

proclaimed him as the prophet to whom Moses had bidden Israel hearken. Deut. 18: 15,

6, 7.—Such fear had always come upon men at the presence of God. Abraham, Moses, Isaiah, Daniel, John, alike experienced it. Yet Adam and Eve in innocency felt none of it. It is not pure reverence, but an instinctive dread, because of sin. It extends to everything supernatural,

Jesus lays his loving hand upon them and it is removed. Though divine, he as Saviour so reveals God that sinful men feel towards him the same emotions as innocent beings towards God. This was one of the purposes of his coming. Deut. 18:15, 16.

The shepherds were sore afraid when the angel spake, but were told to fear not, for Christ had come. The dread of the supernatural is removed by the gospel. The heathen tremble before their gods; christians feel reverence but not terror before God. His touching them reveals his tenderness.

8. *When they lifted up their eyes.*—Mark indicates that they looked up startled 'and suddenly looking round about.' How human, yet what a contrast to the calmness of Jesus! He was in his proper element.

Jesus only.—The point is they saw no man from whom the voice had come. It is evident too, that they saw Jesus again in his accustomed form. Jesus only, yet Jesus alone supreme and sufficient. Yet he is left alone—to suffer! He continues now the teaching begun in v. 21 of the previous chapter.

9. *Charged them.*—He had already charged

all the twelve not to blaze abroad that he was Christ until fit time should come. The reason lay in this, that knowledge of the fact, and not of its meaning, would cause men to interfere with the coming of his Spiritual kingdom by seeking to set up a temporal one. Now, even the rest of the disciples may not hear. "That they were not qualified to witness it, proud that they were not prepared to hear of it."

The charge was also "a test whether the three had understood the meaning of the vision, and their strict obedience, Lu. 9: 36; not questioning even the grounds of their injunction, proved that they had learned it. So entire was their submission that they dared not ask the Master about this new and seemingly greater mystery, the meaning of the Son of Man rising from the dead."—Edersheim.

'*Vision.*'—The word denotes 'the things actually seen,' and not a mental impression.

'*Until the Son of Man be risen.*'—They believed already in a general resurrection, but evidently they knew as yet nothing of Christ's own resurrection, as separate from that of others, and on the third day after his death."

The mystery of his sonship could not be revealed to the world until he was 'declared to be the Son of God with power by the resurrection from the dead.' But that fact would shed such a flood of light upon his work, that what was now incomprehensible should then be clear, and be proclaimed to the end of the earth, for death itself should have been transfigured, and the cross become the glory of the universe.

TEACHING HINTS.

To the teacher. There are two methods, either of which you may use chiefly, but neither solely, in imparting a lesson. The first and highest is, Teaching through the Reason; the second, often most efficacious where the first signally fails, Teaching through the Imagination. For the first, your knowledge must be clear; for the second, vivid. Yet either should but lead to a third, which make your real end, Teaching through the Conscience. For this you need not only knowledge, but intense love, of the truth.

I. Through the Reason.—Make very

clear that it was to minds, on one hand full of great hopes of the speedy setting up of Christ's visible kingdom, and on the other, full of troubled thoughts about his prediction of early rejection and death at the hands of his own people, that the Transfiguration was vouchsafed.

Point out that since all three evangelists so dimly connect this event with his prediction and their unbelief, there can be no manner of doubt that it was given to manifest the glory of that death in the eyes of heaven.

Notice now that there are three distinct