

Vs. 3, 4. *Shining*; Rev. Ver., "glistening." Like the flashing of burnished brass or gold (Ezra 8:27), or steel, Nahum 3:3. *As snow*; appropriate to the appearance of Hermon's summit, but Rev. Ver. omits. Matthew adds, "his face did shine as the sun," Matt. 17:2. *Fuller*; one whose trade was to clean linen clothes, giving them a peculiar whiteness. *On earth*. There is a contrast between what fullers on earth can do and the heaven-wrought whiteness of Christ's garments. *Appeared*; the same Greek word as in Luke 24:34; Acts 13:31; 1 Cor. 15:5-8. It was a vision. *Elias*; Elijah, representing the prophets. *Moses*; representing the law. *Talking*. Luke gives the subject of conversation (Luke 9:31), namely, the death which Jesus was to die at Jerusalem.

II. A Heavenly Voice, 5-7.

V. 5. *Answereth* (Rev. Ver.); not any words that had been spoken, but the occasion which demanded that something be said. *Rabbi* (Rev. Ver.); "Teacher;" Matthew, "Lord;" Luke, "Master." Each of the Gospels has a different title for Jesus. *It is good . . . here*; and to remain, that we may pay attention to the heavenly visitants. "Better, as no doubt he felt, than to be rejected of the Jews, to suffer many things of the elders and chief priests and to be killed" (see Matt. 16:24). *Tabernacles*. The Greek word means any kind of temporary structure. What Peter "proposed to build was three huts such as could be constructed out of the material to be found on the mountain." *Thee . . . Moses . . . Elias*. He would gather from the conversation who the two visitors were.

V. 6. *Wist*; old English for "know;" Anglo-Saxon, "wittan," know. *What to answer* (Rev. Ver.); to the vision. He thought Moses and Elijah had come to stay. This was the opinion of the early Jewish Christians—that Judaism continued and that the followers of Jesus were a school within it. *Sore afraid*; frightened out of their wits. (Compare ch. 16:8.) This "explains the stupidity of Peter. The fear created by the sudden preternatural sight made him talk nonsense."

V. 7. *Was*; Rev. Ver., "came." *A cloud*; symbol of the divine presence, Ex. 40:34, 35; Mark 13:26; Acts 1:9. *Overshadowed*

them; the six, Luke 9:34. *Voice*; heard also at the Baptism (ch. 1:11) and on the eve of the Crucifixion, John 12:28. *This is my . . . Son*; the language of Ps. 2:7. *Beloved* (compare Isa. 42:1); equivalent to "only," Gen. 22:12. This was a formal and solemn declaration that Jesus was the Messiah of whom the Old Testament, in the law and the prophets, had spoken. *Hear him*. Jesus is given preeminence over the law and the prophets, as fulfilling their highest spiritual ideals.

III. A Long Silence, 8-10.

V. 8. *Save Jesus only*. The two heavenly visitors vanished as suddenly as they had appeared. Their departure indicated that the law and the prophets had retired in honor of Jesus. We have here a symbol of the conception of Christianity for which Paul battled, namely, that it was free from the forms and ceremonies of the Jewish religion.

V. 9. *They came down*; early the next day, according to Luke 9:37. *Tell no man*. The premature announcement of his Messiahship would bring the crowds about him, by exciting false hopes amongst the people, and frustrate his plan to instruct the Twelve. Besides, the Transfiguration was but a foreshadowing of the Ascension, and until the former had taken place, the latter could not be understood. *What things they had seen*; Matt. 17:9, "the vision."

V. 10. *Kept that saying*; strictly complied with his wish; Luke, "held their peace" (Rev. Ver.) *With themselves*; Rev. Ver. omits. *Questioning*; discussing. *The rising again* (Rev. Ver.); of Jesus.

On the way down from the mountain Jesus explains to the three disciples what the coming of Elijah means, and, when the foot is reached, he cures the lunatic boy, whom a father brought, in his absence, to the nine, who had been unable to cure him.

Light from the East

THE GLORY OF GOD—The "glory of God" has in scripture a remarkable fulness of meaning. It means his exalted and holy character and being which he reveals to men, but there is always or nearly always a background of nature. The glory of God starts out from the brightness and splendor of the sky. God