

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

JUNE, 1882.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [*etc.*] at the side.

A. D. 28.

LESSON X.—THE TRANSFIGURATION.

Mark 9. 2-13.

June 4.

2 And *a* after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into the high mountain apart by themselves: and he was transfigured before them.

a Matt. 17. 1; Luke 9. 28.

3 And his raiment became shining, exceeding *b* white as snow; so as no fuller on earth could white them.

b Dan. 7. 9; Matt. 28. 3.

4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, and they were sore afraid.

7 And there was *c* a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son, *d* hear him.

c Exod. 40. 34; Isa. 42. 1; 2 Pet. 1. 17. — *d* Heb. 1. 1, 2; 2. 3; 12. 25, 26.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And *e* as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead.

e Matt. 17. 9.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes *f* that Elias must first come?

f Mal. 4. 5; Matt. 17. 10.

12 And he answered and told them, Elias verily cometh, first, and restoreth all things; and *g* how it is written of the Son of man, that he must suffer many things, and *h* be set at nought.

g Gen. 3. 15; Num. 23. 9; Psa. 22. 6; Isa. 50. 6; 53. 2; Dan. 9. 26; Zech. 13. 7; John 3. 14. — *h* Luke 23. 11; Phil. 2. 7.

13 But I say unto you, *i* that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

i Matt. 11. 14; 17. 12; Luke 1. 17.

GENERAL STATEMENT.

For a week Jesus remained with his disciples in the retirement of Caesarea Philippi, instructing them in the truths of the Gospel, and preparing their faith for the scenes of the garden, the trial, the cross. He leads the three chosen companions to the heights of Hermon, for the purpose of finding there communion with his Father, and of giving to them an evidence of his divinity and his glory which shall strengthen

their hearts in the coming days of gloom. As he prays, the darkness of the night is turned to day by a celestial radiance streaming from his face, while his garments shine like sunlit snow. Two forms appear at his side, whom the disciples by intuition know to be the glorified Moses and Elijah, descending from their heavenly seats to commune with their Redeemer concerning his atoning death. The Shechinah-cloud, folds the Saviour and the two prophets, parting within the glory proclaims Jesus as the Son of God. Overwhelmed with fear, the three witnesses fall upon their faces, but are reassured by the touch and tender words of Jesus. They look up, the vision has faded away, their Master stands alone by their side. As they descend the mountain in the morning, Jesus bids his disciples not to reveal the scenes which they have witnessed until his life shall have been crowned by his resurrection. They wonder at his words, but venture to inquire how it is that Elijah is to appear before Messiah's coming. Christ reminds them that the great reformer has already come in the person of John the Baptist, who has prepared the way for the Redeemer by leading the nation back to its God.

EXPLANATORY AND PRACTICAL NOTES.

Verse 2. Six days. Luke (9. 28) has "about an eight days." Probably it was a week, as both expressions were in current use meaning that length of time. Peter, and James, and John. The three who were recognized as leaders in the apostolic company, and were destined to be Christ's companions in his agony; so that, beholding him at the two poles of his experience, they could bear testimony to both his divinity and his humanity. A high mountain apart. Formerly supposed to be Mount Tabor, in the centre of the Mount Hermon, the loftiest in Palestine. He was transfigured. The divine glory which at other times he veiled from human sight now revealed itself in full splendour. Before them. Luke tells us that the transformation took place while he was at prayer, as he was the next day, (Luke 9. 37,) as well as from the fitness of the event, we may assume that it took place at night, thus becoming all the more striking and supernatural.

3. His raiment. Matthew says also that "his face did shine as the sun." His garments