

the result of Israel's sinning against God? Bring out the fact of their SUFFERING (Print), and dwell on the truth that sin is always, sooner or later, followed by suffering. Now ask

ISRAEL SERVING INNOCENT SUFFERING SAVED

whether God left Israel to suffer. The point to bring out is, that God SAVED his people by raising up judges for them. Apply the truths of the lesson to the hearts of the scholar emphasizing especially the truth that God in Christ is our Saviour from sin.

EASTER LESSON—An Alternative Lesson

Luke 24 : 13-21.

GOLDEN TEXT—Ought not Christ to have suffered these things, and to enter into his glory?—Luke 24 : 26.

THE LESSON EXPLAINED

Time and Place—Sunday, April 9, A.D. 30; Emmaus and the road thither.

Lesson Setting—Jesus was crucified on Friday, April 7, A.D. 29 or 30, and rose on Sunday morning. During the earlier part of that day he had appeared to several persons. In the afternoon two disciples set out from Jerusalem for Emmaus, and as they were walking thither, Jesus joined them.

I. The Strange Companion, 13-24.

Vs. 13-15. *And, behold.* Something strange and unexpected is to be told. *Two of them*; of the disciples, not belonging to the Twelve. *To . . . Emmaus . . . threescore furlongs (7½ miles) from Jerusalem* (Rev. Ver.). The site of Emmaus is not certainly known. Kulonieh, a village west of Jerusalem at about the right distance, is believed by many to be the place. *Talked together . . . questioned* (Rev. Ver.). A lively discussion is indicated. *Jesus . . . drew near*; thus beautifully fulfilling the promise of Matt. 18 : 20.

Vs. 16-18. *Eyes . . . holden . . . should not know him.* They were prevented from recognizing the Saviour by their preoccupation and the fact that they had no expectation of seeing him, as well as by changes in his appearance, or, possibly, some divine action is meant. *What . . . communications, etc.?* Literally,

"What are these words which you are exchanging with each other?" The Greek indicates a heated discussion. *They stood still, looking sad* (Rev. Ver.); surprised at the interruption of their talk by an unknown stranger and, perhaps, not, at first, inclined to welcome it. *One . . . named* (Rev. Ver.) *Cleopas*; of whom we know nothing more. He may have told the story to Luke. *Only a stranger.* The meaning is "a solitary stranger." Only such a one could have missed hearing of the wonderful events which had happened.

Vs. 19-21. *What things*; "What sort of things," a question feigning indifference to lead them on. *A prophet*; one sent to speak for God, as he showed *in deed* (by his miracles) and *word* (by his teaching). *Delivered . . . condemned . . . crucified*; the three steps leading to the death of Jesus. *Trusted . . . he . . . should have redeemed Israel*; that is, they had hoped that Jesus was more than a prophet, that he was the promised Messiah. But this hope had been dashed to the ground by his shameful death. *The third day*; so that all hope was finally gone.

Vs. 22-24. *Moreover* (Rev. Ver.); literally, "but also." There was something to be said on the other side. *Certain women.* See vs. 1-12. *Of our company*; and therefore