

very garments to glow. (Rev. 1: 16.) *Glowing*; flashing out gleams of light.

II. Heavenly Company, 30-32.

V. 30. *There talked with Him.* How did the disciples recognize them? Who can tell? But may we not likewise expect to recognize the saints in heaven? *Two men, which were Moses and Elias*; the great law-giver, and a great representative of the prophets. Both, like Christ, had fasted forty days. (Exod. 34: 28; 1 Kings 19: 8.) God buried one (Deut. 34: 6); and translated the other. (2 Kings 2: 1-11.) One prophesied of Christ (Deut. 18: 18); the other was Christ's Forerunner (Mal. 4: 5). (See on vs. 35, 36.)

V. 31. *In glory*; in their glorified bodies. (Phil. 3:21.) *His decease*; literally, His *exodus*, His way out of the world, including His death, resurrection and ascension. What subject more important! the vitalest truths concerning Christ. Comforting, doubtless, also to our Lord, the companionship and conversation of these two.

V. 32. *Heavy with sleep*; weary with the day's work and the march afterward. *When they were fully awake* (Rev. Ver.); or thoroughly awakened, so as to see clearly. *His glory*; the divine radiance referred to in v. 29.

III. Heavenly Testimony, 33-36.

V. 33. *As they were parting from him* (Rev. Ver.). They seem to have awakened as the

visitors were about to leave. *Peter said unto Jesus*; true to his natural impulsiveness. (v. 20.) *It is good*, etc. They were "sore afraid" (Mark 9: 6)—frightened and puzzled. *Three tabernacles*; or booths, for temporary residence, such as were made of the branches of trees at the Feast of Tabernacles. (Lev. 23: 42.)

V. 34. *There came a cloud.* It was not an ordinary cloud, as so often seen upon Hermon. It was bright, luminous. (Matt. 17: 5.) It was the Old Testament symbol of the Divine Presence. (Exod. 33: 9; 1 Kings 8: 10.) *Overshadowed them*; probably the whole company. *They feared*; because of the vivid sense they had of the nearness of God.

V. 35. *There came a voice*, etc.; as on two other occasions (Luke 3: 22; John 12: 28) so now God bears testimony to the Sonship of Jesus. (2 Pet. 1: 17, 18.) *Hear him*; implying obedience as well as attention, and exalting Jesus over Moses and Elias, that is, over Law and Prophecy, represented by them.

V. 36. *When the voice was past.* See Matt. 17: 6, 7 for what Luke here omits. *Jesus was found alone.* Law and Prophecy fulfilled in Him had passed away, and Jesus is alone the revealer of the will of God. *They kept it close.* The others were not prepared for such advanced knowledge. They could not understand it till their faith grew.

APPLICATION

He took Peter and John and James, v. 28. "To him that hath shall be given." (Luke 19: 26.) Peter and John and James had the truest knowledge of Christ, therefore they were in a position to learn more of Him; their faith in Him was strongest, therefore they might have it still more confirmed.

The fashion of his countenance was altered, v. 29. Jesus Christ did not cease to be divine when He came to earth. But His divinity was veiled by the human tabernacle in which He dwelt. When He came into communion with His Heavenly Father, as in this night of prayer, it seemed as if the divinity within

were drawn out to meet the divine influence that came to Him from heaven. This was no glory from without. It was the essential glory of the Son of God breaking through the tent of clay. The miracle was not so much that it became visible at this time, as that at other times it was concealed. Something corresponding to this may sometimes be seen on a lower scale in Christ's people. When one is made a child of God, something divine is imparted to him. Under the influence of prayer and communion, that divine life may be developed until it manifests itself in the very countenance. When Stephen stood before the Council, his judges saw his

See Lesson I