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Sabbath School.
BIBLE LESSONS.
Fourth Quarter.
STUDIES IN LUKE'S GOSPEL.

Lesson XI. Dec. 14. Luke 24: 13-35.
JESUS MADE KNOWN.

GOLDEN TEXT.
"And their eyes were opened, and they knew Him."—Luke 24: 31.

EXPLANATORY.
I. JESUS MAKES HIMSELF KNOWN AT EMMAUS. FOURTH APPEARANCE. 28. And they drew nigh unto the village, of Emmaus, while they were conversing with Jesus, and He was opening the Scriptures to them. And He made as though He would have gone further. When Jesus made as if He would continue His journey, it was not a mere feint. He would have really gone, but for that sort of constraint which they exercised over Him.

29. But they constrained Him. Pressed Him with urgent entreaties and arguments. Their desire to have Him remain, and their sincere welcome, constrained Him to remain. And He went in. To the house where they were going, probably the house of one of them. To carry (as before) with them.

And with Mr. Jesus will not remain where He is not wanted. He comes to us. He makes Himself known, He shows His willingness and power; but if we will not constrain Him to abide with us, then He will pass on. This is true of churches, and of our own hearts.

30. And it came to pass, as He sat at meat with them: reclined at the table. This expression "reclined at a common meal, and does not involve the idea of a holy supper." He took bread: or, "the loaf." In doing this He assumed the position of master of the house. Our Lord was doubtless in the habit of doing this when eating with His disciples, and He thus prepared the way for a recognition. The Saviour's assumption of the headship of the table must have seemed strange to the two disciples. And blessed it. Gave thanks, as was customary for the head of the family to do.

31. And their eyes were opened, and they knew Him. Whatever influence had held their eyes from recognizing Him (ver. 16) was taken away; the unusual aspect of a perfect stranger assuming the headship of the table; and something peculiar in His manner of blessing and distributing the food reminded them of their Master.

OPENED EYES. Many a time the Lord is near us and we know it not. He comes in His strange providences, He comes in the ordinary duties of life, He comes in nature. He comes in prayer and prayer meetings; and we do not always recognize His presence. We are like those persons who are blind to certain colors, or deaf to certain sounds. Only the pure in heart can see God; and there is a music of grace heard only by those whose spiritual eyes God has opened. But if we press Jesus to abide with us, He will open our eyes that we may see Him and know Him.

AND HE VANISHED OUT OF THEIR SIGHT. Evidently by miracle. But it does not necessarily imply that Jesus had been changed. If, long before His crucifixion, He had such power over His body that He could walk on the sea, and escape from an angry crowd that were trying to push Him over a precipice, He could easily have such power as to make Himself invisible.

32. Did not our heart burn within us. Their hearts were glowing with feeling and interest, with kindling desires after a better life, with love and joy and hope, with sympathy, with increasing knowledge, with new light on old truths, and with visions of new truth. Their souls seemed to be aflame. While He opened to us the Scriptures. The Old Testament, which included their entire Scriptures. These treasures of Scripture are opened to us (1) by means of the Holy Spirit; (2) by deeper and more spiritual study; (3) by higher Christian experience, as the higher one climbs a mountain the wider the vision; (4) by obedience sincere and careful of the truths already revealed; (5) by the aid of others; (6) by a close walk and more intimate communion with God who gave the Word.

11. THE DISCIPLES REPORT AT JERUSALEM. 33. And they rose up the same hour. The news was too good to keep. Jesus had appeared four times before this on that day; but they had left Jerusalem before it was generally known. In contrast with their slow steps away, the two disciples made all haste back to the city with the marvellous treasure they had found. The first impulse of the soul which has found the assurance of salvation is to carry the good news to others. And found the eleven gathered together. "The Eleven" is the designation of the body of the disciples, without regard to the actual presence of every one; just as we speak of a meeting of the committee of that committee is present or not. And then that were with them. It was apparently a prayer and conference meeting of believers who had gathered together in these circumstances of mingled sorrow and joy.

34. Saying. That is, the Eleven anticipated their message. The two came to give, but received an unexpected aid to faith. As usual, the work of love was rewarded with a blessing. The Lord is risen indeed. So the angel had declared; and the women asserted that they had seen Him, and yet doubts had overshadowed their hope, for they feared that sympathetic and imaginative women might have been mistaken. But Jesus had appeared to Simon Peter, one of the Apostles, and a leader among them. This appearance is referred to in 1 Cor. 15: 5; but nowhere else except here.

35. And they told what things were done. They repeated the story which had convinced them; but they could not reveal to others that personal manner and power in Jesus which had enabled them to recognize Him. Hence, as Mark says (16: 13), their story was not believed. But why should they believe Peter, and not the two disciples? (1) There were probably alterations of faith and unbelief. Sometimes they were on the crest of the waves, sometimes in the depths of them. (2) It may be that amongst the body of the disciples there were dif-

ferent degrees of ascent. It may be that even in one large room there were groups, and one of them threw doubts on the appearance on the way to Emmaus. Or (3) may there not have been a readiness to accept the testimony of Simon Peter because he was the undoubted leader, and a tendency to reject the account of appearances to persons not so prominent in the little society? Why should He appear to these and not to us? Why should He appear to women—Mary Magdalene—to those two who would not wait to see the end, but were actually leaving Jerusalem?

III. JESUS APPEARS TO THE ASSEMBLED DISCIPLES. FIFTH APPEARANCE. 36. And as they thus speak, Jesus Himself stood in the midst of them. This was in some mysterious way, for "the doors were shut for fear of the Jews" (John 20: 19). It is not said whether He entered through the door or not. And said unto them, Peace be unto you. The common Jewish salutation, but filled with meaning and power, coming from the lips and heart of Jesus. It was peace of forgiven sin, for the atonement was made. It was the peace of victory of death. It was the peace of one who had shown His power of resurrection, but filled with meaning and power, coming from the lips and heart of Jesus. It was peace of forgiven sin, for the atonement was made. It was the peace of victory of death. It was the peace of one who had shown His power of resurrection, but filled with meaning and power, coming from the lips and heart of Jesus.

37. But they were terrified and afraid. As was natural in the presence of a mysterious power. All these references to great difficulty with which the disciples accepted the fact of the resurrection of Jesus are given to strengthen our faith in the fact. There was no collusion among the disciples to show that Jesus was alive. There was no credulity or credence to the testimony of one man and ungodly truth. But they themselves were convinced against their will, against their prejudices, against their expectations.

38. (Mark 16: 14). Why are ye troubled, and why do ye thoughts (anxious reasonings) arise in your hearts? Why do you hesitate to believe that I am the one that was crucified? Why do you not perceive that I am here as the fulfilment of my promise to rise again on the third day? It was thus that according to Mark's Gospel, He appeared to them for their unbeliever.

39. Behold My hands and My feet, that it is I Myself. The same Jesus who had been their teacher and friend, and had been crucified. A spirit hath not flesh and bones. He was no spectre. He had the same physical and heavenly body, such as belongs to the glorified after their resurrection, but a body like that which had been His during His life.

40. He showed them His hands and feet, marred and scarred by the crucifixion. He thus first convinced them that it was the same Jesus, risen from the dead; and secondly. He showed the connection between His sufferings and His future glorification.

41. And while they believed not for joy. It was too good to be true, that they had their teacher and friend restored to them. Here belongs the statement in John (20: 20) that "the disciples were glad when they saw the Lord," which some have regarded as a contradiction of ver. 37. They were terrified at first, but glad when they were convinced that it was their Lord. Have ye any meat (food)? This was to remove the last doubt that He was the same Jesus, with the same body, whom they had known.

42. And He took it, and did eat before them. We note how the Apostles dwell afterward on what now occurred as a proof of their Lord's resurrection. They had "eaten and drank with Him" (Acts 10: 41).

JESUS' RESURRECTION BODY. There are three theories as to the body of Jesus during His 40 days. First, that He had the same body glorified as completely as after His ascension, and the same as our spiritual bodies after our resurrection. But this is in plain contradiction both to Paul's description of the spiritual body in 1 Cor. 15: 42-43, and to the glimpse we have of Jesus when in His glorified body (Rev. 1: 13-16; Matt. 17: 2). Jesus took special pains to show that this was not true. Moreover, to accept it destroys the proof that He was really raised from the dead, and gives a very feeble and poor idea of our future resurrection bodies, which are to be spiritual, raised in power and in glory, like His glorified body.

Second, that He had a body the same in substance as before the crucifixion, but endowed with new properties and qualities, though less in degree, to this as to the former theory, that it was the proof of His resurrection. The only new power described in the Gospels is that of easy transportation and invisibility. And this is a quality of the body, but a power of Jesus' spirit over His body, such as He gave hints of in His previous life, and such as the angels have over the bodies with which they appeared.

The third theory is that Jesus had a body the same in substance as attributed to Him by the Scriptures, "just as Lazarus' natural unchanged body was raised the same as before death," and that this was changed into His glorious resurrection body, at the ascension, just as the bodies of the saints who are living in glory at the present time are "changed in a moment, in the twinkling of an eye." It seems clear that Jesus used every possible means to prove this to the disciples; that thus only is there full proof of His resurrection; and thus only do we have a true idea of our glorious spiritual body, of the resurrection, and the powers and glories of our future life.

—It was Ben Johnson, we believe, who when asked Mallock's question, "What life worth living?" replied, "That depends on the liver." And Ben Johnson doubtless saw the double point to the pun. The liver active—quick—life force, everything bright, mountain of trouble like mountains of snow. The liver sluggish—life dull, everything blue, mountains of worry rise into mountains of anxiety, and as a result—sick headache, dizziness, constipation. Two ways are open. Cure permanently, or relieve temporarily. One, takes sugar and suffer, or a pill and get well. Shook the system by an overdose, or coax it by a mild, pleasant way.

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The Little Children that are Gone.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking all the time of the purity and sweetness of heaven? Why must they open the tender fountains of our nature only to leave them so soon, checked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say in general, that these little temporary wanderers from a celestial home, come and go because of the great love of God. It is an unceasing blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down in the little upturned face, and to rejoice in the unaltered beauty of its smile, and when to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of father and mother, carries them out beyond time and space, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection; and to have this treasure in heaven.—Chicago Advance.

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