

And this element of time is to be noticed in an event mid-way between the two just named—the transfiguration. It grew out of a want that did not exist either at the outset or at the close of Christ's earthly life. It was needed alike by the state of mind in which the immediate disciples found themselves, and of the scheme of his own life as shown by what preceded and followed the event. He had just told them of his coming death. It surprised them more than all his miracles. Eight long weary days they pondered the strange fact, so unlikely if he were really "the Christ." He told them that they might also have to lay down their own lives. They think of him as failing, of his mission as ending in defeat, and of their own utter loss as those embarked in a ruined cause. Never was their faith so low. In this condition they fail utterly to do the mighty works they had performed so easily a month before. He takes a part of them up Tabor, or, it may be, a spur of Hermon. They are weak in faith in him as "the one sent of God." But in the Tabor manifestation they see at once *who Christ is!* The heavenly glory is about him. They can doubt no more. The conversation of the denizens of the other world is about that death which these disciples thought so shameful, but which now is so