

back nearly twenty miles to Capernaum, and returned immediately over the same route to Jerusalem. But if He was coming from the north and touching at Capernaum

on the way, His course is plain. We must therefore look for the "high mountain" on one of the wooded peaks of Hermon not far from Caesarea.

### APPLICATION

*Apart by themselves*, v. 2. The dark shadows of night which lay across the ravines of Mount Hermon would have remained undisturbed, and its rocky caverns would never have echoed to a supernatural voice, had Jesus not sought to brace Himself in prayer to face the coming horrors of the crucifixion. But "as He prayed, the fashion of His countenance was altered." So many a humble abode in the depths of the lonely forest, with its sparse furniture, many a naked garret with bare, unadorned walls, many a modest country church with unpainted benches, has become a veritable Mount of Transfiguration, for there the eye of faith has looked on God, and there in the face of sore trials the heart has surrendered itself bravely to do or suffer the divine will. There is no other pathway to the Mount than to come apart with God.

*He was transfigured*, v. 2. Why? Visions precede tasks. The significance of the scene on the mount has been skillfully expressed in an old mosaic in Ravenna. In the centre is a radiant cross; around it a sea of blue with golden stars, which represent the promises of God, in the midst of it the face of Christ, then, from a cloud near by, God's hand points to the cross. The transfiguration prepared its witnesses for the crucifixion. Thus does God ever point from the cloud that overshadows our moments of blessed communion, to some duty, some responsibility, or some work for the good of men.

*His raiment became shining*, v. 3. These verses (3 and 4) are a window into heaven.

They give a glimpse of what we shall be, if we love Jesus; for "we shall be like Him." The transformation of the Christian into His image, begun and carried on here, will then be brought to a blessed completion.

"What radiancy of glory.  
What light beyond compare!"

*Elias with Moses*, v. 4. No introduction seemingly was needed. These great visitors from the spirit world, the one the representative of the prophets, the other of the law, were instinctively discerned by the three disciples.

It would seem a legitimate inference, that in like manner we shall discern our loved ones at a glance in that cloudless world, where we shall be lifted above the slow conditions of the senses for our knowledge.

*It is good . . . to be here*, v. 5. Oftentimes, when it is thick and stormy in the valley below, the sunlight is falling in unstinted

splendor on the mountain top; and the climber has observed a bird to emerge from the rolling clouds beneath, bathe itself for a moment in that sunlight and plunge again into the gloomy mists. Thus Peter felt how good it was to breathe, if even for a brief space, the air of heaven. There is no tonic for the spirit like it. Our doubts are dissolved, our anxieties relieved, our passions subdued, our hearts pervaded with peace by these visits to the mount.

*Three tabernacles*, v. 5. Peter would be selfishly content with a "three-tent" heaven. He forgot about the other disciples. He never thought of the great seething masses of humanity in their sin, shame, sorrow, and degradation. It does not do to be content with the salvation of one's own soul. We may not rest while there is one sheep wandering from the fold.

*Hear him*, v. 7. This is the supreme one of all God's commands. But how can we hear Christ, now that He has gone from us into glory? We hear His voice still as fresh as ever in the page of holy scripture, through the whisperings of His Spirit, in the call for succor on behalf of the poor, the sick, the unfortunate. But it is only the willing ear and the surrendered heart that can really understand His teaching. From every teacher

The Path  
to the Mount

No Introduc-  
tion Needed

Visions  
and Tasks

A "Three-  
tent" Heaven

Hear Whom?  
Who?

A Window  
into Heaven