

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON X.—THE WALK TO EMMAUS.—JUNE 9.

Luke xxiv. 13-32.

GOLDEN TEXT.—"He opened to us the scriptures," Luke xxiv. 32.

CENTRAL TRUTH.—Walking and dwelling with Christ.

ANALYSIS.—THE HOLDEN SIGHT, v. 13-16.  
WONDROUS STORY, v. 17-24.  
OPENED SCRIPTURE, v. 25-27.  
ABIDING SAVIOUR, v. 28-32.

TIME AND PLACE.—The afternoon of Resurrection Sunday, April 9, A.D. 30, on the way to Emmaus, a village of unknown locality eight miles from Jerusalem, and by some identified with Khamasa a ruined village southwest of the city with several springs agreeing with the meaning of Emmaus, *warm water*.

HARMONY.—Mark. xvi. 12, 13.

INTRODUCTORY.—This is the fourth appearance of Jesus since the resurrection. The other three were, first, to Mary Magdalene early Sunday morning near the sepulchre, (Mark xvi. 9, Jno. xx. 11-18); second, to the women returning from the tomb, (Matt. xxviii. 9-10); third, to Simon Peter alone near Jerusalem, (Luke xxiv. 34).

THE HOLDEN SIGHT, v. 13-16.—What marvellous events had been happening during the last few days! No wonder these two disciples, although not members of the chosen twelve, talked earnestly and reasoned together concerning the swift tide of circumstances that seemed so suddenly to have swept away the hope of Israel when it was apparently on the eve of a triumphant fulfillment. And then there were those strange rumors that had been passing from lip to lip that morning in awe-struck whispers, of an empty tomb and a vision of angels seen by the women who had gone thither to minister to the cold, dead body of their crucified Master. The crowded hours of the last week overwhelmed their minds, and dazed their consciousness. Suddenly, in the midst of their conversation as they walked toward Emmaus, Jesus the one of whom they talked drew near and walked with them, as He ever does with those to whom Himself is a subject of loving, sincere converse. But, strange to say, they failed to recognize Him, whom, they supposed dead. Their grief at their own, sad loss, their bewilderment at the sudden misfortune that had overtaken them, and their disappointment at the ruin of their cherished hopes blinded their eyes to the presence of the Christ. How often when our hearts are taken up with our own misfortunes, losses and disappointments do we fail to recognize the Master's companionship, and thus miss the sweet solace and wise leading we might otherwise enjoy.

THE WONDROUS STORY, v. 17-24.—The stranger who had thus joined Himself to the two troubled disciples, interrupted their conversation to ask what topic it was that so greatly interested them. From the rendering of the R.V. we learn that they paused in their walk to give voice to their surprise that anyone should be ignorant of the extraordinary circumstances of the last three days. "Surely you must be but a transitory sojourner in Jerusalem not to know what things form the one topic for general discussion to-day," to this affect spoke Cleopas, and the stranger simply further enquired "What things?" Then followed a brief account of those startling events of the trial and crucifixion, and the mysterious rumors of an empty tomb and angels that said Christ lived. We notice in the story told by Cleopas a strange mingling of faith and doubt, hope and despair. He still believes in Jesus of Nazareth as a prophet, but he falters in belief in His Messiahship. He had hoped that He was the Redeemer of Israel, the current misconception of Christ's purpose, but now the hope is crushed, and gloom has seized its place. And yet this was the third day, and Christ had mysteriously hinted at something happening when three days were past; moreover there were those stories of the vacant tomb told by the women and confirmed by the men, and the vision of angels; perhaps—but no vacant tomb, an angel vision were not Christ, and *Him* they had not seen.

THE OPENED SCRIPTURE, v. 25-27.—The words of the Stranger that here broke in upon the story are not as harsh in the original as our blunt Anglo-Saxon makes them sound. A better translation of the word rendered "fools," would be "thoughtless ones," or "inconsiderate." The tender tone in which the Master would address these words to the sorrowing disciples would admit on their part of no misunderstanding of the love that spoke them. He showed them that all these things over which they were grieving were the foretold characteristics which were to bear indisputable evidence to the reality of the Messiah. His wonder-working life of love and sympathy which had inspired their hearts with confidence in His claims would be insufficient to establish His divine mission and identity without the final seal of Gethsemane, the cross and the empty tomb. In this wonderful Bible class we have too invaluable lessons taught us. First, that all the scripture, both law and prophets have the endorsement and testimony of Christ. Second, that all the law and the prophets circle round one pivotal centre, unfold one character, reveal one person, and that is Christ. This the key to all Bible study. As we see in each chapter and verse the face of the Son of God mirrored and reflected, so do we get to the very essence of the Word and grow strong through its nourishing, life giving influence.

THE ABIDING SAVIOUR, v. 28-32.—The conversation, of which we have but the merest outline, lasted until they reached Emmaus

where in all probability the two had their home. The Stranger made as if He would have gone on, as He no doubt would had they not invited Him to stay. But Christ never refuses an invitation to abide with any heart, and so He went with them to their village home. The evening meal was ready, and reclining at the table, He, who to them was yet a stranger, took of the break and breaking it gave thanks. And on the sudden their eyes were opened and they knew Him. What a thrilling moment it was. Jesus, the crucified; nay, they doubted not now, Jesus the risen. And as for an instant they feasted their gladly startled eyes upon His face He disappeared from their sight. Yet they sorrowed not now, for they knew that He lived; their hopes were revived, their gloomy thoughts made joyous, and they remembered how their hearts had burned by the way as He opened to them the Scriptures. Reader there are times when our hearts burn within us, just "by the way" of our commonplace life, and we blindly fail to see that it is Jesus walking by our side and seeking our companionship that causes the sensation. "Lord open thou our eyes."

## Application and Illustration.

## WHAT CAN I DO?

REALIZE CHRIST'S PRESENCE IN TROUBLE, v. 13-16.—"Jesus Himself drew near." If this is your hour of deepest dejection, it is the hour when Christ is nearest. Does the mother forget her child when it is sickest or when it is saddest? "O, I am in the dark," wailed a sad, bewildered woman to a friend, "That does not matter so much," was the wise answer; "God is in the light."—S.S. Banner.

CONVERSE OFTEN ABOUT CHRIST.—People usually talk most about those things most on their hearts. If this text were applied to Christians, in many cases one would be compelled to think that Christ and the things concerning Him were furthest of all topics from their thoughts. Friends let us talk more together concerning Him whom we love, and whose interests we profess to put first. Let no false humility, no senseless idea of priggishness or cant loose for us the blessing that always comes when the Masters followers converse together concerning His character and work. Trumbull says, "Whenever two walk together and have Christ for their theme and in their hearts, He will walk between them."

READ MY BIBLE MORE AND SEE CHRIST IN IT, v. 25-27.—"The New Testament is enfolded in the Old Testament, the Old is unfolded in the New," is the famous remark of St. Augustine. "The Bible is the frame of which Christ is the picture," says Elizabeth Stuart Phelps. Every ceremonial law and sacrifice of the Old Testament was an index finger pointing to the one great sacrifice.

## CHRISTIAN ENDEAVOR.

## Bible Study.

First Day—Heart study—Deut. vi. 1-9.

Second Day—Daily study—Deut. xvii. 14-20.

Third Day—Practical study—Deut. xxxii. 1-3, 41-47.

Fourth Day—Careful study—1 Chron. xvi. 8-15.

Fifth Day—Gainful study—Ps. xix. 7-14.

Sixth Day—Prayerful study—Ps. cxix. 33-40.

Seventh Day—How to study the Bible—Josh. i. 1-9.

PRAYER MEETING TOPIC, June 9.—"HOW TO STUDY THE BIBLE," Josh. i. 1-9. No book in the world has had so many books written about it as the Bible. No book has been so much abused and attacked, no other book could have survived so many determined efforts to compass its overthrow and destruction. Years ago Voltaire prophesied that in a few years it and its religion would be dead; to-day the house of Voltaire is packed with Bibles and is a centre for their distribution all over France. No book so well repays sincere study as the Bible. Some people come to it for the purpose of finding difficulties and mistakes, and they find them, or think they do. But they who approach the Book with the sincere desire to find the truth are never disappointed. It is a part of our pledge to read the Bible every day; but how many of us do this in the letter of the vow, performing the study in a perfunctory manner, satisfied with a little scripture scrap hastily glanced at to be immediately forgotten. Many of us are weak, and many sleep spiritually speaking, simply on this account. It would be impossible for us in the short space at our disposal to discuss at all fully the many methods of Bible study; but we may say a few words of general application. Always approach the Book with the conviction that it is the messenger of God to you, suited in every way to your individual needs and longings. Read it with the knowledge that the Holy Spirit is its author, and seek His exposition of it before and in preference to the commentaries of men. Remember that the Bible is not a collection of unconnected writings, but an organic whole, circling round Jesus Christ as its pivotal centre. From Genesis to Revelation Jesus Christ is its theme, the germ thought of its historic records, its doctrinal teachings, its poetry and its prophecy. Moody says, "When you read your Bible be sure that you hunt for something." Having gotten some of it in your head, endeavor to practice its principles in your life. Read it often on your knees, and wait before God to illuminate it for you. Go to it when you feel very happy, or very sad; when you have had success, or been disappointed; when the way is clear, or when you are in much doubt. Read it when you feel least like doing so. Read it through. Read it topically. Read it historically. Read it a book at a time. Above all read it reverently, humbly, prayerfully and obediently.