

When Jesus was transfigured on the mountain, it was not that He set aside His human nature. And it was also not that He showed them His *Divine* nature, which cannot be seen with human eyes. Jesus is the second Person of the Holy Trinity, who has truly taken on our humanity. He is fully human and fully divine without any confusion between the two. The Transfiguration of our Lord, then, is the miraculous manifestation of His divine glory through His humanity. It is a sign, a revelation of His divinity, which was to be fully revealed in His Resurrection and Ascension into heaven. His Transfiguration, in and through His humanity, is also a sign that to us is offered a share in divine nature.

At His transfiguration, our Lord's face "shown like the sun" (Matt 17:2). We are to share in this divine light just as we are to share in His Resurrection. In Matthew 13:43, where Jesus explains the parable of the weeds, our Lord says, "Then

the righteous will shine like the sun in the kingdom of their Father." This light symbolizes our sharing in divine life, in the divine nature. This is central to our Catholic faith. In the words of St. Peter,

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own *glory and excellence*, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become *partakers of the divine nature* (2 Pet 1:3-4).

Also, at His Transfiguration was Moses, to whom the law of God was given, and the prophet Elijah. Moses and Elijah represent, respectively, the law and the prophets. They were the precursors to Jesus, who is the fulfillment of them both. Moses, appearing with Jesus shows that Jesus is not a transgressor of the law, as some of the Pharisees had accused Him. Elijah appearing with Jesus is a witness to Jesus' identity.

Elijah, being a true prophet of the Lord, would not have paid homage to Jesus if He was not truly the Son of God.¹

Now, Jesus took Peter, James and John with Him to the high mountain, to witness His Transfiguration. They were the closest to Him and the strongest in faith among the disciples.

St. Paul describes them in Galatian 2:9, as “pillars” of the church. These three were to be His witnesses on earth that He was the Son of God. This is consistent with Jewish law, which requires three witnesses for proof. These three men, because of their faith, are earthly witnesses to Jesus’ divinity.

Corresponding to these three witnesses are the heavenly witnesses of Moses, Elijah and the voice from the cloud. Thus,

both heaven and earth witness, according to Jewish law, to Jesus as the Son of God.

While Peter, James, and John were with our Lord on the high mountain, the others were down below. They were with the young boy who had a demon. The boy’s father brought him to the disciples, but they were unable to cast the demon out. When Jesus came down from the mountain with Peter, James and John, He said of those below, “O faithless and perverse generation” (Matt 17:17). This should remind us of our Lord’s words recorded in the Gospel of Luke, “When the Son of Man comes, will He find faith on earth?” (Luke 18:8). And when the disciples later came to Jesus, asking why they could not cast out the demon, our Lord replied that it was

¹ George Leo Haydock, [*Haydock’s Catholic Bible Commentary*](#) (New York: Edward Dunigan and Brother, 1859), Mt 17:3. According to St. John Chrysostom.

because of their little faith (Luke 9:40). Here, we see a contrast between what is above and what is below, of what is of heaven and what is of the world.

On the high mountain, Peter, James and John saw our Lord transfigured in light. If we would see the transfigured Lord, we too must ascend the high mountain. We must turn our gaze, our minds and hearts, away from what is worldly and base, from what is low, free ourselves from worldly attachments and longings, free our hearts from the love of such things, be freed from the incumbrance of sin, and look up to the high mountain—to the holy place, as such where Moses encountered God in the burning bush. Coming down from the holy mountain, Moses' face was aglow with divine light. Such light is to radiate in our souls.

Our Lord's Transfiguration, then, should inspire us to seek the things that are above. In the words of St. Paul to the Colossians.

Therefore, if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth (Col 3:1-2).

When we enter our souls in prayer, when we seek to immerse ourselves deeply in prayer, we are ascending the Lord's holy mountain to meet Him there. God Himself, the Father, Son and Holy Spirit dwells in us. This high mountain is where we, like Moses, encounter the burning bush, the divine fire that is burning in our hearts. Let us go there and witness Christ Transfigured in light. Let us go to our interior guest, the Holy Trinity, and give ourselves, whole and entire, to the Father, through the Son in the Holy Spirit, and our souls will become radiant with His divine light.