

of truth. We make the word of God a savor of death unto death, or of life unto life.

Another subject which the Master dwelt on was the doctrine of the Cross. He showed them "that He must needs go up to Jerusalem and suffer many things." There was an urgent necessity; for this reason He came into the world. Then it was that Peter received the rebuke, "Get thee behind me, Satan." The minds of the disciples were not fully prepared as yet for the reception of this great truth; it was only after the crucifixion, after the ascension, when the Spirit came, that its full significance dawned on them.

We read that after six days He taketh Peter and James and John, and went up into a high mountain apart. It would seem as if those six days were spent in discoursing on this great theme. Then He takes with Him these three, and they see His glory.

In considering this subject of the Transfiguration, let us go with the disciples into the Holy Mount, and consider what they saw, and heard.

1. We will notice what they saw.—Who are these three whom we see with Jesus going up into the solitude of the mountain side? They are the disciples whom Jesus especially loved. This is not the first occasion on which they have been witnesses of His glory. When the daughter of Jairus was called back to life, they were present. They saw Him take the dead girl by the hand; they heard his word of royal command; they saw the signs of returning life, and the joy of the parents who received their little one back again to life. In the near future He will call the same three to watch with Him in the agony of the garden. He loved all the disciples whom He had chosen. "As the Father hath loved me, so have I loved you," was the message of assurance given to all, but these three had a fellowship which was denied to the rest. Here was a case of election among the elect. Did Peter and James and John have a larger capacity for spiritual truth than the others? Were they more anxious to learn, more susceptible