

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
33	The Transfiguration 改變形像	Mt. Hermon 黑門山	16:28 - 17:13	9:1-13	9:27-36	

Matthew 16:28 - 17:13	Mark 9:1-13	Luke 9:27-36
<p>16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. 我實在告訴你們，站在這裡的，有人在沒嘗死味以前必看見人子降臨在他的國裡。</p> <p>17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 過了六天，耶穌帶著彼得、雅各，和雅各的兄弟約翰，暗暗的上了高山，</p> <p>2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 就在他們面前變了形像，臉面明亮如日頭，衣裳潔白如光。</p> <p>3 And, behold, there appeared unto them Moses and Elias talking with him. 忽然，有摩西、以利亞向他們顯現，同耶穌說話。</p> <p>4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 彼得對耶穌說：主阿，我們在這裡真好！你若願</p>	<p>1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. 耶穌又對他們說：我實在告訴你們，站在這裡的，有人在沒嘗死味以前，必要看見神的國大有能力臨到。</p> <p>2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 過了六天，耶穌帶著彼得、雅各、約翰暗暗的上了高山，就在他們面前變了形像</p> <p>3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 衣服放光，極其潔白，地上漂布的，沒有一個能漂得那樣白。</p> <p>4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 忽然，有以利亞同摩西向他們顯現，並且和耶穌說話。</p> <p>5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.</p>	<p>27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 我實在告訴你們，站在這裡的，有人在沒嘗死味以前，必看見神的國。</p> <p>28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 說了這話以後約有八天，耶穌帶著彼得、約翰、雅各上山去禱告。</p> <p>29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 正禱告的時候，他的面貌就改變了，衣服潔白放光。</p> <p>30 And, behold, there talked with him two men, which were Moses and Elias: 忽然有摩西、以利亞兩個人同耶穌說話；</p> <p>31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 他們在榮光裡顯現，談論耶穌去世的事，就是他在耶路撒冷將要成的事。</p> <p>32 But Peter and they that were with him were heavy with sleep:</p>

意，我就在這裡搭三座棚，一座為你，一座為摩西，一座為以利亞。

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

說話之間，忽然有一朵光明的雲彩遮蓋他們，且有聲音從雲彩裡出來，說：這是我的愛子，我所喜悅的。你們要聽他！

⁶ And when the disciples heard it, they fell on their face, and were sore afraid.

門徒聽見，就俯伏在地，極其害怕。

⁷ And Jesus came and touched them, and said, Arise, and be not afraid.

耶穌進前來，摸他們，說：起來，不要害怕！

⁸ And when they had lifted up their eyes, they saw no man, save Jesus only.

他們舉目不見一人，只見耶穌在那裡。

⁹ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

下山的時候，耶穌吩咐他們說：人子還沒有從死裡復活，你們不要將所看見的告訴人。

¹⁰ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

門徒問耶穌說：文士為甚麼說以利亞必須先來？

彼得對耶穌說：拉比（就是夫子），我們在這裡真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。

⁶ For he wist not what to say; for they were sore afraid.

彼得不知道說甚麼才好，因為他們甚是懼怕。

⁷ And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

有一朵雲彩來遮蓋他們；也有聲音從雲彩裡出來，說：這是我的愛子，你們要聽他。

⁸ And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

門徒忽然周圍一看，不再見一人，只見耶穌同他們在那裡。

⁹ And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

下山的時候，耶穌囑咐他們說：人子還沒有從死裡復活，你們不要將所看見的告訴人。

¹⁰ And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

門徒將這話存記在心，彼此議論從死裡復活是甚麼意思。

¹¹ And they asked him, saying, Why say the scribes that Elias must first come?

他們就問耶穌說：文士為

and when they were awake, they saw his glory, and the two men that stood with him.

彼得和他的同伴都打盹，既清醒了，就看見耶穌的榮光，並同他站著的那兩個人。

³³ And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

二人正要和耶穌分離的時候，彼得對耶穌說：夫子，我們在這裡真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。他卻不知道所說的是甚麼。

³⁴ While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

說這話的時候，有一朵雲彩來遮蓋他們；他們進入雲彩裡就懼怕。

³⁵ And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

有聲音從雲彩裡出來，說：這是我的兒子，我所揀選的（有古卷：這是我的愛子），你們要聽他。

³⁶ And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

聲音住了，只見耶穌一人在那裡。當那些日子，門徒不提所看見的事，一樣也不告訴人。

¹¹ And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

耶穌回答說：以利亞固然先來，並要復興萬事；

¹² But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

只是我告訴你們，以利亞已經來了，人卻不認識他，竟任意待他。人子也將要這樣受他們的害。

¹³ Then the disciples understood that he spake unto them of John the Baptist.

門徒這才明白耶穌所說的是指著施洗的約翰。

甚麼說以利亞必須先來？

¹² And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

耶穌說：以利亞固然先來復興萬事；經上不是指著人子說，他要受許多的苦被人輕慢呢？

¹³ But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

我告訴你們，以利亞已經來了，他們也任意待他，正如經上所指著他的話。

Bible Teaching 聖經教導

CONNECTION

Up to this time the succession of events in the life of Jesus had been full of action and of great variety, but this lesson marks a turning point. From this time His activities were dissimilar in most respects from those previous. They now began to center around Jerusalem, looking forward to His passion. The opposition against Him steadily increased, until the net closed around Him and He was betrayed into the hands of sinners.

This Move was truly a mountain peak experience, not only for Jesus Himself but for the disciples who witnessed it. The great confession of Peter was undoubtedly a thrilling moment for Jesus, the foundation for the building of His Church; and now the disciples received their most thrilling experience, when their Lord was transfigured before them and they "saw His glory" (Lk. 9:32) in a new way.

"saw His glory"

Luke 9:32	But Peter and they that were with him were heavy with sleep: and when they were awake, they <u>saw his glory</u> , and the two men that stood with him. 彼得和他的同伴都打盹，既清醒了，就看見耶穌的榮光，並同他站著的那兩個人。
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Matthew and Mark give the time as six days after His announcement to the disciples that some standing with Him should see the coming of His kingdom. Luke's record says eight days.

Matthew 17:1	Mark 9:2	Luke 9:28
And after <u>six days</u> Jesus taketh Peter, James, and John his brother, and bringeth them up into an <u>high mountain</u> apart, 過了六天，耶穌帶著彼得、雅各，和雅各的兄弟約翰，暗暗的上了高山，	And after <u>six days</u> Jesus taketh with him Peter, and James, and John, and leadeth them up into an <u>high mountain</u> apart by themselves and he was transfigured before them. 過了六天，耶穌帶著彼得、雅各、約翰暗暗的上了高山，就在他們面前變了形像。	And it came to pass about an <u>eight days</u> after these sayings, he took Peter and John and James, and went up into a mountain to pray. 說了這話以後約有八天，耶穌帶著彼得、約翰、雅各上山去禱告。

While the place of the Transfiguration is not mentioned, except that it was on a "high mountain," (Mt. 17:1; Mk. 9:2) it is generally conceded (勉強)承認 that this wonderful event took place on the rugged shoulder of snow-crowned Mount Hermon 黑門山, 10,000 feet in height, which rises abruptly from the valley at the source of the Jordan River, where lies Caesarea-Philippi. It is the highest mountain in the entire country, and is near the scene of the events which are recorded in the previous chapter. Mount Tabor 他泊山 (Jud. 4:6) has been mentioned as the place, but it is a mere hillock 小丘, and lies some thirty miles south of Caesarea-Philippi.

Mt. Tabor

Judges 4:6	And she (Deborah) sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward <u>mount Tabor</u> , and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? 她打發人從拿弗他利的基低斯將亞比挪菴的兒子巴拉召了來，對他說：耶和華 - 以色列的神吩咐你說：你率領一萬拿弗他利和西布倫人上他泊山去。
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Jesus had announced that He must go up to Jerusalem, and His coming suffering and death, but He did not at once set His face toward the Holy City. Taking with Him three of His disciples He went up into the silence and solitude of the mountains. The purpose of this delay was the rendezvous (*meeting*) on the mountaintop, with the servants of the Most High God, with whom He would first talk over the "decease which He should accomplish at Jerusalem." (Lk. 9:31) Life's delays are often difficult to understand and accept. We nerve ourselves to meet some supreme test, and then there is a Hand upon ours, and we learn the discipline of delay. We say, "Let us work!" God says "Wait!" His "waiting room" is never popular, but from its windows loom the widening horizons of hope and faith, and the shining peaks of inspiration and revelation. Every delay is a part of God's great plan.

"decease which He should accomplish.."

Luke 9:31	Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 他們在榮光裡顯現，談論耶穌去世的事，就是他在耶路撒冷將要成的事。
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The "inner circle" who accompanied Jesus to the mount comprised three of His disciples, Peter, James and John, who on several recorded occasions were granted special privileges. The strange part is that neither of the three who witnessed the Transfiguration described the event in their writings. It is recorded by those who were not members of the group, but who evidently received an account of it from the three who were present. John, however, doubtless refers to it when he speaks of "beholding His glory" (Jn. 1:14), and Peter records the time when they were "with Him in the holy mount" and heard the "Voice from the excellent glory." (2 Pet. 1:16-18)

"beholding His glory"

John 1:14	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。
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"with Him in the holy mount"

2 Peter 1:16-18	<p>¹⁶For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his <u>majesty</u>. 我們從前將我們主耶穌基督的大能和他降臨的事告訴你們，並不是隨從乖巧捏造的虛言，乃是親眼見過他的威榮。</p> <p>¹⁷For he received from God the Father honour and glory, when there came such a voice to him from the <u>excellent glory</u>, This is my beloved Son, in whom I am well pleased. 他從父神得尊貴榮耀的時候，從極大榮光之中有聲音出來，向他說：「這是我的愛子，我所喜悅的。」</p> <p>¹⁸And this voice which came from heaven we heard, when we were with him in the holy mount. 我們同他在聖山的時候，親自聽見這聲音從天上出來。</p>
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Jesus told them not to make it known until after His resurrection, and they "kept it close" (Lk. 9:36) among themselves.

"Kept it close"

Luke 9:36	And when the voice was past, Jesus was found alone. And they <u>kept it close, and told no man in those days any of those things which they had seen</u> . 聲音住了，只見耶穌一人在那裡。當那些日子，門徒不提所看見的事，一樣也不告訴人。
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DISCUSSION

Vision, Vindication and Victory are essential parts of the Transfiguration experience as recorded by the gospel writers. First there is **Vision**, for we are eye-minded and picture conscious. When the disciples were awake they "saw His glory." (Lk. 9:32) A heavenly vision cannot be revealed to sleep-bound eyes. The divine glory appears only to those who are awake. "Awake thou that sleepest!" (Eph. 5:14) "It is high time to awake out of sleep" (Rom. 13:11).

"Awake thou that sleepest"

Ephesians 5:14	Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 所以主說：你這睡著的人當醒過來，從死裡復活！基督就要光照你了。
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"it is high time to awake..."

Romans 13:11	And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 再者，你們曉得現今就是該趁早睡醒的時候；因為我們得救，現今比初信的時候更近了
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As they mounted up into the heights with Jesus, their eyes were unsealed. In that revealing moment "they saw His glory, and the two men that stood with Him." (Lk. 9:32) Standing with the Master were two of the great leaders of the historic past: **Moses, the man of law; Elijah, the prophet of fire; with Jesus, the Man of Spirit**, who from that day would bear the approval of the God-ordained past. Those who beheld the sublime tableau (*picture*), were, the Apostle to the law, the Apostle of righteous works, and the Apostle of love and spiritual values.

Moses and Elijah

Matthew 17:3	Mark 9:4	Luke 9:30
And, behold, there appeared unto them <u>Moses and Elias</u> talking with him. 忽然，有摩西、以利亞向他們顯現，同耶穌說話。	And there appeared unto them <u>Elias with Moses</u> : and they were talking with Jesus. 忽然，有以利亞同摩西向他們顯現，並且和耶穌說話。	And, behold, there talked with him two men, which were <u>Moses and Elias</u> : 忽然有摩西、以利亞兩個人同耶穌說話；

Here was **vindication**. In this transcendent (*superior or supreme*) experience Jesus stood upon history's great divide. He had come to earth not to set aside the past, not apart from it, but as the fulfillment of it - the fulfillment of the ages. The "Desire of all nations" had come (Hag. 2:7). Everything that preceded Him had looked forward to Him. Everything that followed, points back to Him. But He was vindicated not only by the heroic figures from out the past, but by the Voice of God Himself, who came down from heaven to personally recognize and proclaim His beloved Son.

"Desire of all nations"

Haggai 2:7	And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. 我必震動萬國；萬國的珍寶必都運來（或譯：萬國所羨慕的必來到），我就使這殿滿了榮耀。這是萬軍之耶和華說的。
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True to his character, action-minded Peter, perhaps not yet fully awake, leaped forward with a proposal to do something to perpetuate 使不朽 the event: "Let us build three tabernacles!" (Mt. 17:4; Mk. 9:5; Lk. 9:33) But from the overshadowing cloud 使不朽 came the Voice: "This is My beloved Son; hear Him." (Mt. 17:5; Mk. 9:7; Lk. 9:35) Above the voice of the law, and of the prophets, the Voice of the Son of God takes first place.

"That in all things He might have the preeminence." (Col. 1:18) "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1,2). "Hear ye Him!" (Mt. 17:5) Moses and Elias were not to remain.

"Let us build three tabernacles"

Matthew 17:4	Mark 9:5	Luke 9:33
<p>Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.</p> <p>彼得對耶穌說：主阿，我們在這裡真好！你若願意，我就在這裡搭三座棚，一座為你，一座為摩西，一座為以利亞。</p>	<p>And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.</p> <p>彼得對耶穌說：拉比（就是夫子），我們在這裡真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。</p>	<p>And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.</p> <p>二人正要和耶穌分離的時候，彼得對耶穌說：夫子，我們在這裡真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。他卻不知道所說的是甚麼。</p>

"Hear Him"

Matthew 17:5	Mark 9:7	Luke 9:35
<p>While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, <u>This is my beloved Son, in whom I am well pleased; hear ye him.</u></p> <p>說話之間，忽然有一朵光明的雲彩遮蓋他們，且有聲音從雲彩裡出來，說：這是我的愛子，我所喜悅的。你們要聽他！</p>	<p>And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, <u>This is my beloved Son: hear him.</u></p> <p>有一朵雲彩來遮蓋他們；也有聲音從雲彩裡出來，說：這是我的愛子，你們要聽他。</p>	<p>And there came a voice out of the cloud, saying, <u>This is my beloved Son: hear him.</u></p> <p>有聲音從雲彩裡出來，說：這是我的兒子，我所揀選的（有古卷：這是我的愛子），你們要聽他。</p>

"preeminence"

Colossians 1:18	<p>And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.</p> <p>他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。</p>
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"spoken unto us by His Son"

Hebrews 1:1,2	<p>God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;</p> <p>神既在古時藉著眾先知多次多方的曉諭列祖，就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。</p>
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The **Victory** was both personal and universal. Jesus was completely vindicated personally by both the law and the prophets (Lk. 24:27), and though death awaited Him at the hands of evil men, resurrection by the power of the living God would follow. **Beyond the suffering He saw the glory; the crown beyond the cross.** "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). The three men of the ages who met on the mount spake together of

the "decease which He should accomplish." (Lk. 9:31) His death was to be voluntary. **It was not a defeat, but a triumph**, which He himself should *accomplish*. He "*offered* himself without spot to God" (Heb. 9:14). It was to be His "exodus" from the bondage of this life in which He had confined Himself, into the glorious liberty of the life of God. "Death shall be swallowed up in victory," (1 Cor. 15:54) and "because He lives, we shall live also." The victory is universal, for all "who come unto God by Him" (Heb. 7:25) shall share in the train of His triumph, "more than conquerors through Him that loved us," (Rom. 8:37) when "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever" (Rev. 11:15). "Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy; for all nations shall come and worship before Thee" (Rev. 15:4).

"Jesus was completely vindicated personally by both the law and the prophets"

Luke 24:27	And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 於是從摩西和眾先知起，凡經上所指著自己的話都給他們講解明白了。
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"for the joy"

Hebrews 12:2	Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 仰望為我們信心創始成終的耶穌（或作：仰望那將真道創始成終的耶穌）。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。
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"offered himself..."

Hebrews 9:14	How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神麼？
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"Death shall be swallowed up"

1 Corinthians 15:54	So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 這必朽壞的既變成不朽壞的，這必死的既變成不死的，那時經上所記死被得勝吞滅的話就應驗了。
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"come unto God by him"

Hebrews 7:25	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。
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"more than conquerors"

Romans 8:37	Nay, in all these things we are more than conquerors through him that loved us. 然而，靠著愛我們的主，在这一切的事上已經得勝有餘了。
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The kingdoms of this earth will become the kingdoms of our Lord and of His Christ

Revelation 11:15	And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 第七位天使吹號，天上就有大聲音說：世上的國成了我主和主基督的國；他要作王，直到永永遠遠。
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"Who shall not fear Thee..."

Revelation 15:4	Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 主阿，誰敢不敬畏你，不將榮耀歸與你的名呢？因為獨有你是聖的。萬民都要來在你面前敬拜，因你公義的作為已經顯出來了。
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Jesus took the three disciples apart by themselves, and "led them up into a high mountain." (Mk. 9:2) They followed their Lord as He ascended the heights of Hermon, and apparently no hint was given them of the unprecedented空前的 event that was to take place. When they reached a spot at the summit, as near to heaven as possible, Jesus began to pray to His Father (Lk. 9:29). The disciples may have joined Him for a time, but they were heavy with sleep. When they awoke they saw a strange spectacle景象. Their Lord was "transfigured before them." (Mt. 17:2; Mk. 9:2b-3; Lk. 9:29)

Matthew 17:2	Mark 9:2b-3	Luke 9:29
And was <u>transfigured</u> before them: and his face did shine as the sun, and his raiment was white as the light. 就在他們面前變了形像，臉面明亮如日頭，衣裳潔白如光。	and he was <u>transfigured</u> before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 就在他們面前變了形像。衣服放光，極其潔白，地上漂布的，沒有一個能漂得那樣白。	And as he prayed, <u>the fashion of his countenance was altered</u> , and his raiment was white and glistering. 正禱告的時候，他的面貌就改變了，衣服潔白放光。

The chemistry, or psychology, of the change is beyond the gauge (*measure*) of any instrumentality靠 of pedantic學究式的 modern science, but no other event transcends the glory of the recorded fact. He was "transfigured." His heavenly glory, "which He had with the Father before the world was" (Jn. 17:5), but which had been veiled so long by flesh and blood, suddenly shone forth. His raiment became shining and glistering, white as the light, whiter than driven snow, whiter than anything of earth. His countenance was altered, His face did shine as the sun. His whole being was transfigured.

"which He had with the Father..."

John 17:5	And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。
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It is spoken of man that "even we ourselves groan within ourselves, waiting for the *manifestation* of the sons of God" (Rom. 8:19, 23). How much more the eternal Son, the Lord of glory, the very "brightness of His glory, the image of His Person" (Heb. 1:3), confined in human limitations! He said on one occasion, "How am I straitened (*limited*) until it be accomplished!" (Lk. 12:50) When all limitations are removed His glory shall fill the whole earth. "The heaven of heavens cannot contain Thee, how much less this house" (I Kgs. 8:27). How much less this human Body in which He had come to tabernacle for a season!

"..groan within ourselves..."

Romans 8:19, 23	¹⁹ For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 受造之物切望等候神的眾子顯出來。 ²³ And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit (<i>namely, that is to say</i>), the redemption of our body.不但如此，就是我們這有聖靈初結果子的，也是自己心裡歎息，等候得著兒子的名分，乃是我們的身體得贖。
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Hebrews 1:3	Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: 他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。
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"how am I straitened"

Luke 12:50	But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 我有當受的洗還沒有成就，我是何等的迫切呢？
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"The heaven of heavens cannot contain Thee..."

1 Kings 8:27	But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 神果真住在地上麼？看哪，天和天上的天尚且不足你居住的，何況我所建的這殿呢？
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As the disciples, wakened from slumber, gazed in awe upon His glory, two other radiant figures appeared and talked with Jesus. They spake of His death, the purpose for which He had come. Their identity is definitely stated by inspiration, but it is intriguing (*interesting*) to note that they were recognized by the witnesses, although none of these men had seen them in life, nor had any idea of their physical appearance. This raises the question as to how they were recognized, and whether those who have passed on retain their former appearance, or if there is some other method of recognition. Those who find here an assurance that we shall know each other in the life to come, cannot be denied their hope; for while Elijah did not die but was translated to heaven in a chariot of fire ([2 Kgs. 2:11](#)), Moses had passed through death, and although Satan had contended with God for his body ([Jude 9](#)), he was buried in the earth by God himself, secretly, in a valley in the land of Moab ([Deut. 34:5-6](#)), His spirit returning to God who gave it. His natural body must await the resurrection; consequently it was in the radiant life of the spirit that he appeared to talk with Jesus on the mount, and yet he had a visible appearance. (See 1 Cor. 15)

Elijah was translated to heaven in a chariot of fire

2 Kings 2:11	And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 他們正走著說話，忽有火車火馬將二人隔開，以利亞就乘旋風升天去了。
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..the body of Moses

Jude 9	Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 天使長米迦勒為摩西的屍首與魔鬼爭辯的時候，尚且不敢用毀謗的話罪責他，只說：主責備你罷！
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Moses was buried by God himself

Deuteronomy 34:5-6	So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. 於是，耶和華的僕人摩西死在摩押地，正如耶和華所說的。耶和華將他埋葬在摩押地、伯毘珥對面的谷中，只是到今日沒有人知道他的墳墓。
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We know that the Prophet Samuel also appeared after death, and spoke to King Saul ([1 Sam. 28:12](#)), not at the behest緊急指示 of the wicked sorceress to whom Saul had resorted in disobedience to God's command ([Lev. 19:31](#)), but by the power of God who allowed him to be brought up to rebuke Saul for his sin. From the

record it appears that Saul did not see Samuel, but only heard his voice; but the woman saw him, and was able to recognize his appearance. Jesus Himself also appeared to Saul of Tarsus, to Stephen, and others, but this was after the resurrection of His body. He was the "first fruits" ([1 Cor. 15:20](#)) of the resurrection.

Prophet Samuel also appeared after death

1 Samuel 28:12	And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. 婦人看見撒母耳，就大聲呼叫，對掃羅說：你是掃羅，為甚麼欺哄我呢？
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Regard not them that have familiar spirits...

Leviticus 19:31	Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God. 不可偏向那些交鬼的和行巫術的；不可求問他們，以致被他們玷污了。我是耶和華—你們的神。
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Jesus was the "first fruits" of the resurrection

1 Corinthians 15:20	But now is Christ risen from the dead, and become the first fruits of them that slept . 但基督已經從死裡復活，成為睡了之人初熟的果子。
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When Jesus had asked His disciples "Whom do men say that I am?" (Mt. 16:13; Mk. 8:27; Lk. 9:18) they had replied that the people thought He was one of the prophets come back from the dead. Now, in the Transfiguration scene they learn that the "fathers" are still active in the service of God, and that they are not antagonistic (*opposed*) to Christ, but are workers together with Him, having prepared the way for Him. Moses lived about 1500 B.C., and Elias about 900 B.C. They were authoritative representatives of the Law and of the Prophets, which, as instruments for human guidance and uplift, had been ordained of God and had fulfilled His plan for their day and generation; but they had fallen short of the transcendent purpose for which Jesus the Christ had come.

The law of Moses, divinely submitted, was a part of the process of construction of the Kingdom of our God. As given by Moses, man could thwart阻撓 it with impunity不受懲罰; but as the law of God it could not be broken, and impious handlers of it were broken upon it. The law condemns ([2 Cor.3:9](#)), and "grinds to powder"([Mt. 21:44](#); [Lk. 20:18](#)) all those who oppose it.

The law condemns

2 Corinthians 3:9	For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 若是定罪的職事有榮光，那稱義的職事榮光就越發大了。
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"grinds to powder"

Matthew 21:44	Luke 20:18
And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 誰掉在這石頭上，必要跌碎；這石頭掉在誰的身上，就要把誰砸得稀爛。	Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 凡掉在那石頭上的，必要跌碎；那石頭掉在誰的身上，就要把誰砸得稀爛。

The prophets were primarily "preachers of righteousness." ([2 Peter 2:5](#)) This is the major meaning of prophecy. The prophets had set forth the way of righteousness, had warned of the judgments of God, but with all the splendor of their ideals they had failed to implant in the heart of man that incentive to righteousness which would make possible their attainment達到.

"preacher of righteousness"

2 Peter 2:5	And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 神也沒有寬容上古的世代，曾叫洪水臨到那不敬虔的世代，卻保護了傳義道的挪亞一家八口。
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"The law could make nothing perfect, but the bringing in of a *better hope did*, by the which we draw nigh unto God" (Heb. 7:19). If some of the opposing Pharisees could have witnessed the Transfiguration scene they might have realized their error in attempting to condemn Jesus for breaking the law of Moses. He was not contrary to the law, but was vindicated by it; He fulfilled the law (Mt. 5:17); He transcended it. The law was "glorious," but "had no glory in this respect, by reason of the glory that *excelleth*," (2 Cor. 3:10) the glory of Christ. In Him the old was abolished, or done away (2 Cor. 3:13-14).

"better hope"

Hebrews 7:19	For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. (律法原來一無所成)就引進了更美的指望;靠這指望,我們便可以進到神面前。
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"but to fulfil"

Matthew 5:17	Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 莫想我來要廢掉律法和先知。我來不是要廢掉,乃是要成全。
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"the glory that excelleth"

2 Corinthians 3:10	For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 那從前有榮光的,因這極大的榮光就算不得有榮光了;
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the old was abolished, done away

2 Corinthians 3:13-14	And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. 不像摩西將帕子蒙在臉上,叫以色列人不能定睛看到那將廢者的結局。但他們的心地剛硬,直到今日誦讀舊約的時候,這帕子還沒有揭去。這帕子在基督裡已經廢去了。
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In Christ the Life of God had come down to man. "In Him dwelleth all the fulness of the Godhead, bodily." (Col. 2:9) In Him we "behold as in a glass the glory of the Lord and are *changed* into the same image" (2 Cor. 3:18). He said, "I am come that *they* might have life . . . have it more abundantly." (Jn. 10:10) Moffatt renders it "**life to the full**." The Transfiguration was a revelation of "life to the full," and Peter would fain樂意 memorialize it by the erection of three tabernacles. He would remain there in its glow, for he did not see in it the outshining of Life itself, eternal life "made flesh and dwelling among them." The three disciples "beheld His glory, the glory as of the Only Begotten of the Father" (Jn. 1:14), but they failed to see in it a foregleam of that life from above which Christ came to impart to His Church; that illumination of the mind and heart, by the Light of the World, which should transfigure the lives of men. "Be ye transformed (transfigured) by the renewing of your minds" (Rom. 12:2). The change must come from within, the outshining of the Life of God which has been received by faith, in regenerating power (Mt. 19:28; Titus 3:5). "God is love. He that dwelleth in love dwelleth in God, and God in him" (1 Jn. 4:16). Love is the fulfilling of the law (Rom. 13:10) - love to God and man, and "on *this* hang all the Law and the Prophets" (Mt. 22:40).

"all the fulness of the Godhead"

Colossians 2:9	For in him dwelleth all the fulness of the Godhead bodily. 因為神本性一切的豐盛都有形有體的居住在基督裡面，
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beholding as in a glass the glory of the Lord...

2 Corinthians 3:18	But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裡返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。
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"life abundant"

John 10:10	The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。
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"be ye transformed..."

Romans 12:2	And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。
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"regeneration"

Matthew 19:28	Titus 3:5
And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the <u>regeneration</u> when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 耶穌說：我實在告訴你們，你們這跟從我的人，到復興的時候，人子坐在他榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。	Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of <u>regeneration</u> , and renewing of the Holy Ghost; 他便救了我們；並不是因我們自己所行的義，乃是照他的憐憫，藉著重生的洗和聖靈的更新。

"God is love"

1 John 4:16	And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 神愛我們的心，我們也知道也信。神就是愛；住在愛裡面的，就是住在神裡面，神也住在他裡面。
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"love is the fulfilling of the law"

Romans 13:10	Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 愛是不加害與人的，所以愛就完全了律法。
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"hang all the Law and the Prophets"

Matthew 22:40	On these two commandments hang all the law and the prophets. 這兩條誡命是律法和先知一切道理的總綱。
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The conversation Jesus had with His two heavenly visitors was concerning His decease. That was the sublime and awful event toward which everything was moving. He had spoken of it to His disciples, and Peter had said, "Be it far from Thee, Lord." (Mt. 16:22) But now God has spoken: "Hear ye Him!" (Mt. 17:5) A shaft of light from heaven had revealed to Peter the truth which he declared in his great confession, and Jesus had announced, "Upon this rock I will build my Church." (Mt. 16:18) Now in the Transfiguration scene there is

given them a kaleidoscopic 萬花筒 view of God's eternal purpose down through the ages; that structure carefully planned and permanently built, "upon the foundation of the apostles *and prophets*, Jesus Himself being the Chief Corner Stone." (Eph. 2:20)

"Be it far from Thee"

Matthew 16:22	Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 彼得就拉著他，勸他說：主阿，萬不可如此！這事必不臨到你身上。
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"...upon this rock..."

Matthew 16:18	And I say also unto thee, That thou art Peter (<i>petros</i>), and upon this rock (<i>petra</i>) I will build my church; and the gates of hell shall not prevail against it. 我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。
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"upon the foundation..."

Ephesians 2:20	And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 並且被建造在使徒和先知的根基上，有基督耶穌自己為房角石，
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God's purpose is one. It all centers in Christ, who "once in the end of the age hath appeared on earth, to *put away* sin by the sacrifice of Himself" (Heb. 9:26). On the pinnacle of history the *Rock of the Ages* stands - "One like unto the Son of Man . . . His head and His hairs like wool . . . His feet like unto fine brass . . . out of His mouth a sharp two-edged sword; and His countenance as the sun shineth in his strength . . . the First and the Last; He that liveth, and was dead; and behold, He is alive for evermore" - the *Eternal Son of God*. (Rev. 1:13-18)

"..by the sacrifice of Himself"

Hebrews 9:26	For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 如果這樣，他從創世以來，就必多次受苦了。但如今在這末世顯現一次，把自己獻為祭，好除掉罪。
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the *Eternal Son of God*

Revelation 1:13-18	
13	And in the midst of the seven candlesticks one like unto the Son of man , clothed with a garment down to the foot, and girt about the paps with a golden girdle. 燈臺中間有一位好像人子，身穿長衣，直垂到腳，胸間束著金帶。
14	His head and his hairs were white like wool , as white as snow; and his eyes were as a flame of fire; 他的頭與髮皆白，如白羊毛，如雪；眼目如同火燄；
15	And his feet like unto fine brass , as if they burned in a furnace; and his voice as the sound of many waters. 腳好像在爐中煅煉光明的銅；聲音如同眾水的聲音。
16	And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword : and his countenance was as the sun shineth in his strength . 他右手拿著七星，從他口中出來一把兩刃的利劍；面貌如同烈日放光。
17	And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, "Fear not; I am the first and the last : 我一看見，就仆倒在他腳前，像死了一樣。他用右手按著我，說：不要懼怕！我是

首先的，我是末後的，

¹⁸I am **he that liveth, and was dead**; and, behold, I am **alive for evermore**, Amen; and have the keys of hell and of death.

又是那存活的；我曾死過，現在又活了，直活到永永遠遠；並且拿著死亡和陰間的鑰匙。

The Father could not be silent o'er such a scene. A bright cloud overshadowed them, and God Himself came down and **presenced Himself** among them. Out of the cloud came a Voice, saying, "This is my beloved Son, in Whom I am well pleased. Hear Him!" (Mt. 17:5) The law and the Prophets had spoken, they had prepared the way, but now, "Hear My Son" The words that He speaks are "spirit and life." (Jn. 6:63)

"spirit and life"

John 6:63	It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 叫人活著的乃是靈，肉體是無益的。我對你們所說的話就是靈，就是生命。
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It cannot be wondered at that Peter wished to remain in such an atmosphere. "In thy presence, O God, is fulness of joy, at thy right hand pleasures forevermore" (Psa. 16:11). **We must dwell always in His presence if we would enjoy His fulness.** But Peter did not know what he was saying. He was confused by the awesome spectacle, although they had had only a glimpse of glory. If the full glory of the Son of God had been revealed none would have remained alive. Even as Peter spoke, the bright cloud enveloped them and they were overcome by the power of God. They fell on their faces in fear. (Mt. 17:6; Lk. 9:34)

"fulness of joy"

Psalm 16:11	Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. 你必將生命的道路指示我。在你面前有滿足的喜樂；在你右手中永遠的福樂。
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They fell on their faces in fear

Matthew 17:6	Luke 9:34
And when the disciples heard it, they fell on their face , and were sore afraid . 門徒聽見，就俯伏在地，極其害怕。	While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 說這話的時候，有一朵雲彩來遮蓋他們；他們進入雲彩裡就懼怕。

They had seen all that they could bear, and the glory departed from them. Presently their **understanding Lord** came and touched them, saying, "Arise, be not afraid." (Mt. 17:7) And when they looked up they saw no man save Jesus only, alone with themselves. How comforting to feel again His human touch, and to see Him in His familiar aspect! The cloud had disappeared, the heavenly visitors had gone, and their own blessed Master was one of them again.

"Arise, be not afraid"

Matthew 17:7	And Jesus came and touched them, and said, Arise, and be not afraid. 耶穌進前來，摸他們，說：起來，不要害怕！
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Together they descended the mountain, and Jesus charged them to tell no man the vision they had seen, until after He had risen from the dead, as He had told them. This they did not understand, and questioned among themselves about the resurrection. There were many questions in their minds. They asked

Him, "Why, then, do the scribes say Elias must first come?" (Mt. 17:10; Mk. 9:11) Elias had been with them on the Mount, but had gone away again. Why did he not remain? And since they now knew that Jesus was truly the Messiah, "Why, then," must Elias first come?

"Why, then..."

Matthew 17:10	Mark 9:11
And his disciples asked him, saying, Why then say the scribes that Elias must first come? 門徒問耶穌說：文士為甚麼說以利亞必須先來？	And they asked him, saying, Why say the scribes that Elias must first come? 他們就問耶穌說：文士為甚麼說以利亞必須先來？

Jesus answered them, "Elias has already come, but they killed him, as they will also kill the Son of Man." (Mt. 17:12; Mk. 9:13) Then they understood that He referred to John the Baptist, and that the Forerunner had already appeared. This must have brought the realization that events were moving along "as it was written of Him" (Mk. 9:13), and doubtless they were filled with wonder and amazement at "the things which they had seen." (Lk. 9:36) But they "kept it close, and told no man in those days." (Lk. 9:36) Just where they lodged for the night we are not told, but the next day (Lk. 9:37) they rejoined the other nine disciples, and soon were again in the midst of the needy multitudes.

"Elias has already come..."

Matthew 17:12	Mark 9:11
But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 只是我告訴你們，以利亞已經來了，人卻不認識他，竟任意待他。人子也將要這樣受他們的害	But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, <u>as it is written of him.</u> 我告訴你們，以利亞已經來了，他們也任意待他，正如經上所指著他的話。

next day

Luke 9:37	And it came to pass, that on the next day, when they were come down from the hill, much people met him. 第二天，他們下了山，就有許多人迎見耶穌。
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MEDITATION

The message of God to man was sealed and delivered on the Mount of Transfiguration. "This is my beloved Son; hear Him." (Mt. 17:5; Mk. 9:7; Lk. 9:35) **Heed His words, follow His leading.** He is my last Word to man. Do not build tabernacles and settle down to enjoy your blessings, but **obey** the Captain of your salvation, Who will send you out to heal and save a lost world.

Even death can be an accomplishment. Indeed, it must be, for all true life comes out of death. The voice of the old must be silenced before the Voice of God can be heard. There must be an exodus. The "old man" must move out in order that Christ may move in, for "to me to live, is Christ." (Phil. 1:21) "Put off, therefore, the old man." (Col. 3:9) *Accomplish his decease!*

"To me to live, is Christ"

Philippians 1:21	For to me to live is Christ, and to die is gain. 因我活著就是基督，我死了就有益處。
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"put off the old man"

Colossians 3:9	Lie not one to another, seeing that ye have put off the old man with his deeds; 不要彼此說謊；因你們已經脫去舊人和舊人的行為，
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"It is good for us to be here." Peter had "tasted the powers of the world to come" (Heb. 6:5), in the presence of God and the heavenly beings, and he did not wish to depart. What will it be when we join the vast multitude in the resplendent^{輝煌的} glories of heaven, an innumerable company which no man can number, and join in the song of Moses, and the Lamb (Rev. 15:3), who hath loosed us from our sins in His own precious blood!

"tasted the powers of the world to come"

Hebrews 6:5	And have tasted the good word of God, and the powers of the world to come, 並嘗過神善道的滋味、覺悟來世權能的人，
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"the song of Moses, and the Lamb"

Revelation 15:3	And they sing <u>the song of Moses</u> the servant of God, and <u>the song of the Lamb</u> , saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 唱神僕人摩西的歌，和羔羊的歌，說：主神——全能者阿，你的作為大哉！奇哉！萬世（或作：國）之王阿，你的道途義哉！誠哉！
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"Be ye transfigured!" It is a command (Rom. 12:2), in order "that ye may prove what is that good and acceptable and perfect will of God"; "that ye may be filled with *all* the fulness of God" (Eph. 3:19). **God places no limit upon the fulness one may have**, by faith, when "strengthened by His Spirit in the inner man." (Eph. 3:16)

"be filled with all the fulness of God"

Ephesians 3:19	And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 並知道這愛是過於人所能測度的，便叫神一切所充滿的，充滿了你們。
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"strengthened by His Spirit in the inner man"

Ephesians 3:16	That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 求他按著他豐盛的榮耀，藉著他的靈，叫你們心裡的力量剛強起來，
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This vision on the Mount was irrefutable ^{駁不倒的} evidence to the disciples that they were companying with One who was more than man. They were "eye witnesses of His majesty" (2 Pet. 1:16).

"Hear ye Him!" Jesus had spoken of His death, and Peter had refused to hear Him, saying, "Be it far from Thee." (Mt. 16:22) **But an unwillingness to accept a life out of death makes fellowship with God impossible.** Life in Christ is a life outside self. **He must so live within, that the old life will die through disuse and repudiation**(*disown; deny; reject*).

From the Greek: "transfigured" when transliterated^{直譯} is "metamorphosed^{變形}." It was more than a change of the outward appearance. The effect upon the disciples was produced by more than mere radiance. There was a revelation of deity; Peter says "majesty." (2 Peter 1:16) Weymouth does not use the word "transfigured," but says: (Matt.) "His form underwent a change; (Mark) "His appearance underwent a change."

STUDY

Do you think the Transfiguration glory fell upon Jesus from heaven, or was it from within Himself? Do you think it appeared suddenly or gradually? Were the two heavenly visitors also transfigured? How could they talk with Jesus, when they were in spiritual bodies and not physical? What was it that enabled the disciples to recognize Moses and Elias? Would this indicate that the spirits of other men who have departed this life can and do appear? Do you think it was Jesus who caused them to come, or did they appear of their own accord? Do you think Jesus was expecting them? Do you think He knew when He ascended the Mount that He was to be transfigured? Do you think the disciples could have imagined this vision? Did they recognize the voice as the voice of God? Do you think Jesus' form and appearance were the same as they were after His resurrection? What was the real purpose of this great event? Why did God come down in a cloud? Had God previously recognized His Son in this manner? How will Elias restore all things? How could John the Baptist be Elias? Are they two persons, or one? Where is the coming of Elias foretold? Why do you think Jesus told the disciples to keep the vision secret until after His resurrection?

REVIEW

Questions	Answers
1. What were the two great events in the last Move?	1. Peter's great confession 2. Jesus predicts His death
2. Name four great revelations that Jesus made to His disciples?	1. He is the Messiah 2. His coming death 3. His glory 4. His church
3. How long after this was it that Jesus went up into the Mount?	Matthew and Mark said 6 days and Luke said 8 days
4. What mountain was it?	Mount Hermon
5. Where was it located?	Near Caesarea-Philippi
6. How high was it?	10,000 feet in height
7. Whom did Jesus take with Him?	Peter, James and John
8. Why only these?	They are the "inner circle" who always accompany Jesus
9. What did He do when He arrived at the summit?	He started to pray to His Father
10. What did the disciples do?	The disciples may have joined Jesus in prayer for a time, but then they fell asleep.
11. When they awoke what did they see?	They saw Jesus was transfigured before them
12. What change occurred in Jesus' appearance?	His countenance was altered, His face did shine as the sun.
13. Who were with Him?	Moses and Elijah
14. How did they appear?	They appeared in glory
15. What did these two represent?	The Law and the Prophets
16. What did they do?	They were talking with Jesus
17. What did the three talk about?	They spoke of Jesus' decease which He should accomplish at Jerusalem
18. What does this indicate concerning the death of Christ?	Jesus' death was to be voluntary. It was not a defeat, but a triumph, which He Himself should accomplish.
19. Was His death to be voluntary?	Yes. His death is voluntary
20. Do you think this meeting on the mount had been planned?	Yes
21. By whom?	God Himself
22. What did Peter say when he saw the Lord's glory revealed?	"It is good for us to be here"

23. What did he suggest doing?	He suggested to build three tabernacles; one for Jesus, one for Moses and one for Elijah.
24. Why did he say this?	He didn't know what else to say, and he was afraid (Mark 9:6; Luke 9:33). <i>(From Bro. John Munsinger 11/25/13)</i>
25. What happened while he was speaking?	A bright cloud overshadowed them
26. What was the nature of the cloud?	God's Presence
27. How close to the earth did it come?	Very close
28. What came from the cloud?	A voice
29. What words did the voice speak?	<i>"This is my beloved Son, in whom I am well pleased; hear ye him"</i>
30. Who was speaking?	God Himself
31. To whom were the words addressed?	To Peter, James and John
32. Is it more important to hear the Son of God than Moses or Elias?	Yes
33. Why?	Above the voice of the law, and of the prophets, the Voice of the Son of God takes first place.
34. How did the disciples feel when they heard the voice and saw the cloud?	They were sore afraid
35. What did they do?	They fell on their faces
36. What did Jesus do when He saw their fear?	Jesus came and touched them
37. What did He say to them?	<i>"Arise, and be not afraid"</i>
38. When they looked up whom did they see?	They saw no man, save Jesus only
39. When the vision was over what did they do?	They came down from the mountain
40. What did Jesus tell them about the vision?	Jesus charged them not to tell any man of the vision until He be risen again from the dead.
41. What coming event in His life did He mention?	His suffering and death at Jerusalem
42. Did the disciples understand it?	No
43. What question did the disciples ask Him?	<i>"Why say the scribes that Elijah must first come?"</i>
44. What was His answer?	Jesus told them that Elijah has already come, but he wasn't recognized, and they chose to abuse him.
45. What did He say Elias would do when he comes?	He will restore all things
46. Who did He mean when He said Elias had already come?	John the Baptist

47. Will he come again in the future?	No
48. What prophecy did Jesus make concerning Himself?	He must suffer many things, and be set at nought
49. Did the disciples realize that He would soon be killed, the same as John the Baptist had been?	No
50. How do you think the disciples were impressed by the Transfiguration?	They saw Jesus' glory in a new way and knew that He is truly the Messiah
51. Did they make it known to others?	No
52. Where were the other nine disciples?	At Caesarea-Philippi
53. When did they rejoin them?	The next day
54. Where?	At the foothill of Mount Hermon
55. Did they tell them of the vision?	No, they kept it close.

