

supernatural events in the whole transaction, and that each had its own bearing upon this one lesson.

Lead the class to ask what would the effect upon the minds of the disciples be when they saw Jesus transfigured? Would they not, knowing the scriptures, realize as never before the glory which he had laid aside, and could, when he would, reassume? And would they not, too, realize that this was a prophecy of glory he had spoken of in connection with his sufferings?

Next in drawing lessons from the appearance of Moses and Elijah, keep to the main point, the subject of their conversation. This verse opens a very wide field of discussion. Do not try to cover it all. They speak of the one theme the disciples had refused to listen to, the mystery and glory of his death.

Peter's words are a parenthesis, not, as perhaps some teachers might incline to make them, the main lesson. They show that he had partly, but far from fully, grasped so far the meaning of the scene.

Note that the third part also crowns the consecrated Sufferer. The Father's voice from out the Shechinah affirms that it is his good pleasure the Son should by death enter upon his kingdom. To put the next three verses in their connection, observe that when Jesus touches them and they are left alone with him, they realize that they can learn from his gracious lips truths which they cannot bear to hear from the Father.

Then show that Jesus' charge is a further revealing of the same truth. 'Until the Son of man be risen from the dead.'

Try now to discover whether your class can in turn show you that all was fitted to remove prejudices against his sufferings.

II. Through the Imagination.—You may choose rather to convey the lesson in this form. Then picture first the depression of the disciples, and their patient Teacher leading them to the mountain top to pray. Describe his praying, first with and for them, then alone for himself, while they rolling themselves in their abbas, lie down, and though heavy with sleep, strive to keep awake.

In bringing his prayer before your scholars, David Brown's words, are very suggestive. "Methinks as I steal by his side I hear from

him these plaintive cries: 'Lord, who hath believed our report? . . . Mine own receive me not. . . . Thou that dwellest between the cherubim, shine forth. . . . Show me a token for good. . . . Father glorify thy name.'"

While he *thus* prays, he is changed. They had thought that only shame and defeat were to be found in his death. They *see* that his true glory is to come through death. Here the narrative is so vivid that your scholar's imagination will require no spur. Ask them to picture the first scene.

But in the next verse imagination fails. We cannot conceive of the kind of glory Moses and Elijah had. But their conversation would be in Scriptural language. May we not imagine it? Try to do so, using especially the promises of his coming.

'We have read that the serpent shall bruise thy heel, but thou shalt bruise his head.' 'Hath he not said. In thee shall all families be blessed?' 'Lo, this is the chariot of Israel and the horsemen thereof.' "The Lord hath laid on thee the iniquity of us all." . . . Thou shalt see of the travail of thy soul, and shalt be satisfied.'

Then picture the Lord speaking freely to them of what he could not speak unto his disciples. Put your scholars in the disciples place. What must thy now think of their former conduct?

In conveying the lessons of verses 5 and 6, use as an illustration the fear of the Israelites when God spoke from Sinai, and their request that Moses might speak to them, and not God, lest they die. Then show from Deut. 18: 15, 16; that God had sent Jesus to speak in this gracious manner to them, and they had refused to hear him!

Then picture their glad relief when left alone with Jesus.

III Through the conscience.—Let your closing words be, whatever your method of teaching, an earnest personal application.

Another view of the lesson.—The significance of the transfiguration for Christ himself. Jesus had reached the crisis of his work as a teacher. All whom his words and miracles could move had been drawn to him. His