

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON XI.

THE WALK TO EMMAUS; or, Walking with Jesus. Luke 24, 13-32. Dec. 15.

EXPLANATORY.

Verse 13, 14, 15. Two of them. Not one of the apostles, but of the company of believers. One was named Cleopas, (ver. 18) the other is unknown. Dr. Whedon gives strong reasons for the opinion that it was St. Luke himself. That same day. The day of Christ's resurrection. Emmaus. "Hot springs." A place of unknown location, about eight miles from Jerusalem. Talked together. They had given up all hopes of Jesus' Messiahship, and were mournfully endeavoring to reconcile themselves to the seeming fact of his failure. All these things. 1. "When disciples are together there is no more profitable subject than Christ." Reasoned. This would indicate that they were not fully agreed in opinion. Perhaps one of them still clung to a shadowy hope of Jesus' return. Jesus Himself. 2. "The Master is ever present when the disciples think and talk concerning him."

16, 17, 18. Their eyes were holden. By a supernatural influence, that they might converse the more freely with him, and receive his instructions with greater readiness than would have been possible in the joy of an immediate recognition. 3. "When Jesus withholds himself from us it is only for a time, and the greater to gladden us afterward." What manner. He knew their inmost thoughts and yet he would have them tell him. 4. "So he would have us open our hearts in prayer even though he reads them." Arcana. 5. "The troubles of disciples are not unnoticed, and will not long remain unnoticed by the Master." 6. "Those who cast their cares on the Lord will find that he careth for them." Cleopas. A name shortened from Cleopatra, and not the same with Cleopas. (John 19, 25.) He was one of the many unknown ones, whose names are all held in their Redeemer's heart. 7. "Christ reveals himself to the obscure and the undistinguished of earth. A stranger. Or 'sojourner.' Some would translate the clause, 'Dost thou lodge alone at Jerusalem?' that is, in solitude. Hast not known. Showing that the events connected with Christ's death were matters of public notoriety, the talk of all the people.

19, 20, 21. What things. A skillful question will elicit much truth. He knew the whole story for he it was who had experienced those things. "Now that he is entering upon his glory, with what unconcernedness he looks back upon his sufferings?"—Henry. Concerning Jesus. 8. "Those that will tell others of Jesus will learn more about him." A prophet mighty. They recognize in him, even in his disgrace, a great prophet, inspired and anointed of God, and are not ashamed to confess their reverence and love for him. 9. "Notice how strong was that power which Jesus held over those who became acquainted with him." All the people. His prophetic power was accredited by miracles wrought and teachings uttered in presence of the people. The chief priests and our rulers. They venture on no judgment of the ruling powers, but simply state the facts. We trusted. There is in this world the infinite sorrow of a past faith, and not a present. Redeemed Israel. They had looked, like all the rest of the people, for a temporal throne and kingdom, and were bitterly disappointed when they find only a felon's cross instead. 10. "The divine plans are ever a surprise to our human understanding." The third day. Now he lies in his tomb, and all our hopes are blasted.

22, 23, 24. Yea, end. He states this new fact, which greatly perplexes the disciples. Certain women. Mary Magdalene, the other Mary, the wife of Cleopas, and Joanna. Early at the sepulcher. With spices and preparations for a more complete burial, as the entombment on the day of the crucifixion had been hasty. Vision of angels. The speaker is uncertain as to the reality of this occurrence, and hence refers to it in this manner. Him they saw not. Neither his dead body nor living appearance.

25, 26, 27. O fools. "Without understanding." 11. "Unbelief is not a mark of wisdom; it is a mark of folly."—Jacobus. Slow of heart. "The head is confused, because the heart is sluggish."—Whedon. All that the prophets. He blames them, not so much for their hesitation in accepting the testimony of the women, as for their lack of acquaintance with and faith in the word of God. 12. "Those will not suffer from lack of knowledge who acquaint themselves with the Scrip-

pture with Messiahship were an essential part of Christ's work. Christ. He takes boldly that word Christ, Messiah, to himself, as his own royal name. Enter into his glory. By his ascension, which took place forty days after the resurrection. Beginning. Commencing with the books of Moses, and proceeding through all the prophets. He expounded. Not only the prophecies but all the events, types, symbols, all that showed forth the person and work of Christ. Concerning himself. 13. "Christ is the central figure of the Old Testament, no less than the New.

25, 29, 30. He made as though. Acted as though he would have gone on: as he would have done, unless asked to remain. 14. "Those who would have Christ tarry with them must invite and urge him. Constrained him. 15. "Jesus loves to be constrained by his disciples." Abide with us. 16. "Those that have talked with Jesus by the way long to have him dwell with them at their homes." He took bread. Though a guest, he assumes to be the host. There may have been some gesture, or action, or word, which suddenly caused them to recognize him as he broke to them the bread.

31, 32. Their eyes were opened. The veil was removed, and their Master was revealed. Vanished out of their sight. By his sudden departure, as well as by his strange appearance, he showed his divine power. 17. "In this life the disciples may not have long interviews with their Lord; that privilege is reserved for the heavenly state." Did not our hearts burn. "Christ not only puts light into his apostles' heads, but heat also into their hearts."—Burkitt. 18. "The believer's heart is happiest, while he communes with his God."

GOLDEN TEXT: 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? Luke 24, 32.

DOCTRINAL SUGGESTION: The resurrection of Christ.

The next lesson is Luke 24, 44-53.

THE TWO STRONG ARMS.

A great scholar in Germany went one day to church. On his way he met a poor old man, to whom he wished "Good morning." The poor old man thanked him, but added he did not exactly remember ever having a bad one. "Well, then, I wish you much luck." "I thank you, sir; but, to tell the truth, I never yet had a sorrowful morning; for if I am hungry, I praise God; if I am cold, I praise God; if it rain or snow, thunder or lighten, I praise God, and am always joyful. And I have never had a bad week. I resign myself to my dear Lord and Saviour, and am sure he does nothing wrong." The scholar was astonished at the faith of the poor man, and asked again what he would do if God should thrust him into hell at last. "Thrust me into hell? that he will never do," answered the poor man; but if he should, I have two arms—with them I would grasp him, and hold him so fast that he must go with me; and where my Lord and guide is there is my heaven."—Christian at Work.

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