

V. 21.—Here we have predicted the place of His final sufferings; the persons by whom He should suffer; the extent of the sufferings; and the glorious issue. How short, yet how full of meaning, is this utterance of our Saviour!

V. 22.—Peter, with his usual impetuosity and frankness, exclaims, "Pity Thyself (margin), Lord." As if he had it in mind to say, "You are to be a king and we princes, how can this be!"

V. 23.—Jesus very severely reproves his worldliness and presumption. He calls him Satan—adversary, an offence—hindrance in the way of the accomplishment of the great work of human redemption. Savourest—carest for.

Vv. 24-26.—These verses contain the pith of the lesson. If we are Christ's followers, we must be prepared to exercise self-denial, and endure suffering for His sake. If we shirk trials now, the end will be irretrievable loss; if we are willing to make sacrifices for Christ's sake now, we shall find everlasting life. Of what use is every worldly advantage, if, in the end, we are lost; and if the soul is once lost, what price can redeem it?

V. 27.—Read with this verse, 2 Thes. 1: 7-10 Rev. 22: 12.

V. 28.—Christ here, no doubt, refers to the introduction of the New Testament dispensation, and the out-pouring of the Spirit on the day of Pentecost.

#### DOCTRINES.

1. Christ's Kingdom is not of this world.
2. Self-denial is the Christian's duty and privilege, and will have its reward.
3. How priceless is the human soul!

#### FOURTH SABBATH.

SUBJECT:—"The Transfiguration"—Matt. 17: 1-8.

Golden text—And when they lifted up their eyes they saw no man, save Jesus only—Matt. 17: 8.

The transfiguration is one of the great events in our Lord's life. It takes rank with His baptism, His temptation and His sufferings. And it is altogether unique.

The time, the place and the circumstances attending the transfiguration are here spoken of.

"The time."—It was six days, or about six days, after Christ's solemn conference with His disciples concerning His approaching sufferings and death. During that time, we know not how Jesus was engaged; but we may presume that He occupied it in preparation for the sublime event that was about to occur.

"The place."—An high mountain apart. It may have been Mount Tabor or Hermon. Certain we are it was an high mountain, and it was 'apart'—a spot retired, secluded, quiet.

"The witnesses of the scene"—Peter, James and John—the three favored disciples. They had been favored before this, (see Luke 8: 51), and were afterwards, (see Matt. 26: 37).

"The event itself—the Transfiguration,"—described in V. 2. Consult Mark 9: 3, and Luke 9: 29. It was in answer to prayer. "As He prayed," Luke says, "the fashion of a light, strong, clear light, enveloped the Saviour." A celestial radiance or glory seemed to proceed from Him. (1) His face shone as the sun; (2) His raiment was white as the light. For the time being, Christ laid aside the "human likeness" and the "servant form," and appeared in glory and majesty. The transfiguration was a glimpse and a fore-taste of the glory that awaited Jesus and His saints in the heavenly Kingdom.

"The attendants,"—Moses and Elias. Refer to death of Moses and to translation of Elijah; also to the positions they held in the Old Testament Church. Moses, the giver of the law, and Elijah, the restorer of the law. Though long since removed from earth, they are yet alive. They talked with Jesus. Luke says they spoke of "His decease which He should accomplish at Jerusalem."

"The remarks of the disciples," V. 4. Peter, as usual, is the spokesman. "Good to be here" They felt it so. Perchance they heard the heavenly visitants talking with Christ.

Their suggestion—"Let us make three," &c. It was hasty and ill-judged. No tabernacles were required. (1) Because it was not intended they should remain there. (2) If tabernacles were required, less than three would suffice. Christ and Moses and Elias need not dwell apart. But Peter knew not what he said (Mark 9: 6). He and his fellow-disciples were sore afraid.

"The descending cloud," V. 6.—It was bright and luminous. The same cloud that appeared to the Israelites in the wilderness (see Exodus 13: 21, 22); that descended betimes on the tabernacle and temple—the real Shechinah. This cloud overshadowed them, i. e., Jesus and Moses and Elias. Into it they were received, as into a place apart, and the disciples were left without.

"The voice."—See 2 Peter 1: 17. This was the voice of the Father, bearing testimony to Christ as His well beloved Son. The same voice, uttering the same words,