the “disciples” who lauded Jesus on his triumphal entry to the city (19:39) and were now returning home. At any rate, the phrase “of them,” like the opening words of v. 13, establishes a continuity with the foregoing events.

The fact that this event occurs when the two disciples “were going” (*ēsan poreuomenoi*, v. 13) and “walked along” (*synporeueto*, v. 15) continues the travel theme prominent in Luke, especially in his unique central section (9:51–19:44). That section begins as Jesus “resolutely set out” (*to prosōpon estērisen tou poreuesthai*) for Jerusalem (9:51). Now these two are leaving that same city. Shortly after the earlier journey to Jerusalem began, a man had approached



Jesus regarding discipleship “as they were walking” (*poreuomenōn autōn*, 9:57). Now, after the Resurrection, Jesus approaches two disheartened followers as they are walking. Acts continues the theme of Jesus’ disciples traveling, going from Jerusalem to Rome (Paul, in ch. 28) and ultimately to the ends of the earth as “witnesses” (1:8). As for the identity of Emmaus, this is uncertain (cf. Notes). It is enough to know that it is a village near Jerusalem.

The two were talking about events surrounding Jesus’ resurrection. Between the lines of their dialogue, Luke shows their bewilderment. He uses two different verbs, one of them repeated: “they were talking” (*hōmiloun*, v. 14), “as they talked” (*en tō homilein*, v. 15), and “discussed” (*syzētein*). So the tension mounts in preparation for Jesus’ appearance. Luke introduces Jesus into the story with the emphatic “Jesus himself” (*autos Iēsous*); and his comment that Jesus “walked along with” (*syneporeueto*) them suggests to us, whether or not Luke intended it, Jesus’ presence with his disciples in the church age. The passive form in “were kept [*ekratounto*] from recognizing him” (v. 16) may be a “divine passive,” i.e., a means of connoting that an action, the subject of which is not mentioned, is actually the work of God. This device introduces the structural pattern of nonrecognition and recognition, which is central in this beautiful narrative.

17–18 Still another verb describes their discussion; *antiballete* (“discussed”) reflects the exchange of ideas (lit., “throwing back and forth”). The scene in vv. 14–17 is of a persistent but rather baffled attempt to understand the meaning of this most momentous weekend in history. Luke now uses a different word for walking (*peripateō*; cf. comments on vv. 13–16). Another mention of walking is certainly not necessary merely to convey that fact, and we may assume that there is a deliberate emphasis on that movement. Therefore it is striking that when Jesus addressed them, the two travelers stopped short and “stood still” (*estathēsan*). Their attitude at that point was gloomy, perhaps even sullen. Only one of the two (Cleopas) is named (v. 18), probably because he was known to at least some of Luke’s readers. One tradition identifies him as an uncle of Jesus, brother of Joseph, and father of Simeon, who became a leader of the Jerusalem church (Eusebius, *Ecclesiastical History* 3.11; cf. Ellis, *Gospel of Luke*, p. 894). This is not the same man as Clopas (John 19:25), though the two names are variant spellings of each other.

19–24 What follows constitutes an affirmation about the person and work of Christ that is of great significance for our understanding of Jesus and of Luke’s perception of him. Concerning the opening words, R.J. Dillon (*From Eyewitnesses to Ministers of the Word*, p. 114) observes, “This characterization, together with the assertion of full publicity amongst the people, contains pointed echoes of Luke’s introductory summary of Jesus’ ministry [in the power of the] Spirit (Luke 4:14; cp. Acts 10:38).” See comments above at 4:14 on the popular response to Jesus. The

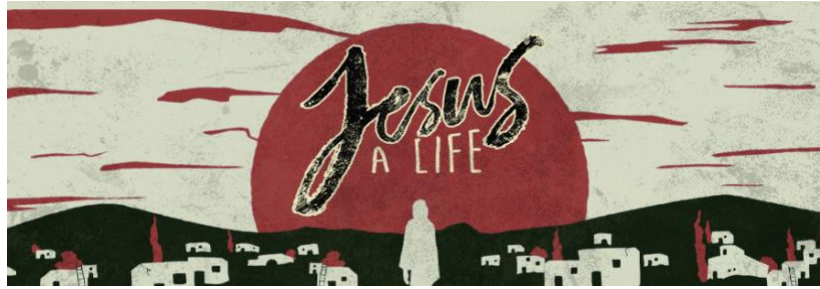


statement there about his reputation and power precedes the programmatic statement about his ministry under the impetus of the Spirit in 4:18–19. Acts 10:38 is Peter’s summary of Jesus’ powerful, Spirit-filled ministry (cf. Acts 2:22) and includes the statement “he went around doing good.” Peter then tells Cornelius, “We are witnesses of everything” (Acts 10:39), calling to mind Luke 1:2—“eyewitnesses and servants of the word.” The importance of the affirmation of the two disciples here in 24:19 must not in any way be underestimated. It is integral to Luke’s theology and purpose.

“He was a prophet” recalls the passage in chapter 4 just mentioned, where Jesus clearly identified himself with the prophets (4:24). While in Luke’s narrative Jesus is perceived as a prophet (e.g., 7:16; cf. Minear, *Heal and Reveal* pp. 102–21), the Resurrection affirmed him to be much more, as the two on the Emmaus road are to learn (e.g., v. 26, “the Christ ... glory”). The word “prophet” does not appear in what Peter told Cornelius about Jesus (Acts 10:36–43). This is probably not because Cornelius was not Jewish, for Jesus was “Lord of all” (Acts 10:36), but because the word “prophet” was inadequate to comprehend all Jesus is. The term “prophet” is then not so much an invalid as an incomplete characterization of Jesus. Another of Luke’s favorite terms is “people” (*laos*), used throughout his Gospel for the responsive hearers in Israel (cf. 1:17, 68, 77; 2:10, 31–32). Later Luke will use *laos* of believing Gentiles (Acts 18:10).

The “chief priests and our rulers” (v. 20) stand in contrast to the “people” (v. 21) as elsewhere in Luke. It was they who “handed him over” for crucifixion. In v. 21 the words “but we” (*hemēis de*, emphatic) of the two disciples provide still another contrast. Unlike the rulers, they “hoped” that Jesus would bring deliverance. Observe that the verb is “hoped,” not “trusted” (as in KJV); there is a big difference between trusting Jesus as our Deliverer and Savior and hoping that he will prove to be our Deliverer and Savior. The past tense of “hoped” is, under the present circumstances, a pathetic reminder of their inability to recognize Jesus or to believe the report of the empty tomb. Their expectation that he would “redeem Israel” recalls the words of Zechariah in 1:68 (cf. 2:38; 21:28). In view of v. 46 and the passion predictions, the term “third day” had a significance to Luke’s readers. What should have been the day of hope realized was for them the day of hope extinguished.

The final (“in addition,” *alla kai*) incomprehensible element in the travelers’ report was the report of the empty tomb (v. 22). This looks back to vv. 1–12. Again Luke used the word “body” (v. 23, see comment above on v. 3). The mention of “angels” shows that this is what Luke meant by “men” in v. 4, which is in harmony with the other Gospels. Verse 24 recalls v. 12. In the last words in the report, “him they did not see,” the word “him” (*auton*) is placed in an emphatic position. The empty tomb without the appearance of Jesus himself was inadequate. It ironically becomes the last sad part of their confused response to Jesus’ question, “What things?” (v. 19).



25–27 The reader of the Greek text will immediately observe following the pronoun *auton* (“him”) in its emphatic position in v. 24 that it occurs in v. 25 (*kai autos*, “and he”; NIV, “he”) to refer (still emphatically) to the same person, though he remains unrecognized. “The Stranger seizes the platform from the confused disciple” (Dillon, *Eyewitnesses*, p. 132). Jesus, who in his transfiguration was superior to Moses and Elijah (9:28–36), now invokes Moses and the Prophets to substantiate the divine plan of his path from suffering to glory (v. 27). The word “all” (v. 25) is a warning not to treat the Scriptures selectively. Such selectivity could lead to the omission of the Messiah’s suffering (v. 26). But “the Christ” (Messiah) did “have to” (*edei*) suffer. The verb *dei*, meaning “it is necessary,” is one of Luke’s key words (cf. 2:49; 4:43; 13:16, 33; 15:32; 18:1; 19:5; 21:9; 22:7, 37; 24:7, 44, along with the basic passion prediction of 9:22 that occurs also in Matthew and Mark). The future glory of the Christ (v. 26) was mentioned in the context of the passion prediction, ascribed there to the “Son of Man” (9:26; cf. 21:27). Some have argued that here “glory” is to be understood as a substitute expression for “was raised from the dead” (cf. Dillon, *Eyewitnesses*, pp. 141ff.). More likely it refers to the honor anticipated in the OT for the Messiah and attributed to the Son of Man in the verses just referred to. The unexpected element in Christ’s messiahship was his suffering. On the other hand, one could hardly argue that Christ’s glory excludes the Resurrection. Paul quoted the OT to prove the necessity of both the suffering and the resurrection of the Messiah (Acts 17:2–3). “Beginning with” (v. 27) probably implies that Jesus drew on all the Scriptures but principally on the Law (Gen-Deut) and the Prophets (Marshall, *Gospel of Luke*, p. 897). The central subject of these OT passages is “himself.”

For several reasons vv. 25–27 are vitally important. With great clarity they show that the sufferings of Christ, as well as his glory, were predicted in the OT and that all the OT Scriptures are important. They also show that the way the writers of the NT used the OT had its origin, not in their own creativity, but in the postresurrection teachings of Jesus, of which this passage is a paradigm. The passage also exemplifies the role of the OT in Luke’s own theology. Although he does not directly quote the OT Scriptures as many times as Matthew does, nevertheless he alludes frequently to the OT, demonstrating that what God has promised must take place and employing a “proof-from-prophecy” apologetic for the truth of the gospel.

28–32 The invitation for Jesus to stay with the two follows the ancient custom of hospitality. As the afternoon drew on and suppertime approached, the stranger would need food and lodging. Jesus had “acted as if” (*prosepoiēsato*) he were going to continue his journey (v. 28). The verb *prospoieō*, in spite of well-meaning efforts to weaken it to avoid any thought of deceit on Jesus’ part (e.g., Plummer, in loc.), often means “pretend” (BAG, LSJ, MM, s.v.). Such a gesture would, like the invitation itself, be appropriate in the custom of those days. While it is probably true, as



Plummer says, that Jesus would have gone on, had he not been invited to stay, this polite action seems intended to draw out a very strong response from Cleopas and his companion, who indeed then “urged him strongly” (*parebiasanto*) to stay (v. 29). In other contexts this verb can mean to force someone to do something.

The recognition scene is the third high point in this narrative, the first two being the long reply of Cleopas and his companion to Jesus’ question and Jesus’ exposition of the OT’s teaching about himself. While from a church perspective some have wrongly seen the Lord’s Supper in the breaking of the bread, we must also realize that a table scene is characteristic of Luke and probably of his special source material (cf. 5:29; 7:36; 14:1, 7, 12, 15–16; and, less obviously, 10:38–40). What is remarkable is that Jesus took the role of the host and broke the bread, giving thanks (v. 30). Of course this recalls the feeding of the five thousand (9:10–17, N.B. v. 16) as well as the Last Supper (22:19), though it was not a celebration of the latter.

As to whether it was through the actual breaking of bread or through divine intervention that the moment of truth came and the two disciples recognized Jesus, the answer must be that it was through both. Whether the two noticed the nail scars (Luke does not say they did), Jesus’ acting as host led to the recognition. At the same time, the passive verb *diēnoichthēsan* (“were opened”) implies divine action (v. 31), as was the case when Jesus’ identity was hidden from them (v. 16). This provides uniformity in the structure and theological meaning, as God is the revealer of the risen Christ. Note the repetition of Jesus’ opening “the Scriptures” (v. 32) and “their minds” (v. 45).

The narrative ends abruptly as Jesus disappeared and Cleopas and his companion reflected on their feelings of intense inner warmth (cf. Ps 39:3; Jer 20:9; the vocabulary differs but something similar may be in mind). (For a survey of interpretations of *kaiomenē* [“burning”], see Marshall, *Gospel of Luke*, pp. 898–99.) The specific occasion of these feelings is the presence of the Lord and his expounding the OT.

33–35 The words “at once” (*autē tē hōra*, lit., “in the same hour,” v. 33) continue the chronology of the resurrection day (cf. comment at v. 13). The reunion with the Eleven brought assurance to all, as the two disciples fulfilled their role as witnesses (vv. 34–35). They especially spoke of recognizing Jesus when he broke bread with them (v. 35).

Notes

- 13** The historicity of the Emmaus story has often been challenged (e.g., H.D. Betz, “The Origin and Nature of Christian Faith According to the Emmaus Legend,” *Int* 23 [1969]: 32–46). There are, indeed, elements of the story many find difficult to accept—not merely the inability of the two to



recognize Jesus, but the very appearance of Jesus after his death. But this difficulty relates to the concept one has of the Resurrection itself and of the possibility of a supernatural work of God in the nonrecognition and recognition sequence. There are also similarities to elements in other ancient narratives: We must, however, be careful about drawing conclusions from works written after Luke was. Also we “must not invoke such parallels prematurely, on the basis of mere resemblance, as instruments of interpretation” (Dillon, *Eyewitnesses*, pp. 73f.). It is impossible to prove or disprove the historicity of a story such as this that exists in no other literature and that, unlike the Resurrection, has produced no effect capable of investigation. Apart from the consideration of alleged legendary elements (remembering that issues of form do not settle issues of historicity, cf. Marshall, *Gospel of Luke*, p. 891), such issues will be decided on the basis of the setting of the storm both in the resurrection narrative and within Luke’s carefully researched work, with care not to reject what one may consider, a priori, difficult to accept.

- 13** The location of Emmaus, “about seven miles from Jerusalem,” is of minor concern to the expositor but of historical interest. Attention centers on several possible sites, but certainty is not possible at this time. Two sites are located at an approximately correct distance (one about nine miles away; the other is even closer to Luke’s “sixty stadia”—approximately seven miles). They are Abu-Ghosh and El-Qubeibeh. There is little evidence, however, that either is the site.

Another place, Motza-Illit, is only three and one-half miles from Jerusalem. To identify this with the village in Luke, one has to assume that Luke’s figure of sixty stadia applied to a round trip. In Jesus’ day it was only a “village” (κώμη, *kōmē*), precisely Luke’s word. Both Josephus and the Talmud mention it, the first as Emmaus and the second as Motza. It is very possible that the Semitic sound of Ha-Motza became Ammaous or Emmaus. A Roman colony was established there later in the first century, and so it is now also known as Qaloniya or Colonia. Evidence has come to light of a Byzantine church there, indicating that the site was revered. This may well be the true location.

There is still another site, much better known: Imwas (by Latrun), known also as Nicopolis probably since the time of Elagabalus (A.D. 218–22). It was prominent as the place of a great victory of Judas Maccabeus in the second century B.C., described in 1 Macc 3–4. The site continued to be well known throughout Christian history, and it naturally has been favored by many as the NT Emmaus. One serious problem is that it is not 60 but 160 stadia away (a problem Sinaiticus and other MSS seem to have addressed by changing the number to 160). This distance, however, seems long, though not impossible, for the two disciples to have traveled in both directions (cf. v. 33) It would have meant a round trip total of 30 miles in one busy day, with the return trip started no later than early evening. It is possible that there were actually two places known as Emmaus in Jesus’ day: the village, hardly known, 3 1/2 miles or 30 stadia away, and the city, 160 stadia or 19 miles away. It was perhaps the former to which the disciples went on the Resurrection day. See J. Monson, *A Survey of the Geographical and Historical Setting of the Bible* (Jerusalem: Institute for Holy Land



Studies, 1977), pp. 3f., of Benjamin Field Study section; R.M. Mackowski, "Where Is Biblical Emmaus?" *Science et Esprit* 32 (1980): 93–103.¹

THE BIBLE PANORAMA

CHAPTER TWENTY-FOUR

V 1–8: RISEN! REMEMBER? On the first day of the week, the women find that the stone is rolled away and that the tomb is empty. Two angels appear as men in shining clothes to tell them that 'He is risen!' They remind the women of the prophecy that He will be 'delivered into the hands of sinful men, and be crucified, and the third day rise again'. Only then do they remember His words. **V 9–12: DOUBTING DISCIPLES** Mary Magdalene, Joanna, Mary (James' mother), and others tell all this to the disciples. Their doubts are such that they do disbelieve what they hear as 'idle tales'. Peter, however, goes to investigate, sees the grave clothes lying by themselves, and marvels at what has happened. **V 13–35: BROKEN BREAD** The risen Jesus appears to two disciples, walking seven miles from Jerusalem to Emmaus. They are very depressed at what they regard to be the final defeat of their precious Master. By astute use of questions, and pointing them to Himself from the Scriptures, Jesus redirects their minds and causes their hearts to burn within them. When He breaks bread and gives thanks, their eyes are opened, they recognise Him, and He disappears. They thrill that Jesus has opened the Scriptures to them. They rush back to the eleven to hear that Jesus has also appeared to Simon. **V 36–49: PROMISED POWER** While they are there, Jesus appears with the words 'Peace to you.' He assures them, shows them His hands and His feet, and asks for something to eat. He then reminds them that they must have an unshakeable trust in the Scriptures which had to be fulfilled concerning Him. He then opens their minds to understand God's Word about His death, resurrection, repentance, forgiveness of sins, and the need to be His witnesses to all nations. He tells them that He is going to the Father, and then promised power will come from on high. They later understand that Jesus is referring to the Holy Spirit. **V 50–53: AMAZING ASCENSION** He then leads them out to Bethany. He lifts His hands and blesses them. The blessing is an

¹ Walter L. Liefeld, "[Luke](#)," in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 1050–1055.



unfinished one, as during it, He is carried up into heaven through His ascension. In heaven, that blessing will continue! Worshipful and rejoicing, they return to Jerusalem, completely new and different people. They now continually visit the temple to praise and bless God. What a difference a crucified, resurrected, ascended Saviour and Lord makes to those who trust Him and His Word!²

² Gerard Chrispin, [*The Bible Panorama: Enjoying the Whole Bible with a Chapter-by-Chapter Guide*](#) (Leominster, UK: Day One Publications, 2005), 444–445.