

1: 4; 10: 4; Luke 2: 9; Acts 1: 9.) Over-shadowed them — "It was first above them, and then seemed to descend over them, and envelop them." (Sadler.) The "them" refers to Moses, Elijah and Jesus, and does not include the disciples. These three entered into the cloud, and the disciples "feared" as they saw them disappear. Compare the fear of Moses (Heb. 12: 21), of Isaiah (6: 5), and John (Rev. 1: 17). Matthew says "they fell on their faces and were sore afraid." Peter refers to this occasion in 2 Pet. 1: 16-18, and John in John 1: 14, and 1 John 1: 1. There may have been also the dread that Moses and Elijah were about to escort their Master away from them.

35. A voice—that of the Father, as before at his baptism (Matt. 3: 17), and afterwards just before his death (John 12: 28). It was addressed to the disciples, and through them to all mankind. Out of the cloud—From this it is evident that the disciples were standing apart from it. This is my son, my chosen, R. V.—"The testimony comprehends the sum of the Old Testament, and refers to the three offices of our Lord. *This is my Son*, is from Ps. 2: 7, and shows us Christ as King. *In whom I am well pleased* (see Matthew) is out of the prophet (Isa. 42: 1), and points to him as the Mediator and High Priest, in whom God reconciles the world to himself. *Hear ye him*, represents to us that prophet of whom Moses said "Unto him ye shall hearken." (Deut. 18: 15; Acts 3: 22.) (Krum.) "My chosen," my elect one (Isa. 42: 1), refers to the office of Redeemer to which Jesus had been appointed by the Father. (Luke 22: 29; John 6: 27; 12: 49, 50; 13: 3; 16: 28; Acts 10: 38; Rom. 8: 32.) Compare the scornful scoffing at the cross, "If this fellow be the chosen of God" (Luke 23: 35). *Hear him*—means obey him, surrender yourselves to his guidance. "The divine ratification of the words of Moses in Deut. 18: 15, according to their Messianic

import." (Meyer.) "He who is to be heard is the Son, not Moses, nor Elijah." (Bengel.) 36. *Jesu: was found alone*—Matthew tells us that "Jesus came and touched them, and said, Arise, and be not afraid." "The familiar and effective touch" (Bengel.) "They raised their eyes and gazed suddenly all around them, and found that all was over. The bright cloud had vanished. The lightning-like gleams of shining countenances and dazzling robes had passed away; they were alone with Jesus, and only the stars rained their quiet lustre on the mountain slopes." (Farrar.) "The former objects of their veneration are no more; Christ remains alone, their unrivalled and undisputed Sovereign." (Bp. Porteus.) "The illustrious representatives of the old economy had now solemnly consigned into his hands, once for all, in a symbolical and glorious representation, their delegated and expiring power." (Alford.) They kept it close—Matthew tells us that Jesus charged them to tell no one till after his resurrection, and Mark adds that they questioned one another "what the rising from the dead should mean." They believed in a general resurrection at the last day, but could not conceive of one after which it would be more proper to speak of the vision than now. "To announce it to their fellow disciples might awaken *their* jealousy, and their own self-satisfaction; until the resurrection it would add nothing to the faith of others, and might only confuse their conceptions of what was to be his work on earth." (Farrar.) Jesus did not wish to excite the minds of the people. He wished to win them by the moral glory of his teaching. Matthew and Mark tell us also that the vision of Elijah had recalled to their minds the prophecies regarding him as the herald of the Messiah, and that they asked concerning their meaning. It seemed to them that the Christ had come before Elias appeared. The answer pointed them to John the Baptist as the Elijah who was to come. (Matt. 17: 10-13.)

SUMMARY AND REVIEW.

This lesson contains, as its central thought, the right of Jesus to our undivided allegiance because both of what he is and of what he has accomplished. The former is revealed on Hermon, the latter on Calvary. A wonderful parallel and contrast may be drawn between the two scenes.

ON HERMON.

Quiet Midnight
Clothed with Brightness
Between two Saints
Adoring Disciples
Cloud of Glory
The Father's Approval

ON CALVARY.

Blazing Noonday
Crowned with Thorns
Between two Thieves
Mocking Crowd
Veiled Sun
Forsaken by the Father

Yet the glory of Calvary is greater than that of Hermon, where the theme of conversation was the coming departure in which the law and the prophets should find their accomplishment. (Teachers who can procure a sermon of Mr. Spurgeon's on "Jesus Only," {No. 924, Vol. 16})