

actual appearance of Moses and Elijah in their glorified bodies. One had not died (2 Kgs. 2: 11), and God had snatched the body of the other from the power of death, Deut. 34: 6; Jude 9. In the case of both the grave had been vanquished. *Elias*; Elijah, the greatest of the Old Testament prophets. *Moses*; the great law-giver. They represented "The Law" and "The Prophets," the two divisions of the Old Testament. *Talking with Jesus*. The teaching of Jesus agreed with theirs (see John 5: 45-47). The talk was about His approaching death, Luke 9: 31. The death of the Messiah, instead of being a shame, was a theme of heavenly conversation. What greater theme?

Vs. 5, 6. *Peter answered*; with his usual impulsiveness. *It is good for us to be here*; in company so wonderful, and in a place of security for Jesus, in contrast with Jerusalem where He had said He was to suffer. *Tabernacles*; temporary tents, made out of the foliage of the mountain side, such as the Israelites dwelt in during the Feast of Tabernacles. *He wist* (knew) not. The gospel of Mark is drawn from reminiscences of Peter, and Peter is not ashamed to acknowledge his folly. *Sore afraid*; dazed with terror. So fear fell on Moses at Horeb (Heb. 12: 21); Isaiah in the temple (Isa. 6: 5); and John on Patmos, Rev. 1: 17.

III. The Voice, 7, 8.

Vs. 7, 8. *There came a cloud overshadowing* (Rev. Ver.); a cloud of light, Matt. 17: 5. *A voice*; as at the baptism (ch. 1: 11), and in the temple court (John 12: 28), heard often in the Old Testament in divine revelations to men. *My beloved Son*. Matthew adds, as in the accounts of the baptism, "in whom I am well pleased." (Compare 2 Pet. 1: 17.) *Hear him*; His words outweigh even those of Moses and Elijah. He is the living Word, John 1: 1. *Had looked round about*. Matthew says that the disciples fell to the ground and Jesus came and touched them. *Jesus only*. The visitors had vanished in the cloud. Jesus remains the eternal Son, whose voice reveals the Father's will.

IV. The Discussion, 9, 10.

Vs. 9, 10. *Tell no man*; for fear of starting all sorts of wrong ideas and hopes about the

Messiah: a wish strictly complied with, Luke 9: 36. *Were risen* (Rev. Ver., "should have risen"). Only in the light of the resurrection would such a vision be understood. *They kept* (held fast in their memory) *that saying*; about His resurrection. *Questioning . . . what the rising from the dead should mean*; puzzled, not about the resurrection of the dead in general, in which they believed, but the resurrection of the Messiah. For that implied His death, the thought of which they still resisted.

Vs. 11-13. *That Elias must first come*? an expectation based on Mal. 3: 1; 4: 5, 6. They had just seen Elijah, but he had stayed only for a moment. Must not the scribes be wrong in their teaching? *Elias verily cometh first*. So far, the scribes are right, but *Elias is indeed come*, in the person of John the Baptist (Matt. 11: 10; 17: 3), and has done his work of "restoring all things," working a moral reformation. *Listed*; lusted, desired. *Written of Him*; the Messiah. See Isa. ch. 53. The prophecy about Elijah's coming has been fulfilled. Why should they hesitate to accept the prophecy also found in the Old Testament scriptures regarding the Messiah's sufferings?

Light from the East

MOUNTAIN—From the fourth century, tradition has fixed the scene of the Transfiguration on Tabor, a beautiful dome-shaped mountain rising by itself about six miles east of Nazareth. It is covered to the very top with grass and flowers, and is the most graceful of all the mountains of Palestine. But it is almost certain that it is not the place, because there was then a town on the summit, whose fortifications had been strengthened less than thirty years previously. Besides, shortly before the Transfiguration Jesus was in Caesarea Philippi, and was keeping away from Galilee for several reasons. From Mark's account we learn that He passed as privately as possible through Galilee, from the place of the Transfiguration to Capernaum, and then on to Jerusalem. It seems incredible that under the circumstances He should have come fifty miles down through the whole of Galilee to Tabor in six days, and then gone