

# THE EVENTS OF THE TRANSFIGURATION: A GLIMPSE INTO GLORY LUKE 09:28–36

## *Introduction*

There were at least seven reasons for the transfiguration.

1. Jesus needed a very special strength to face the pressure of the cross. In the transfiguration and in the Garden of Gethsemane, God is shown strengthening His Son in a marvellous way. Jesus was enabled to become the sin-bearer for the world (2 Cor. 5:21).
  2. The disciples needed their faith strengthened to face what lay ahead. Therefore, God gave them a glimpse of the glory of Jesus, that He is “the radiance of God’s glory and the exact representation of His being” (Heb. 1:3).
  3. The disciples needed the quickening power and insight of God’s Spirit, for Jesus was to be killed (Mt. 16:21; see Mt. 17:1-2). After the resurrection, the disciples’ memory would need to be *quicken*ed to understand the spiritual significance of the cross. They would thereby become dynamic witnesses for Him. Remembering the transfiguration would stir their conviction.
  4. The disciples needed to know that Jesus was more than a great lawgiver and a great prophet. In fact, He was the very Son of God who fulfilled all the Law and the Prophets (the Old Testament). A person must know that Christ came to fulfill the law. Jesus said He was neither contradicting nor abolishing the Old Testament Scriptures nor standing against them. He was fulfilling them, completing them, bringing out what was implied. He was showing what the real meaning of the Old Testament Scripture is, its full meaning - all that God intended the Scripture to say. As God’s Son, He is the Revelation of the truth. He is to reveal the true and complete meaning of the Scriptures. (See Mt. 5:17-18; 2 Cor. 3:6-18; see Mt. 9:16-17). He was the One who was to usher in the New Testament or covenant between God and man.
  5. The disciples needed to see into the glory of the spiritual world and into the reality of life after death. The disciples needed to understand God’s purpose in Christ: to save man eternally and to make it possible for man to be transferred from this world into the next upon death. The Messiah of the cross was God’s way, not a messiah of power and dominion.
  6. The disciples would need to be reminded of the glory of Christ in the future, for the cross was an ugly sight because of the blood and suffering and sin and death. But it was also a glorious event planned by God, through which He revealed His love and grace and through which He saves the world. (See Mt. 16:21-28.)
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7. The disciples needed some glimpse into the glory that will be experienced when all believers are raised and transformed into the Lord's image. By seeing Moses and Elijah, the disciples saw two Old Testament believers who were *still living*, and they were living in a glorious state (v. 30-31). They also knew that Christ had power over life and death. He could raise whom He wished from the dead to be in glory with Him.

The transfiguration was a striking event, an event that both interests and intrigues men. But, as has already been seen, intrigue was not its purpose. We should learn from the transfiguration, learn more about who Jesus really is and more about the life we are to live.

- I. Jesus took three disciples up onto a mountain (v. 28).
- II. Event 1: Jesus was praying (v. 28).
- III. Event 2: Jesus' countenance and clothing were changed — as bright as lightning (v. 29).
- IV. Event 3: two men appeared and talked with Jesus (vv. 30-31).
- V. Event 4: three disciples witnessed the event (vv. 32-33).
- VI. Event 5: a cloud overshadowed them (v. 34).
- VII. Event 6: a voice spoke to them (v. 35).
- VIII. Event 7: a stunned silence fell upon them (v. 36).

### MARK 09: 02 DISCIPLES, INNER CIRCLE

Peter, James, and John apparently formed an inner circle around Jesus. Jesus revealed more to these three men than to the other disciples. They were with Him when He raised Jairus' daughter, when He was in the Garden of Gethsemane, and here on the mount of transfiguration. Why were these three chosen to receive these additional revelations?

What is known is this. Each was being chosen for a very special ministry role or call. They were not aware of it yet, but they were to fill unique positions in the ministry.

1. Peter was to be the leader of the early church, the one who was to open the door of the gospel to both Jew and Gentile after Pentecost (Acts 2:1f; 10:1f).
2. James was called to be an apostle and to be martyred for his faith in Christ (Acts 12:2).
3. John was to receive *The Revelation* from God to close out the Scripture. □

### I. *Luke 09:28 The Inner Circle*

Jesus took three disciples up onto a mountain. The disciples were Peter, James, and John — His inner circle (See *Inner Circle*, Mk. 9:2). Why did He take just these three disciples? The answer is not given. Perhaps it was for the same reason that leaders sometimes need to be alone with only a few of their closest friends.

- => There is the need for supportive companionship and prayer because of severe pressure.
- => There is the need to guard what is happening from spreading out into the public before it should.

The leader knows that the fewer witnesses to an event the less likely something will spread. In Jesus' case, He was under severe pressure, and the transfiguration and the glory of His person could not be understood until after the cross and the resurrection. He had to keep the matter quiet for now (see v. 36).

## II. *Luke 09: 28 Jesus Christ, Praying*

The first event was Jesus' praying. The transfiguration was a spectacular event — one that met the special needs of Jesus Christ. Note that Jesus went up onto the mountain for the express purpose of praying (v. 28). At least two things drove Him to pray at this time.

1. The cross lay right before Him. The *weight* and *load* of bearing the sin of the world was closing in on Him, and the pressure was almost more than He could bear. The terrifying strain and pressure are seen in three significant events that lay just ahead: the need for Moses and Elijah to talk with Him about His death; the excruciating pressure of Gethsemane; and the terrifying cry on the cross (Mt. 26:36-46; Mt. 27:46-49).
2. The disciples had so much to learn and time was short. Jesus faced a tremendous problem: how to make them understand that God's way was not the way of earthly power and might (See *Christ, Messiah*, Mt. 1:18; *Baptism of Jesus and John*, Mt. 3:11; *Prophecy Fulfilled*, Mt. 11:5; *Messiah, Judgement*, Mt. 11:6; *Jesus, No Publicity*, Mt. 12:16), but the way of spiritual and eternal salvation (Jn. 3:16; 2 Cor. 5:21; 1 Pet. 2:24; 3:18).

Jesus had no choice with such pressure and responsibility bearing in upon Him. He had to seek God and trust God to meet His need, and God did — in a most remarkable and encouraging way. While He met Jesus' need, God also met the needs of the three disciples who accompanied Him.

**Thought 1.** God will always meet the needs of the person who prays and seeks His help.

*Psa 91:15 He will call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.*

*Isa 41:17 "The poor and needy search for water, but there is none; their tongues are parched with thirst. But I the LORD will answer them; I, the God of Israel, will not forsake them."*

*Isa 58:9 Then you will call, and the LORD will answer; you will cry for help, and he will say: "Here am I. If you do away with the yoke of oppression, with the pointing finger and malicious talk."*

*Isa 65:24 Before they call I will answer; while they are still speaking I will hear.*

**Jer 33:3** ‘Call to me and I will answer you and tell you great and unsearchable things you do not know.’

**Luke 11:9-10** “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.”

**John 14:14** “You may ask me for anything in my name, and I will do it.”

**John 15:7** “If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.”

**1 John 3:22** And receive from him anything we ask, because we obey his commands and do what pleases him.

### MATHEW 01:18 MEANING OF ‘CHRIST’ AND ‘MESSIAH’

The word for “Christ” and “Messiah” is the same word: *Christos*. Messiah is the Hebrew word, and Christ is the Greek word. Both words refer to the same Person and mean the same thing: *the Anointed One*. The Messiah is *the Anointed One* of God. Mathew says that Jesus “is called Christ” (Mt. 1:16); that is, He is recognized as the Anointed One of God, the Messiah Himself.

In the day of Jesus Christ, people feverishly panted for the coming of the long-promised Messiah. The weight of life was harsh, hard, and impoverishing. Under the Romans, people felt that God could not wait much longer to fulfill His promise. Such longings for deliverance left the people trusting. Many arose who claimed to be the Messiah and led the trusting followers into rebellion against the Roman State. The insurrectionist, Barabbas, who was set free in the place of Jesus at Jesus’ trial, is an example (Mk. 15:6f).

The Messiah was thought to be several things:

1. *Nationally*, He was to be the leader from David’s line who would free the Jewish state and establish it as an independent nation, leading it to be the greatest nation the world had ever known.
2. *Militarily*, He was to be a great military leader who would lead Jewish armies victoriously over all the world.
3. *Religiously*, He was to be a supernatural figure straight from God who would bring righteousness over all the earth.
4. *Personally*, He was to be the One who would bring peace to the whole world.

Jesus Christ accepted the title of Messiah on three different occasions (Mt. 16:17; Mk. 14:61; Jn. 4:26). The name Jesus shows Him to be man. The name Christ shows

Him to be God's anointed, God's very own Son. Christ is Jesus' official title. It identifies Him officially as: Prophet (Deu. 18:15-19), Priest (Psa. 110:4) and King (2 Sam. 7:12-13).

These officials were always anointed with oil, a symbol of the Holy Spirit who was to perfectly anoint the Christ, the Messiah (Mt. 3:16; Mk. 1:10-11; Lk. 3:21-22; Jn. 1:32-33). □

### MATHEW 03:11 THE BAPTISM OF JESUS AND JOHN

*"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire." **Mathew 3:11***

The word baptism (baptizein) means to dip, to immerse, to submerge, to place into. John's baptism was with water, but Jesus' baptism was "with the Holy Spirit and fire."

1. John's baptism was both a preparation and a symbol of the spiritual baptism that Jesus was to bring. John's water baptism meant two things.
  - a. It symbolized cleansing from all sin. A person was being prepared for the cleansing that Christ would provide.
  - b. It symbolized separation or dedication. A person was setting his life apart to God in a renewed spirit of dedication. He was committing himself to the Christ about whom John was preaching.

Note: John's baptism is called "the baptism of repentance"; that is, the person who repented was baptized. There could be no question; it was understood: if a person repented and actually turned to the Lord, he was baptized.

2. Jesus' spiritual baptism was a double baptism. (Only one preposition is used in the Greek for "the Holy Spirit and with fire," the preposition "in.")
  - a. Jesus baptizes the person *in the Spirit*. He dips, immerses, and places the person in the Spirit. Whereas the person was carnal and materialistically minded, he now becomes spiritually minded (Rom. 8:5-7). The Jews had looked and longed for the day when the Spirit would come. The prophets had predicted His coming time and again. Therefore, the people knew exactly what John was predicting. The Spirit was expected to awaken and excite the people to such a degree that they would mobilize behind the Messiah, following Him in the overthrow of all oppressors. The Spirit was to lead the people in freeing Israel and establishing it as one of the greatest nations on earth (see Eze. 36:26-27; 37:14; 39:29; Isa. 44:3; Joel 2:28).

- b. Jesus baptizes the person *in fire*. Fire has several functions that graphically symbolize the work of Christ. It illuminates, warms, melts, burns, and utterly destroys. The difference between baptism with water and fire is the difference between an outward work and an inward work. Water only cleanses the outside; fire purifies within, that is, the heart. Jesus Christ separates a person from his former life and purifies him within by the fire of His Spirit. It should be noted that in John's mind the "baptism of fire" meant that the Messiah was to destroy the enemies of Israel. It was "the messianic fire of judgment" that was to come from the throne of David. □

### III. *Luke 09:29 The Divinity and Glory of Jesus Christ*

The second event was the change of Jesus' countenance and clothing. Note three points.

1. His countenance or face was altered and became different. "His face shone like the sun" (Mt. 17:2). Imagine being as bright "as the sun!"
2. His clothing was altered and became different, a glittering or dazzling white. The words "bright as a flash of lightning" (*exastrapton*) means to flash like lightning, to gleam, brighten, be radiant.  
*Mat 17:2 White as the light.*  
*Mark 9:3 Whiter than anyone could bleach them.*  
*Luke 9:29 Bright as a flash of lightning.*
3. Jesus was praying when these changes took place. Apparently, He was concentrating so intensely and was so wrapped up in God that God transformed Him, that is, allowed His Godly nature to shine right through Him.

**Thought 1.** Note several lessons.

- 1) The divine nature of Christ is seen in this event. God is showing man that Christ is definitely His Son. There is no excuse for unbelief.
- 2) The need of Christ was desperate, so God was meeting His need in a very special way. When our need is desperate, God will meet our need in a very special way if we will come to Him in intense prayer.

**Thought 2.** When a genuine believer prays with intensity and heavy concentration, his countenance is sometimes changed. He experiences a precious glow, a brightness, a light about his whole countenance.

*2 Cor 3:18 And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.*

**Phil 2:15** *So that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe.*

**Job 11:13-17** *“Yet if you devote your heart to him and stretch out your hands to him, if you put away the sin that is in your hand and allow no evil to dwell in your tent, then you will lift up your face without shame; you will stand firm and without fear. You will surely forget your trouble, recalling it only as waters gone by. Life will be brighter than noonday, and darkness will become like morning.”*

**Psa 34:5** *Those who look to him [God] are radiant; their faces are never covered with shame.*

**Eccl 8:1** *Who is like the wise man? Who knows the explanation of things? Wisdom brightens a man’s face and changes its hard appearance.*

**Dan 12:3** *Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.*

#### **IV. Luke 09: 30–31 Presence of Moses and Elijah**

The third event was the two men who appeared and talked with Jesus. Note two things.

1. Moses and Elijah appeared and talked with Jesus. Moses was the great lawgiver and Elijah was the greatest of the prophets. These two men were honouring and ministering to Jesus. By such they were *symbolizing* that the law and the prophets found their fulfilment in Jesus. Jesus was the One of whom the law and the prophets spoke; He was the One to whom they pointed (see Lk. 24:26-27; 1 Pet. 1:11).
2. The conversation concerned the death of Jesus. Jesus was sensing extreme pressure in thinking about His death, and the thought probably never left His mind. Death for Him meant so much more than the death of men. He was going to die for the sins of all men of all generations, and God was going to separate Himself from Jesus. The pressure and suffering were to be unbearable (Mt. 20:19; Mk. 10:33). He desperately needed to be strengthened — inwardly and spiritually — to bear the suffering of the cross.

Apparently, Jesus needed a very special kind of encouragement, an encouragement from two Old Testament believers — believers who had lived in the faith and expectation of His coming to save them. Sharing their love for Him and their trust and hope in His dying for them, they would stir Him to continue on for the sake of mankind. It must have been a precious moment for all three. Luke gives some hint of this. His word for “departure” (exodos) means exodus. There stood Moses sharing how God had so miraculously saved and delivered the children of Israel out of bondage and how the exodus (deliverance) was only a picture of the marvellous deliverance that He, God’s Son, was to accomplish for man. Jesus was to accomplish a new exodus, a new *saving deliverance*, except this time it was to be for all men.

All men were to be delivered from the bondage of sin and death, from the devil and hell – delivered into the glorious liberty of God and life, both abundant and eternal life. Jesus' dying was to be well worth it, Moses and Elijah stressed. Note: the very encouragement that our Lord needed as Man was given by two who had believed and hoped in His coming. Being reminded of the marvellous deliverance (exodus) that had happened so long ago was bound to strengthen and lift the heart of Christ. Just seeing Moses and Elijah stand there, two who had trusted and believed and hoped, was bound to cause the Lord's spirit to rise. He was greatly encouraged and knew that He could not fail these men who had trusted and hoped in Him so much.

Elijah's stress, of course, would have been the many prophecies concerning the sufferings of Jesus and the glory that should follow. Again, Luke hints at this in the word *fulfilment* (pleroo).

**Luke 18:31** *Jesus took the twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled."* (see Lk. 12:50; 22:37)

**1 Pet 1:10-11** *Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.*

**Thought 1.** Our faith and hope are realized and fulfilled in Christ. He is our Deliverer or Exodus out of the grip of sin and death, the devil and hell. We can be free in Christ, free to live abundantly and eternally.

**John 5:24** *"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."*

**Gal 1:4** *Who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father.*

**Titus 2:14** *Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.*

**Heb 2:14-15** *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death – that is, the devil – and free those who all their lives were held in slavery by their fear of death.*

**Rev 1:5** *And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood.*

**Rom 8:1-4** *Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin*



*and death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.*

**Thought 2.** Discussing death should not be feared, not if we are genuine believers. Sharing with other believers will encourage us in our faith and hope.

## V. *Luke 09:32–33 Spiritual Experiences – Glory*

The fourth event was the presence of three disciples to witness the event. Apparently it was night (v. 37). The three had fallen asleep. Suddenly something woke them - more than likely the brilliance of the light, the Shekinah glory upon Christ. The three were *tasting glory*. They were in the very presence of God Himself and were tasting some of heaven's perfection: joy, peace, security, fulfilment. They did not want to leave this hallowed ground. Note what Peter did.

1. Peter offered to build three *shelters* (skenas) for Jesus and the two prophets. By this act he hoped to extend the stay of the heavenly guests and the glorious experience. The shelters offered were the booths made of branches and grass which could be quickly built, the kind often built by travellers on their stops along the road night by night.
2. Peter said, "Let us." Even in a moment as glorious as this, Peter would not act against His Lord's will. Imagine the devotion and loyalty.

**Thought 1.** There is always a pull to live in the glory and forget the human need, to experience the high and neglect the low. We must always remember: it is the discipline of serving where there is need and ministering to the low that results in glory and the experiences of highs.

*Isa 58:7 Is it not [your purpose] to share your food with the hungry and to provide the poor wanderer with shelter - when you see the naked, to clothe him, and not to turn away from your own flesh and blood?*

*Acts 20:35 In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'*

*Rom 15:1 We who are strong ought to bear with the failings of the weak and not to please ourselves.*

*Gal 6:2 Carry each other's burdens, and in this way you will fulfil the law of Christ.*

*Heb 13:3 Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.*

**James 1:27** Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

**1 Pet 3:8** Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.

## **VI. Luke 09:34 Cloud and Voice: Covenants, Law vs. Grace**

The fifth event was the cloud that overshadowed them. The cloud and the voice of God terrified the disciples and caused them to fall immediately upon their faces, prostrate and unable to look up. As mortal men they were crouched in fear, and paralyzed in terror. Note three facts.

1. The cloud was “a bright cloud.” This was the Shekinah glory, the cloud that symbolized God’s presence. It was the cloud that guided Israel out of Egypt and that rested upon the tabernacle and above the Mercy Seat in the Most Holy Place (Exo. 40:34-38). God “who alone is immortal and who lives in unapproachable light, whom no one has seen or can see” (1 Tim. 6:16). God dwells in unapproachable light upon which no man can look. Peter later called it “the Majestic Glory” (2 Pet. 1:17).
2. The “bright cloud” overshadowing Christ was a sharp contrast to the dark and threatening cloud that overshadowed the giving of the old covenant to Moses, that is, the law (Exo. 19:18; 20:21). There is a point to be made here. The law (old covenant) was dark and threatening (Notes, Gal. 3:10). The new covenant (the love of Christ) is bright: it is given to save and bless, not to threaten and condemn (Heb. 12:18-24. See Heb. 8:6-13.)
3. The voice which spoke actually said, “This is My Son, the Beloved One” (Greek). Note the two facts stressed: Christ is God’s Son, and He is the Beloved One. The idea is that Christ is the *only begotten Son* who was to be given for the world.

**John 3:16** “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

**Rom 8:32** He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?

## **VII. Luke 09:35 Divinity of Jesus Christ**

The sixth event was the voice that spoke out of the cloud. The message was clear: “This is my Son, whom I have chosen [ho huios mou, ho eklelegmerios], listen to him!” “Listen to Him, for He is my Son. my chosen One.” God was both telling and warning the disciples to listen to Christ...

- He was God's Son, the beloved and chosen One.
- What Jesus spoke was the truth, even when He predicted His death and resurrection.

**Thought 1.** God warns every living man to listen to Christ for the same two reasons.

**1 John 5:9-12** *We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life: he who does not have the Son of God does not have life.*

**John 8:26** *"I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world."*

**John 12:49** *"For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it."*

**John 14:10** *"Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work."*

**John 14:24** *"He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me."*

**John 17:8** *"For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me."*

**Acts 3:22** *For Moses said, 'The Lord your God will raise up for you a prophet [Christ] like me from among your own people; you must listen to every thing he tells you.'*

### **VIII. Luke 09: 36 Quietness**

The seventh event was the stunned silence. Jesus was standing there all alone. There was stone silence. No one said anything, not even Jesus. We can picture the silence throughout the night. They were apparently on the mountain all night (v. 37). Note the disciples said nothing about the experience during those days (Note, *Inner Circle*, Lk. 9:28).

**Thought 1.** There is a time for silence, for being still and meditating upon the Lord.

**Psa 4:4** *In your anger do not sin; when you are on your beds, search your hearts and be silent.*

**1 Sam 12:7** *Now then, stand here, because I am going to confront you with evidence before the LORD as to all the righteous acts performed by the LORD for you and your fathers.*

**Psa 46:10** “Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

**Job 13:5** *If only you would be altogether silent! For you, that would be wisdom.*

**Job 37:14** *Listen to this Job; stop and consider God’s wonders.*

**Prov 10:19** *When words are many, sin is not absent, but he who holds his tongue is wise.*

**Prov 17:28** *Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.*

**Eccl 3:7** *A time to tear and a time to mend, a time to be silent and a time to speak.*

**Hab 2:20** *But the LORD is in his holy temple; let all the earth be silent before him.*

**Zep 1:7** *Be silent before the Sovereign LORD, for the day of the LORD is near. The LORD has prepared a sacrifice; he has consecrated those he has invited.*

**Zee 2:13** *Be still before the LORD, all mankind, because he has roused himself from his holy dwelling.*

**Acts 19:36** *Therefore, since these facts are undeniable, you ought to be quiet and not do anything rash.*

**1 Th 4:11** *Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you.*

**1 Pet 3:4** *Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight. ■*