

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

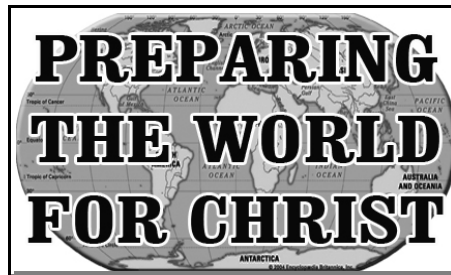
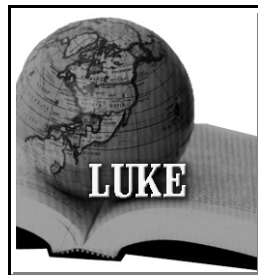
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 32

COMMENTARY ON: 9:28-36

THE TRANSFIGURATION OF JESUS

About eight days after speaking to the multitude, Jesus goes up into a mountain to pray, taking Peter, John, and James with Him. The time has come to refurbish His soul. As He prays, a change takes place in Him, as His countenance is altered, and his clothing glows with celestial glory. Moses and Elijah come from the unseen world to speak with Jesus about the death He is going to accomplish – no doubt encouraging Him. The three disciples had fallen asleep, and awoken just as Moses and Elijah are leaving. Peter suggest they build three tabernacles, which would allow for them to be taught by Jesus, Moses, and Elijah. His speech is interrupted as an obscuring cloud descended upon them, and a voice told them that Jesus was the One to whom they were to listen. When they commenced their trip back down the mount, Jesus told them not to tell anyone about the vision they had seen.

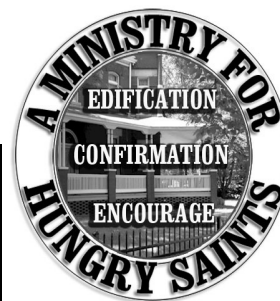


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke 2/5/2016

Lesson Number 32



54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005); AMPLIFIED=Amplified Bible (1965); ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901); BBE=Bible in Basic English (1949); BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899); EMTV=English Majority Text (2002); ERV=English Revised Version (1885); ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999); ESV=English Stand Version (2001); GENEVA=Geneva Bible (1599); GNB=Good News (1966); GSNT=Goodspeed (1923); GWN=God's Word (1995); IE=International English (1973); NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967); JPS=Jewish Publication Society (1917); JUB=Jubilee Bible (2003); KJV=King James Version (1611); LITV=Literary Translation of the Bible (1976); LEW=Lewis Translation (1896); LIVING=Living Bible (1971); MESSAGE=The Message (1993); MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962); MONTGOMERY=Montgomery's New Testament (2001); MRD=Peshitta-James Murdock Translation (1852); NAB=New American Bible (2002); NASB=New American Standard Bible (1977); NAU=New American Standard Bible (1995); NIB=New International Bible; NIV=New International Version (1984); NJB=New Jerusalem Bible (1985); NKJV=New King James Version (1979); NLT=New Living Translation (1996); NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989); PHILLIPS=J B Phillips New Testament (1962); PNT=Bishop's New Testament (1595); ROT=Rotheram Bible (1999); RPT=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952); TNK=JPS Tanakj (1985); WEB=Webster Bible (1833); WEYMOUTH=Weymouth's New Testament (1903); WILLIAMS=William's New Testament (1937); TYNDALE=Tyndale's Bible (1526); WYCLIFFE=Wycliffe New Testament (1382); YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE TRANSFIGURATION OF JESUS

LUKE 9:28 "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. ²⁹ And as He prayed, the fashion of his countenance was altered, and his raiment was white and glistering. ³⁰ And, behold, there talked with Him two men, which were Moses and Elias: ³¹ Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. ³² But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him. 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. ³⁴ While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. ³⁵ And there came a voice out of the cloud, saying, This is My beloved Son: hear Him. 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." Luke 9:28-36

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

About eight days after speaking to the multitude, Jesus goes up into a mountain to pray, taking Peter, John, and James with Him. The time has come to refurbish His soul. As He prays, a change takes place in Him, as His countenance is altered, and his clothing glows with celestial glory. Moses and Elijah come from the unseen world to speak with Jesus about the death He is going to accomplish – no

doubt encouraging Him. The three disciples had fallen asleep, and awaken just as Moses and Elijah are leaving. Peter suggested they build three tabernacles, which would allow for them to be taught by Jesus, Moses, and Elijah. His speech is interrupted as an obscuring cloud descended upon them, and a voice told them that Jesus was the One to whom they were to listen. When they commenced their trip back down the mount, Jesus told them

not to tell anyone about the vision they had seen.

In this text we have another confirmation of Jesus being driven along by His mission – the purpose for which He was sent into the world. Thus challenges and distractions that attended His tenure in the world, did not turn Him aside from why He came into the world. **At this point I would like to refresh your mind concerning WHY**

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

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- ▶ JESUS WAS FOUND ALONE (9:36A)
- ▶ THEY TOLD NO MAN (9:36B)

Jesus came into the world. This is a doctrinal point, both of Jesus and of the apostles.

- ⇒ TO FULFILL THE LAW AND THE PROPHETS. *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."* (Matt 5:17) **Jesus came to fulfill what the Law demanded, and what the Prophets foretold.**
- ⇒ TO INSTIGATE VARIANCE. *"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law."* (Matt 10:35) **Jesus came to reveal divisions in the closest of earthly relationships.**
- ⇒ TO SEND FIRE ON THE EARTH. *"I am come to send fire on the earth; and what will I, if it be already kindled?"* (Luke 12:49) **Jesus came to start a fire that would destroy all that could not transfer to glory.**
- ⇒ TO GIVE DIVISION. *"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."* (Luke 12:51) **Jesus came to send division where it was required.**
- ⇒ FOR JUDGMENT. *"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be*

made blind." (John 9:39) **Jesus came to reverse earth's priorities.**

- ⇒ THAT MEN MIGHT HAVE ABUNDANT LIFE. *"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."* (John 10:10) **Jesus came to cause real life to flourish.**
- ⇒ THAT BELIEVERS SHOULD NOT ABIDE IN DARKNESS. *"I am come a light into the world, that whosoever believeth on me should not abide in darkness."* (John 12:46) **Jesus came to deliver men from darkness.**
- ⇒ TO GIVE HIS FLESH FOR THE LIFE OF THE WORLD. *"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world."* (John 6:51) **Jesus came to enable men to ingest Himself.**
- ⇒ TO SAVE THE WORLD. *"And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."* (John 12:47) **Jesus came to save the world.**
- ⇒ TO BEAR WITNESS OF THE TRUTH. *"Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."* (John 18:37) **Jesus came to bring truth within reach of the humble.**
- ⇒ TO SAVE SINNERS. *"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came*

into the world to save sinners; of whom I am chief." (1 Tim 1:15) **Jesus came to save sinners.**

- ⇒ TO DO GOD'S WILL. *"Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."* (Heb 10:5-7) **Jesus came to do the will of God.**
- ⇒ THAT WE MIGHT LIVE THROUGH HIM. *"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."* (1 John 4:9) **Jesus came that we might live through Him.**

A SUMMARY

In summary, it should be apparent that sin had a far more extensive impact upon humanity than appeared at the first – even after two or three millennia of time. Sin remained virtually unchecked until the time of the flood, which took place approximately sixteen hundred years after sin entered into the world. Then, after scrubbing the earth clean, so to speak, and with a fresh start of only eight people, things again degenerated, until the people, forgetting about God altogether, began to build a tower to make for themselves a name. God dispersed the people, confounding their language so any type of a joint effort could not resume immediately.

Again, things degenerated with cities like Sodom and Gomorrah surfacing, and heathen idol-worshiping nations developing across the whole surface of the earth. Men once again became more and more wicked.

Again, things degenerated with cities like Sodom and Gomorrah surfacing, and heathen idol-worshiping nations developing across the whole surface of the earth.

About two thousand five hundred years after the fall, and a little less than one thousand years after the scattering of Babel, God commenced a special work on the earth, designed to prepare the world for a coming Savior. He chose and called Abraham. Through him, a special nation was developed to be the custodian of a superior Law, and the promises of a coming resolution to sin. That solitary nation was given *"the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen"* (Rom 9:4-5). **A special covenant was made with them with clearly defined parameters, promises, and threats.**

This people degenerated like their predecessors, even though they were given remarkable advantages.

While preparing the world for the coming Savior and consequent resolution to sin, God was also confirming the extensive impact of sin, and the fact that men – all men – whether individually or collectively, were absolutely impotent to correct the situation. **Humanity had been corrupted**

at its source – Adam (Rom 5:13-19) – **and there was nothing men could do to correct it.**

- ⇒ **BLESSING.** Even the outward blessing of God could not correct them.
- ⇒ **REVELATION.** The revelation of God's will could not correct them.
- ⇒ **THE LAW.** The Law brought them no ability to correct their condition.
- ⇒ **ANGELS.** Holy angels, employed to direct and protect them, could not change them.
- ⇒ **PROPHETS.** The holy prophets could not get them on the right course.
- ⇒ **TIME.** Sufficient time was allotted to confirm that all of this was the truth, and that the solution to the human dilemma caused by sin, could neither be conceived nor implemented by fallen humanity.

HOW MUST IT APPEAR IN HEAVEN?

There has been an abundant and lengthy confirmation of the absolute impotence of humanity in the matter of moral and spiritual improvement. How must it appear in heaven when men work so hard to do what has been

confirmed to be undoable? **Are the extensive improvement and recovery programs really acceptable to God?** Is it that Jesus Christ really did not do enough? Are the *"spiritual blessings"* and *"all things that pertain to life and godliness"* insufficient (Eph 1:3; 2 Pet 1:3)? Is the mediatorial work of Jesus insufficient (Heb 8:6)? Is the intercessory work of the Holy Spirit inadequate (Rom 8:26-27)? Is there some lack in the provision of access to God with confidence (Eph 3:12)? Has the new and living way to God been closed (Heb 10:20-22)? Is faith no longer the victory that overcomes the world (1 John 5:4-5)? Is there no longer *"the workmanship of God"* that equips person to do *"good works"* (Eph 2:10)?

The religious exploiters of our time need to step forward and tell us what has taken all of these realities from men – after God has given them. Jesus challenged the frauds of His time, and through His *"brethren"* (Heb 2:11), He will continue to do so. **Powerless religion is totally out of order!**

Now, we will address our text, doing so to establish that everything that has been said to this point is, in fact, the truth. We are reading of the real Christ!

HE WENT INTO A MOUNTAIN TO PRAY

MATTHEW'S ACCOUNT

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart," (Matt 17:1)

MARK'S ACCOUNT

"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves . . ." (Mark 9:2)

LUKE 9:28 *"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."*

ABOUT EIGHT DAYS AFTER THESE SAYINGS

"And it came to pass about an eight days after these sayings . . ."



Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

Both Matthew and Mark say this took place *"on the sixth day."* Luke says it *"came to pass about an eight days after these sayings."* Luke specified a period including part of the preceding and part of the following days, saying *"about an eight days."* This was a common way in which the Jews reckoned time. For example, Jesus said *"after three days I will rise again"* (Matt 27:63). He also said of Himself, *"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day"* (Luke 9:22). Part of a day was reckoned as a day.

Both Matthew and Mark are very precise, stating that what follows occurred exactly *"on the sixth day."*

HE TOOK PETER AND JOHN AND JAMES

" . . . He took Peter and John and James, and went up into a mountain to pray."

The manner in which Luke mentions these three is interesting: *"Peter and John and James."* Other texts refer to them in this order, Peter, James, and John (Mk 5:37; 9:2; Mk 13:3; 14:33; Lk 8:51; Acts 1:13).

I gather that Luke is here accenting the priority of the apostles. Peter was the lead apostle, John was the disciple Jesus loved, and James was next. Most versions record the names in this order: Peter, John, and James – the order is also reflected in the Greek. Some versions, however, put them in this order, Peter, James, and John (DOUAY, Living Bible, International English, and MONTGOMERY). I do not understand why this was done.

Luke says Jesus took them *"up into a mountain to pray."* Matthew reports, *"bringeth them up into a high mountain apart"* (Matt 17:1). Mark reports, *"leadeth them up into an high mountain apart by themselves"* (Mark 9:2).

Neither Matthew nor Mark say anything about Jesus praying at that time. In fact, the word *"pray,"* in any form, does not appear a single time in Matthew 17 or Mark 6. Matthew and Mark seem to emphasize their separation from the people: *"apart,"* which Luke does not mention.

The purpose for which Jesus went into a high mountain was *"to pray,"* not to teach – although some teaching would be done at that time. Further, unlike in the Garden of Gethsemane (Matt 26:41; Mk 16:38; Lk 22:40,46), it was not all of them might pray, **but so that He might pray.**

Jesus is entering into the last phase of His ministry. There is growing hostility toward Him, and He sees the need for being strengthened for the work He has been assigned to accomplish. Therefore, He retires from the multitudes to pray. He must not be distracted from what He is to do, and the crowds had become a distraction.

AS HE PRAYED HIS COUNTENANCE WAS ALTERED

MATTHEW'S ACCOUNT

"And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." (Matt 17:2)

MARK'S ACCOUNT

" . . . and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." (Mark 9:2a-3)

"²⁹ And as He prayed, the fashion of his countenance was altered, and His raiment was white and glistening."

AS HE PRAYED

"And as He prayed . . ."

This occurs as Jesus is praying. He is in such tune with the Father that the glory that was veiled by His flesh burst forth, not able to be concealed in this moment of profound contact with His Father. **In the plains and with the people, this was not possible.** There



RAPHAEL, 1520



BELLINI, 1490

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

were too many competitive influences. While He was superior to all of these things, Divine glory could be expressed in large measures while among them. It would be destructive because of the contrariety of the things and people of the earth to Divine glory. It is written, *"A fire goeth before Him, and burneth up His enemies round about"* (Psa 97:3). As demonstrated at Sinai, when Deity draws close to the earth and to men, there is staggering disruption, tumult, and fear. There is also no question about who is coming near. The earth reels to and fro at the presence of the Lord. In fact, when Jesus returns in all of His glory, the heavens and the earth will all be consumed with fire. It is said this way in the Revelation, *"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them"* (Rev 20:11).

For those in Christ, this begins to take place within them **now**. As the glory of the Lord becomes dominant, and they are more and more caught up in that glory, the things of this world begin to fade, losing their attractiveness and emphasis. **Those who accentuate the earth and the things related to it, are too close to that realm, and too far from the eternal realm.**

You can see some of the inaccuracies of the above ancient artwork. These were paintings produced during the dark ages, when the Scriptures were being withheld from the people. **Neither of these paintings show Jesus praying – and He was in the act of praying when He was transfigured.** Unfortunately, a large percentage of the Christian art during that period reflected

much of the Roman Catholic tradition. I have never read or heard of anyone making this observation, but am confident there were people who recognized this rather consistent inaccuracy in that ancient artwork.

THE FASHION OF HIS COUNTENANCE WAS ALTERED

" . . . the fashion of his countenance was altered . . . "

Other versions read, *"the appearance of His face became different,"* ^{NASB} and *"changed."* ^{NIV}

Matthew reads, *"His face did shine as the sun."* Mark does not refer to the alteration of His countenance. The word *"countenance"* means *"the face, i. e. the anterior part of the human head."* ^{THAYER} While other parts of the human anatomy may be a means of identifying the individual, the face is the means of more surely recognizing the person. When we read of the *"face of the Lord"* (Gen 19:13; Psa 34:16; Lk 1:76; 1 Pet 3:12), the reference is to when His unquestionable identity is known. When men are admonished *"Seek His face continually"* (1 Chron 16:11), and *"seek His face evermore"* (Psa 105:4), it includes the idea of knowing for sure, or confidently, that we are dealing with the Lord Himself.

In this text, there was an aspect of Jesus Christ, namely His Divine nature, that was being revealed – an aspect that was not ordinarily seen as He walked among men.

The word translated *"altered"* {het'-er-os} means, *"ONE NOT OF THE SAME NATURE, FORM, CLASS, KIND; DIFFERENT."* ^{THAYER}

"QUALITATIVELY ANOTHER OF A DIFFERENT KIND, DIFFERENT, NOT IDENTICAL WITH WHAT WAS PREVIOUSLY REFERRED TO." ^{FRIBERG} This was not a mere exaggeration of nature. It was a non-human characteristic – Divine glory, which is different from even an accelerated human characteristic.

As I have already emphasized, this was not the fulness of Christ's glory, but was a portion of it – as much as could be displayed in a temporal realm without destroying it.

HIS RAIMENT WAS WHITE AND GLISTERING

. . . "and his raiment was white and glistering."

Other versions read, *"white and gleaming,"* ^{NASB} *"as bright as a flash of lightening,"* ^{NIV} *"dazzling white,"* ^{NRSV} *"white and shining,"* ^{BBE} *"white and brilliant,"* ^{MRD} *"very bright, a brilliant white,"* ^{NET} *"dazzling white and blazed with light,"* ^{LIVING} *"white and radiant,"* ^{WEYMOUTH} and *"dazzling white [flashing with the brilliance of lightning]."* ^{AMPLIFIED}

Even the Lord's clothing was impacted by this magnificent glory. In English, the word *"glister"* means *"TO SHOOT FORTH BURSTS OF LIGHT"* (FLASH). ^{MERRIAM-WEBSTER} The Greek word used here means *"TO SEND FORTH LIGHTNING, TO LIGHTEN; TO FLASH OUT LIKE LIGHTNING, TO SHINE, BE RADIANT"* ^{THAYER}

His clothing, then, was not simply glowing, but was like a storm of lightning, shooting forth bursts of light. It was His glory, penetrating the realm of earth, and making its superiority known. This magnificent display of Christ's glory only appeared one time on earth.

THERE TALKED WITH HIM TWO MEN

MATTHEW'S ACCOUNT

"And, behold, there appeared unto them Moses and Elias talking with him." (Matt 17:3)

MARK'S ACCOUNT

"And there appeared unto them Elias with Moses: and they were talking with Jesus." (Mark 9:4)

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

"³⁰ And, behold, there talked with Him two men, which were Moses and Elias: ³¹ Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem."

THERE TALKED WITH HIM TWO MEN

"And, behold, there talked with Him two men, which were Moses and Elias . . ."

Both Matthew and Mark emphasize that these two men *"appeared unto them"* (Peter, John, and James). These were not contemporaries, but were men who lived in the distant past. Moses had died over 2,500 years before this. Elijah had been translated into heaven without seeing death over 1,600 years prior to

the Lord – Enoch and Elijah – who were translated, not experiencing death. We know this heresy is not true, because all who are in Christ Jesus have *"come to"* a host of *"spirits"* that have been *"made perfect"* (Heb 12:23). Men have to become foolish to believe such nonsense.

One might inquire how Peter, John and James knew these men were Moses and Elijah. We are not told, but their familiarity with the record of these holy men, together with the Spirit must have enabled them to recognize their glory.

HIS DECEASE

"Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem."

Prophets, both of which entered the world a long time after he had died (Lk 16:29-31). Once again, the soul-sleeping view is seen to be nothing but a human imagination.

The details of their communication are not revealed, but it is inconceivable that they were totally ignorant of the imminent and appointed death of Christ. They were obviously conversant with this appointment. That also makes known that the departed saints are in a process of learning, as well as being comforted (Lk 16:25).

You may recall that on the Isle of Patmos, the apostle John saw *"the souls of them that were beheaded for the witness of Jesus, and for the word of God."* Far from being asleep or unconscious they *"cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* (Rev 6:10). They did not cry this from the grave, but from *"under the altar"* in heaven. Again, confirming they were certainly not asleep, the following is written, *"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."* (Rev 6:11).

Men – all men – should zealously avoid the adoption of views that clash with any part of Scripture. **The Word of God is not couched in terms of non-existent conditions.** It is always expressed in terms of reality.

This reveals the absurdity of the soul-sleeping hypothesis that claims the human spirit sleeps with the body in the grave, awaiting the time of resurrection.

this occasion. Yet, here they were, visible in glory, and speaking with Jesus as He *"appeared in glory."*

This reveals the absurdity of the soul-sleeping hypothesis that claims the human spirit sleeps with the body in the grave, awaiting the time of resurrection. Moses had, indeed, been *"buried"* by God Himself *"in a valley in the land of Moab"* (Deut 34:6). Yet, here was Moses, seen talking with Jesus. **And if the soul-sleeping heresy is true, then there are only two conscious men with**

And, what were Moses and Elijah speaking about with Jesus? It was *"His decease which He should accomplish at Jerusalem."* In life, Moses had no acquaintance with Jerusalem, and neither Moses nor Elijah, while they were in the world, were ever said to have spoken about the death of Christ. **Like Abraham, after they died they learned about things they never did know while they were in the world.** Abraham knew about Moses and the

THEY WERE HEAVY WITH SLEEP

MATTHEW AND MARK DO NOT REPORT THIS

"³² But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His

glory, and the two men that stood with Him."

HEAVY WITH SLEEP

"But Peter and they that were with him were heavy with sleep . . ."

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

Notice that Peter is set forth as the leading person. It had been a busy time. Jesus had been teaching the multitudes. The disciples had preached, healed the sick, and raised the dead throughout the cities of Judea, and had returned and reported to Jesus. Then, they had fed five thousand men, beside woman and children. Then Jesus had given some extended teaching to the multitudes, and His disciples as well. Now, He has taken Peter, John, and James into a high mountain, and He engaged in prayer. The three disciples are obviously weary, and they *"were heavy with sleep,"* or *"overcome with sleep."*^{NASB}, as they would later be in Gethsemane (Lk 22:46).

WHEN THEY WERE AWAKE

" . . . and when they were awake, they saw His glory, and the two men that stood with Him."

Other versions read, *"fully awake"*^{NKJV} *"almost overcome by sleep, but they managed to stay awake"*^{CEB} *"those with him had been sound asleep; but on becoming fully awake."*^{CJB} *"were in a deep sleep, and when they became fully awake,"*^{CSB} *"were oppressed with sleep: but having fully awoke up,"*^{DARBY} and *"had been very drowsy and had fallen asleep. Now they woke up."*^{LIVING}

Here again, other translations confirm to us that the secret to

understanding the Scripture is not found in a familiarity with the Greek text: *"managed to stay awake . . . were in a deep sleep . . . almost overcome by sleep . . . But they managed to stay awake . . ."* I am going to assume they were sound asleep, but were awakened, perhaps by the flashing light emitting from the clothing of the Lord. When they were awake and alert they saw the Lord's glory, and the two men standing with Him. That is certainly enough to bring them to an alert state! They were being exposed to a spiritual epoch . . . so far as Scripture is concerned, the only one of its kind in the history of the world.

AS THEY DEPARTED FROM HIM

MATTHEW'S ACCOUNT

"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." (Matt 17:4)

MARK'S ACCOUNT

"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. For he wist not what to say; for they were sore afraid." (Mark 9:5-6)

"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."

AS THEY DEPARTED FROM HIM

"And it came to pass, as they departed from Him . . ."

It appears that as the disciples awoke, Moses and Elijah were in the process of leaving. Peter, therefore, speaks in an attempt to avert their departure. However, they had not appeared for the sake of Peter, John, and James, but for Jesus –apparently to assist Him in preparing for the laying down of His life for the sins of the world.

PETER SAID

" . . . 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 . . ."

In his haste, and meaning well, he suggests the preparation of *"three tabernacles,"* which would allow for them all to remain in the Mountain for what appeared to him to be a profitable period of time. By having three tabernacles, Jesus, Moses, and Elijah could maintain their own instruction, with the disciples moving about as they willed. At the moment, that apparently seemed like a good idea to Peter.

NOT KNOWING WHAT HE SAID

The Lord is merciful in this circumstance, pointing out that Peter was not fully aware of what he said.

Other versions read, *"not realizing what he was saying,"*^{NASB} *"having no knowledge of what he was saying,"*^{BBE}

"He did not know what he was talking about,"^{MIT} *"He blurted this out without thinking,"*^{MESSAGE} and *"not noticing or knowing what he was saying."*^{AMPLIFIED}

Mark adds, *"for they were sore afraid"* (Mk 9:6).

Peter, speaking for all three, did not realize he was suggesting Moses and Elijah were on the same footing as Jesus. They had come to assist the Christ in carrying out His personal commission. Although Moses and Elijah also had commissions, they were certainly not equal with that of Jesus.

Among other things, this confirms that men do not react well to surprises, or the unexpected. Men do better when they can assess, ponder, consider, and think upon a matter. Examples of this include Israel's reaction at to the confrontation of God Sinai (Ex 10:19);

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

the response of Gideon to the appearance of an angel (Judges 6:22-23); the response of Menoah and his wife to a message-bearing angel (Judges 13:22); the response of Daniel

to an angel (Dan 8:27; 10:8); the response of Habakkuk to a vision (Hab 3:18); the response of John to the appearance of the glorified Christ

(1:17), and before an angel as well (Rev 19:10; 22:8). **There remains such a variance between God and the flesh, we can scarcely imagine its extent.**

THERE CAME AN OVERSHADOWING CLOUD

MATTHEW'S ACCOUNT

"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. And when the disciples heard it, they fell on their face, and were sore afraid." (Matt 17:5-6)

MARK'S ACCOUNT

"And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him." (Mark 9:7)

"³⁴ While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. ³⁵ And there came a voice out of the cloud, saying, This is My beloved Son: hear Him."

THERE CAME A CLOUD

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

This took place while Peter was speaking, as though heaven had interrupted his speech. **When something is happening that has been initiated from heaven, the interruptions of men are not permitted.**

Matthew reports that it was a "bright cloud" that "overshadowed them." Other versions read the cloud "enveloped them," ^{NIV} "came over them," ^{BBE} "cast a shadow over them," ^{NAB} "surrounded them," ^{NIRV} "formed above them," ^{LIVING} "spread over them," ^{WEYMOUTH} "circling over them," ^{WILLIAMS} "passed over them," ^{CEV} and "covered them with its shadow." ^{GNB}

Heaven does not hesitate to respond to Peter's hasty suggestion. **Whether men are aware of it or not, heaven is listening to what they say.** When the lad Ishmael cried out for thirst, "God heard the voice of the lad" (Gen 21:17). When Israel groaned

under the oppression of the Egyptians, "God heard their groaning" (Ex 2:24). When Israel complained, "the Lord heard it" (Num 11:1). When they said they were not able to take the land of Canaan, "the Lord heard it" (Deut 1:34). When Israel murmured about the lack of food and water, "the Lord heard it" (Psa 78:20-21).

God is, indeed, fully aware of what men say, as well as what they do. In this text, He hears what Peter has suggested, and does and says something.

First, the whole quickly departing scene is veiled with a cloud.

The word translated "overshadowed" {ep-ee-skee-ad'-zo} means "TO THROW A SHADOW UPON, TO ENVELOP IN SHADOW, TO OVERSHADOW." ^{THAYER} Here, rather than the cloud itself casting a shadow, the cloud itself is what enveloped Peter, John, and James. The glory seen in Jesus, Moses, and Elijah, was thus hidden from the three disciples. They had not assessed properly what was seen, so they were no longer permitted to see it. That is the Divine manner.

THERE CAME A VOICE OUT OF THE CLOUD

"And there came a voice out of the cloud, saying, This is My beloved Son: hear Him."

Suddenly a voice is heard speaking out of the bright cloud. Peter reports in his second letter that it was "from God the Father" (2 Pet 1:17). **The Voice confirmed that Jesus is not in competition with anyone, and that He has no equals.**

First, He identifies the prominent person: **"This is My Beloved Son."** These are the same words He spoke when Jesus was baptized, at that time adding, "in whom I am well pleased" (Matt 3:17). Years later, and shortly before he would be martyred, Peter was inspired to remember this very event: *"For He received from God the Father honor and glory, when there came such a Voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this Voice which came from heaven we heard, when we were with Him in the holy mount"* (2 Pet 1:17-18). Peter adds that the word was actually spoken to Jesus: *"there came such a Voice to Him."* Other versions read, *"such a Voice came to Him,"* ^{NKJV} *"such an utterance as this was made to Him,"* ^{NASB} *"the Voice came to Him,"* ^{NIV} *"that Voice was conveyed to Him,"* ^{NRSV} and *"a voice was borne to Him."* ^{AMPLIFIED}

Peter, John, and James heard this voice, and the latter words which were to them. – "Hear ye Him." But the voice had been uttered for Jesus' sake, to prepare Him for laying down His life.

JESUS WAS FOUND ALONE

MATTHEW'S ACCOUNT

Matthew does not record this sentence.

MARK'S ACCOUNT

"And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves." (Mark 9:8)

JESUS WAS FOUND ALONE

"^{36A} And when the Voice was past, Jesus was found alone."

Mark records, *"And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves"* (Mark 9:8).

I gather that His face was no longer *"shining as the sun,"* nor was His *"raiment . . . white as the light"* (Matt 17:2).

They were still in the presence of Jesus, but they had learned more about His real Person, and their responsibility toward Him. They had thought of being taught by Moses and Elijah as well as

Jesus. However, the God of heaven had said, *"Hear Him!"*

This did not mean Moses and Elijah were no longer to be heard, but that **their words could be properly considered only within the context of what Jesus said.** This is particularly true when considering the decease of Jesus, concerning which Moses and Elijah were speaking with Jesus. We are not told what they said to Jesus. We do know neither of them spoke of the death of Jesus when they were on the earth.

In the giving of the Law, Moses spoke of sacrifice that typified Jesus, but he himself did not correlate them

with the coming Messiah.

Elijah, although a premier prophet, said nothing about the coming Messiah. He spoke of famines, the true God, an abundance of rain (1 Kgs 18:41). He prophesied a drought (1 Kgs 17:3), the destruction of Ahab and his house (1 Kgs 21:17-29), the death of Ahaziah (2 Kgs 1:1-17), and a plague sent as a judgment (2 Chron 21:12-15).

Jesus is the premier Prophet, who has revealed more than any other man or group of men. There is still a sense in which He stands *"alone."* Moses spoke of Him in that capacity (Deut 18:15,18). Peter referred to that prophecy (Acts 3:22), and Stephen did as well (Acts 7:37)

THEY TOLD NO MAN

MATTHEW'S ACCOUNT

"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. And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 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. Then the disciples understood that He spake unto them of John the Baptist." (Matt 17:9-13)

MARK'S ACCOUNT

"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. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? 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. 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." (Mark 9:9-13)

First, let us deal with the reports of Matthew and Mark. They provide some details that are not included in Luke's record.

TELL THE VISION TO NO MAN

Both Matthew and Mark include these words: *"Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead"* (Matt 17:9). *"He charged them that they should tell no man what things*

they had seen, till the Son of man were risen from the dead" (Mk 9:9).

Other versions read, *"Jesus commanded them,"* ^{NKJV} *"instructed them,"* ^{NIV} *"ordered them,"* ^{NRSV} *"gave*

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying– Given O. Blakely

them orders," ^{BBE} "laid a command upon them," ^{WEYMOUTH} "Jesus warned them," ^{WILLIAMS} "Jesus cautioned and commanded them." ^{AMPLIFIED}

Understanding has a high priority in the Kingdom of God, especially when compared with zeal and preliminary views. Here is a case in point. Aside from knowing who the individuals were they saw speaking with one another, Peter, John, and James had not understood what they had just witnessed. In fact, Peter, speaking for all of them, had spoken quickly without understanding (Lk 9:33), and had to be corrected from heaven. Peter, having the fact revealed to Him by God the Father in heaven, had confessed Jesus was *"the Christ, the Son of the Living God"* (Matt 16:16; Lk 9:20). Yet, almost immediately after that, when Jesus had spoken of His imminent suffering and death, *"Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee"* (Matt 16:22). Jesus soundly rebuked him saying, *"But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men"* (Matt 16:23).

The event of our text immediately followed that occasion, and putting the two together, it can be readily seen that the understanding of the three had certainly not yet matured. From a more precise perspective, they had not yet received the Holy Spirit which would clarify both what they had seen of Jesus, and what He had said to them. Jesus spoke to them of their future comprehension on the eve of His betrayal, when He said to them, *"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"* (John 14:26). And again, *"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me"* (John 15:26). And yet again, *"Howbeit when He, the Spirit of truth, is come,*

He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 16:13).

Before Jesus returned to heaven, He told His disciples, *"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"* (Luke 24:49). Then, before ascending into heaven, He said to them, *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"* (Acts 1:8).

That is when they would be qualified and able to bear witness of the the transfiguration of Jesus – as Peter did in His second apostle: *"For 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 majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount"* (2 Pet 1:16-18).

Thus, Jesus did not want the disciples to speak of His transfiguration until they had an understanding of what really took place at that time of "the excellent glory."

A Pertinent Thought

When preaching, teaching, or testifying for the Lord Jesus, it is important that we say only what we know, or understand. Our words must be accompanied by confidence, and that cannot be possessed when spouting sectarian dogmas and views.

QUESTIONING ONE WITH ANOTHER

Mark adds the reaction of the disciples to Jesus'; reference to rising from the dead. *"And they kept that saying with themselves, questioning*

one with another what the rising from the dead should mean . . . "

We learn from this that although Jesus had previously begun speaking to them about His coming death, and of His resurrection from the dead (Matt 16:21; Mk 8:31), they had not yet grasped either of those realities – the death and resurrection of the Christ. They even discussed among themselves *"what the rising from the dead should mean"* (Mk 9:10).

It was not the general resurrection of the dead they were questioning. That was something that was generally known among all Jews (John 11:24; Acts 24:15), with the exception of the Sadducees (Matt 22:23).

It was Jesus' reference to **His own resurrection** that was not comprehended, and that is because they had not yet seen that Jesus must die – even though He had affirmed it to them. Of course, there were no direct prophecies of the Messiah raising from the dead. There was a vague reference to it in the Psalms (Psa 16:10). However, it was not discerned until the day of Pentecost (Acts 2:27).

WHY SAY THE SCRIBES

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

Other versions read, *"Why do the teachers of the law say that Elijah must come first?"* ^{NIV} and *"Why do the scribes say that it is necessary for Elijah to come first?"* ^{AMPLIFIED}

This is not, what might be called, a "Bible study question." It is asked in view of what the three disciples had just witnessed – Elijah in glory with Moses, speaking with Jesus. Rather than him appearing *"first"* – before the coming of Jesus – he appeared, in their understanding, **after** Jesus had come. This appeared to contradict what the scribes had said.

ELIJAH SHALL COME

"Jesus answered and said to them, Indeed, Elijah is coming first and

will restore all things" (Matt 17:11); *"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"* (Mark 9:12).

Other versions read, **Matthew 17:11**: *"To be sure, Elijah comes and will restore all things"* ^{NIV} *"Elijah is indeed coming and will restore all things"* ^{NRSV} and *"Elijah does come and will get everything restored and ready."*

^{AMPLIFIED} **Mark 9:12**: *"Then He answered and told them, 'Indeed, Elijah is coming first and restores all things,'"* ^{NKJV} *"Jesus replied, 'To be sure, Elijah does come first, and restores all things,'"* ^{NIV} and *"Elijah, it is true, does come first to restore all things and set them to rights."* ^{AMPLIFIED}

Jesus clearly affirms that Elijah shall, indeed *"come first and restore all things."*

Then He clarifies that Malachi's prophecy did not have to do with Christ's humbling entrance into the world as a Man. That was not the one Elijah's coming would precede. Therefore, Jesus added, *"and how it is written of the Son of Man, that He must suffer many things, and be set at nought."* (Mark 9:12). Does that sound like a coming that was preceded by the restoration of all things? Indeed, Jesus' entrance into the world through Mary concluded with Him being *"set at nought."* Other versions read *"treated with contempt,"* ^{NKJV} *"be rejected,"* ^{NIV} *"go through much sorrow and be made as nothing,"* ^{BBE} and *"utterly despised and be treated with contempt and rejected."* ^{AMPLIFIED} The prophesied ministry of Elijah's association with Jesus was not preparatory for Messiah that would be rejected. In regards to that coming, Elijah appeared in glory, not to *"restore all things,"* but to speak with Jesus about the decease He would accomplish.

ELIJAH HAS COME . . . BUT

"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."

Then Jesus points to the ministry of John the Baptist who came *"in the spirit and power of Elijah."* He was filled with the Holy Spirit from His womb, and was sent to prepare the way for Jesus (Matt 3:1-3; Mk 1:1-4 Lk 3:2-6). When asked if he was Elijah, without any hesitation or ambiguity whatsoever he answered, *"I am not!"* (John 1:21). Rather than restoring all things, and turning the hearts of the fathers to the children, the people did *"unto him whatsoever they listed,"* or *whatsoever they wished,"* ^{NKJV} *"whatever they pleased,"* ^{NRSV} *"but did to him as they liked."* ^{AMPLIFIED} **Jesus said to a group of Jews,** *"For John came neither eating nor drinking, and they say, He hath a devil."* (Matt 11:18; Lk 7:33).

^{36b} *And they kept it close, and told no man in those days any of those things which they had seen."*

THEY KEPT IT CLOSE (Luke)

"And they kept it close, and told no man in those days any of those things which they had seen."

Other versions read, *"they kept quiet,"* ^{NKJV} *"they kept silent,"* ^{NASB} *"kept it to themselves,"* ^{NIV} and *"they kept still."* ^{AMPLIFIED}

Once again, showing their absolute obedience to Jesus, the disciples did not speak with anyone, including the other nine disciples, about *"any of those things which they had seen."*

Men may consider that to have been a very difficult thing to do, but nothing in the text suggests that was the case. **The salvation of God, wrought because of the accomplishments of Christ, realized through the grace of God, and by personal faith in Christ, is not a provision characterized by being burdensome.** There is resistance involved, but it is not burdensome. There is a good fight in which we are engaged, but it is not burdensome. There is the resistance of the devil, but

not burdensome. There is wrestling against principalities and powers, but it is not burdensome. There are competing thoughts to be cast down, but casting them down is not burdensome. There is a race to be run, but it is not burdensome. The subordination of the body is required, but it is not a burdensome activity. There is pressing toward the mark for the prize, but it is not associated with being burdensome.

By "burdensome," I mean something that causes ones spiritual strength to deteriorate. This is different than something being challenging or very difficult – experiences in the body (Acts 14:18; 27:7-8; 2 Cor 12:10), or the righteous being *"scarcely saved,"* from a human point of view (1 Pet 4:18).

AN EASY YOKE AND A LIGHT BURDEN

When it comes to being under the yoke with Jesus, the burden is *"light"* – it is neither heavy nor burdensome. *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light"* (Matt 11:28-30).

Other versions read, *"For My yoke is easy, and My load is light,"* ^{NASB} *"the duty is easy. The load is not heavy,"* ^{LIVING} *"The duty is easy. The load is not heavy,"* ^{ISV} *"the yoke I offer is easy to wear, and the load I ask is light to bear,"* ^{WILLIAMS} and *"My yoke is wholesome (useful, good—not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be born."* ^{AMPLIFIED}

Speaking of the First Covenant, and the words of the Law which were the *"words"* of that covenant (Ex 34:28), Peter drew a contrast with life under Christ. The occasion is when some disciples were trying to bind circumcision and the Law upon the Gentiles. *"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"* (Acts 15:10).

Taking three of His disciples with Him, Jesus goes into a mountain to pray, and is transfigured while He is praying— Given O. Blakely

Under the Law, there was a single yoke, and it was placed upon those who were under it. **No Helper was under the yoke with them.** They had to pull the entire load themselves. So far as that covenant was concerned, everything depended upon the people. If they kept the covenant wholly, doing all that they were required to do, they would be blessed. If they did not, they would be cursed. The twenty-eighth chapter of Deuteronomy made this crystal clear.

The distinction of the New Covenant is found in its faith, while the Old Covenant rested upon men's works. Thus Paul writes, *"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? **Because they sought it not by faith, but as it were by the works of the law**"* (Rom 9:31-32). The "law of righteousness" is

"the righteousness that is based on the Law," ^{NRSV} or *"a law [for the securing] of righteousness (right standing with God)."* ^{AMPLIFIED} **The Law is not a promise – like the New Covenant** (Heb 8:10-13). Instead, it is a detailed outline of duty, and no part of that duty can at any time be unfulfilled.

Now, in Jesus, that load is lifted, and the basis of righteousness is faith in Christ, who did fulfill all the details of the Law. However, this was not done for us, but in order that His sacrifice be validated.

During His earthly ministry, the disciples were introduced to service to the Lord that was not burdensome. This is why they never balked at His commandments, or failed to do what He required.

ANOTHER EXAMPLE

There is another statement of this blessed absence of being burdensome. It is associated with the enduring of hardships and opposition because of our faith. *"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. **For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal**"* (2 Cor 4:16-18). On the moral and spiritual scale, the coming glory, and the anticipation of it by the faithful, outweighs the comparatively momentary afflictions that are brought on by our faith and faithfulness. **Thus. Living for Jesus is not a burdensome thing.**

Our next Hungry Saints Meeting will be held on Friday, 2/19/16. In our next lesson, we will continue our series in the Gospel of Luke. The THIRTY-THIRD lesson will cover verses 37 thru 45 of chapter 9: "JESUS DOES WHAT HIS DISCIPLES COULD NOT DO." Coming down from the Mountain on which He was transfigured, He is confronted by a man who had brought his son, possessed by a demon, to the nine disciples that remained at the foot of the mount. He tells Jesus His disciples were not able to expel the demon. He frees the boy, and gives His disciples some additional instruction. After rebuking His disciples, Jesus commands that the boy be brought to Him. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.