

the Law and the Prophets. But God's voice from heaven -- "Listen to Him!" -- clearly showed that the Law and the Prophets must give way to Jesus. The One who is the new and living way is replacing the old -- He is the fulfillment of the law and the countless prophecies in the Old Testament. Also, in His glorified form they say they saw a preview of His coming glorification and enthronement as King of kings and Lord of lords.

The disciples never forgot what happened that day on the mountain and no doubt this was intended. John wrote in his gospel, "We have seen His glory, the glory of the one and only" (Jn. 1: 14). Peter also wrote of it, "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For He received honor and glory from God the Father when the voice came to Him from the Majestic Glory, saying, 'This is my beloved Son, whom I love; with Him I am well pleased.' We ourselves heard this voice that came from heaven when we were with Him on the sacred mountain (2 Peter 1: 16-18).

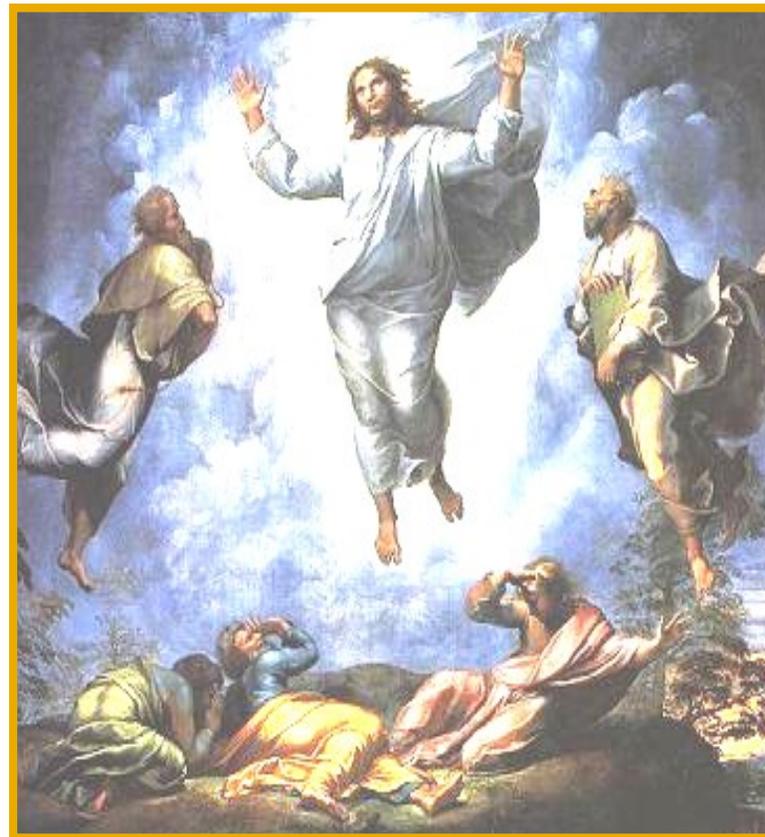
The Son of God came to earth in the form of a man to be the true servant of God and to gift mankind with the greatest gift ever given, eternal life. The transfiguration of Jesus Christ was a visible sign in the presence of reliable witnesses of the reality of the power of God and the glory, which is Christ Jesus.

\* (excerpted from: //catholicforum.fisheaters.com; www.allaboutjesuschrist.org;; www.gotquestions.org)

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## ***Transfiguration of Jesus Christ***

**Feast Day: August 6**



**When a cloud enveloped them, a voice said:**

***"This is My Beloved Son, in whom I am well pleased:  
listen to Him!"***

Matthew 17: 5

## Transfiguration of Jesus Christ

\* The Transfiguration of Jesus Christ is the culminating point of His public life, as his baptism is its starting point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (17: 1-6), St. Mark (9: 1-8), and St. Luke (9: 28-36), while Saint Peter (2 Peter 1: 16-18) and Saint John (1: 14), two of the privileged witnesses, make allusion to it.

The word "transfigured" is a very interesting word. The Greek word is "metamorpho" and it means to transform, literally or figuratively to metamorphose, or to change. The word is a verb that means to change into another form. It also means to change the outside to match the inside. The prefix "meta" means to change and the "morphe" means form. In the case of the transfiguration of Jesus Christ, it means to match the outside with the reality of the inside. To change the outward so that it matches the inward reality. Jesus' divine nature was "veiled" (Hebrews 10: 20) in human form and the transfiguration was a glimpse of that glory. Therefore, the transfiguration of Jesus Christ displayed the Shekinah glory of God incarnate in the Son. The voice of God attesting to the truth of Jesus' Sonship was the second time God's voice was heard. The first time was at Jesus' baptism into His public ministry by John the Baptist (Matthew 3: 7; Mark 1: 11; Luke 3: 22).

Therefore, the transfiguration of Jesus Christ was a unique display of His divine character and a glimpse of the glory which Jesus had before He came to earth in human form. This truth is emphasized for us in a passage in the Apostle Paul's letter to Phillippi. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form (morphe) of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form (morphe) of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2: 5-11).

The purpose of the Transfiguration of Christ into His heavenly glory was so that the "inner circle" of His disciples could gain a greater understanding of who Jesus was. Christ underwent a dramatic change in appearance in order that the disciples could behold Him in His glory. The disciples, who had only known Him in His human body, now had a greater realization of the deity of Christ, though they could not fully comprehend it. That gave them the reassurance they needed after hearing the shocking news of His coming death.

Symbolically, the appearance of Moses and Elijah represented