

The cloud was luminous, not dark. *Feared as they entered into the cloud*; as they were enveloped by it. It was the token of God's presence. *There came a voice*. Prophecy and law are to be confirmed by God himself. *This is my beloved Son*. In these words God expresses his commendation of Christ, both for Christ himself and for the disciples. *Hear him*. What Jesus says is to be final and authoritative for all. Christ's voice is the authoritative voice to-day. *Jesus was found alone*. Matthew relates that at the voice the disciples fell prone on their faces. Then Jesus came and touched them, and they saw Jesus only. *Kept it close*; until after the resurrection, when they understood its full significance. There are experiences that are not meant to be shouted from housetop, or proclaimed on street corner.

### Lesson Questions

Describe the change that came over Jesus.

What is the significance of the presence of Moses and Elias?

How would the Transfiguration help the disciples?

How would it help Jesus?

### For Further Study and Discussion

1. At what other times was the heavenly voice heard? (Mark 1:11; John 12:28.)

2. Mention other occasions when these three disciples were taken alone with Jesus. (Luke 8:51; Mark 14:33.)

3. Do we need special times and places for prayer?

4. Should we expect heavenly visions nowadays?

PROVE FROM SCRIPTURE—That the pure shall see God.

SHORTER CATECHISM—Ques. 78.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—Witnesses of Christ's glory, Luke 9:28-36.

Peter was so filled with the glory of the mountain top that he wished to forget and to forsake the valley. But this mountain top experience was meant to fit them for the valley, with its difficulties, and to prepare them for the time when the Christ of the mountain top would be the Christ of the cross.

**Tuesday**—Eye witnesses of his majesty, 2 Peter 1:16-20.

Peter is referring to his experience on the Mount of Transfiguration, and we can see how deep was the impression made on him. This is the right use of memory. What things stand out when we take the backward look through memory? Is it the shining mountains, or the valley of shadows?

**Wednesday**—Moses' face shone, Ex. 34:29-35.

Whether our faces shine or not, we cannot escape uninfluenced by greatness. To keep company with the beautiful, or the great, on the mountain top, means that we carry something with us when we descend. The Sabbath day, rightly used, is one of our mountain top opportunities.

**Thursday**—Isaiah's vision of God, Isa. 6:1-13.

God's clearest visions are kept for darkest hours. Uzziah was a great king and when he died, there was a great blank of hopelessness left. But above the vacant throne Isaiah saw another and a greater throne, and a greater than Uzziah thereon.

**Friday**—The exceeding greatness of the revelation, 2 Cor. 12:1-10.

Ecstasy and irritation,—these are the two experiences of Paul in the one chapter of life. The vision and the thorn have their place in every life and the thorn may have as great a revelation of God's grace as the vision. To be driven to God by weakness is as good as to be lifted to God by vision.

**Saturday**—Christ is all, Col. 3:1-11.

Paul has no theology but Christ. He is the logic of God. In Christ's face he sees the light of the knowledge of the glory of God, and the light of the knowledge of everything else. Christ is all and in all.

**Sunday**—We shall be like him, 1 John 3:1-8.

Christ's identification with us is twofold. *First*, he enters completely into all our human experiences, save that of sin. *Secondly*, we are partners with him in all his experiences. His suffering was solitary, but all his glory he shares with us. We shall be like him, for we shall see him as he is.

### A PRAYER

O Saviour, take away the sins that are a reproach to us and a grief to thee. Let thy beauty come upon us. We would be like thee. O that we might see thee, thee only, and reflect thy glory. Amen.