

A
Discourse
on the
Transfiguration
of
Christ

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26th August
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1855

A DISCOURSE

ON THE

TRANSFIGURATION OF CHRIST.

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TRANSFIGURATION

OF

C H R I S T .



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S E R M O N .



MARK IX. 2.

HE WAS TRANSFIGURED BEFORE THEM.

“Without controversy, great is the mystery of godliness: God was manifest in the flesh.” If there be any wonder greater than the incarnation of the Son of God, it is the humiliation and suffering which characterized his life upon the earth. Though the only begotten and well beloved of the Father, equal with Him in honor and glory, the joy and admiration of Heaven, loved, revered and adored by Angel and Archangel, by Cherubim and Seraphim, and by all the holy and good in the universe; his life upon the earth was nevertheless a life of the deepest abasement. He was despised and rejected of men, a man of sorrows and acquainted with grief. Poor—poorer than the birds of the air and the beasts of the field, for they had their nests and their lairs; but “the Son of Man had not where to lay his head”;—dependent for his support either upon his own exertions

or upon the kindness of friends; frequently called to endure in their worst forms, cold and hunger and thirst and fatigue; treated with indifference and scorn, with shame and contempt; cruelly mocked and scourged and spit upon; and, finally, put to an ignominious and painful death, by those he had befriended, and whom he came to save;—he presents to us an object of the greatest wonder. *Can* this be the Son of God? Where are the proofs of his divinity? How is it possible for us to believe that this poor, despised, way-worn sufferer is the Messiah, of whom the Prophets speak? I answer, throughout his life of humiliation and suffering, in the midst of the deepest abasement and the sorest agony, there were manifestations of his glory—manifestations which prove undeniably and incontestably his divinity. His birth, his baptism, his temptation, his agony in the garden, his crucifixion on Calvary, which were the most remarkable instances of his humiliation, were accompanied with the most remarkable displays of his exaltation and glory. And not only at these marked periods, but also in the midst of his ministry, which was itself a continued humiliation, there was given this

same kind of evidence, this same manifestation of divine glory. To this the text refers. The transfiguration of Christ was the drawing aside of the vail which concealed the glory of his Godhead, and a decisive proof of his Messiahship. There shone in him and about him such an effulgence of glory, and there was given in the voice from Heaven such signal evidence of the approval of God, that no one contemplating that scene can entertain for a moment the shadow of a doubt that He was and is what He claimed to be—the Christ—the Son of God.

The narrative given by the different Evangelists of this remarkable event in the life of our Saviour is both interesting and instructive.

Let us review the narrative, as gathered from the sacred records, and consider some of the lessons taught by it.

An account of the transfiguration is given by three of the Evangelists, Matthew, Mark and Luke ; and is alluded to in the writings of the fourth. In regard to all the main and essential points they agree. There is nothing like contradiction between them. The accounts are not, however, *copies* of one another, but independent

descriptions, by different persons, of the same transaction; and, as is natural where different persons relate the same fact, certain details and particulars are mentioned by one, which are passed over in silence by the others. We are expressly informed as to the *time* when the transfiguration took place. * The Evangelists unite in saying it was six days after what was previously recorded.

The reference here made is to a remarkable conversation, recorded in the preceding chapter, in which Christ had endeavored to remove the erroneous views entertained by his disciples, in regard to the nature of the kingdom He came to establish, and had opened their eyes with reference to the humiliation which awaited Him, telling them that “the Son of Man must suffer many things, and be rejected of the elders, chief priests and scribes, and be killed, and after three days rise again.” No doubt they felt saddened and much discouraged by what

* Luke says it was “about an *eight* days after these sayings,” (Luke ix. 28.)—meaning it was that day seven-night, six whole days intervening, and it was the eighth day. Though there may be a *seeming*, yet there is no real, contradiction between the Evangelists in reference to the time of the transfiguration, for evidently they all refer to the *same* time,—six, or about eight, days after what was previously recorded.

He told them; and, in all probability, one object of his transfiguration was to revive their drooping spirits, strengthen their faith and advance their views of his character and office. However this may be, it is very evident from the fact they are so precise in regard to the time, that the strange, wondrous sight they beheld on the Mount of Transfiguration, imprinted itself indelibly on their memories, for their account was written at least thirty years after the occurrence had taken place.

“And after six days, Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart.” The name and situation of this mountain are unknown, and must remain unknown, for the description given of it is so general that it is impossible to ascertain what mountain it was. From its being spoken of as “an *high* mountain,” it is commonly supposed to be Mount Tabor, which is the highest mountain in Galilee. It is worthy of remark, that many of the most important incidents in the life of our Lord,—his transfiguration, sufferings, death, ascension, took place on mountains, and also that it was his custom to ascend mountains for

prayer. It is also worthy of remark that Moses and Elijah, who appeared with Christ in glory, are associated in our minds with mountains. We never think of *Moses* without thinking of *Mount Sinai*, and calling to mind the forty days and forty nights he spent on that mountain, holding intercourse with God. We never think of *Elijah* without thinking of *Mount Horeb*, where God revealed Himself to the disheartened prophet, not in the whirlwind, or earthquake, or fire, but in the still, small voice. Though we are not informed, and cannot determine, *why* God has chosen mountain summits as most suitable places for a revelation of Himself, yet we may reasonably conclude it was chiefly because of their solitude and removal from interruption.

The witnesses of Christ's transfiguration were Peter, James and John. *Three* were chosen, because they were a sufficient number to bear testimony to the *fact* of the transfiguration, for the law required no more than two or three witnesses to constitute a regular and judicial proof: "out of the mouth of two or three witnesses shall every word be established." *These* three were chosen, because they

were the chief of the disciples and the special favorites of Christ. From the number of the twelve, who were themselves chosen from the great body of his disciples, Christ selected *three* to be his stated followers, and admitted them to a more peculiar intimacy than the rest; and even of these three there was *one* who lay as it were in his bosom, and was called “the disciple whom Jesus loved.” Christ has thus thrown a charm and a sacredness around human friendships, by manifesting the same attachments as are common among men. When He lived, a man, upon the earth, He had *his friends*.

Towards evening, Christ, with his disciples, arrives at the foot of Mount Tabor. Leaving the body of his followers below, and taking with him only the three favored ones, he ascends the mountain, seeking its retirement and solitude for the purpose of prayer. While He is engaged in prayer, the disciples, under the pressure of fatigue, fall asleep. The toils of the past day, and their solemn situation amidst the loneliness of night, upon a mountain, with the Saviour apart, conspire to produce drowsiness and weariness. Luke says “they were heavy with sleep.” Suddenly they are roused by a glare

of light, and to their amazement they perceive that a great change has passed over their Master. He is transfigured before them. The fashion of his countenance is altered; “meekness has given way to majesty, sadness to dazzling glory, the look of pity to the grandeur of a God.” The perfect splendor of the sun adorns his face and person, and the rays, streaming through his garments, make them exceeding white and glistening, as white as snow, as white as the light, so as no fuller on earth could whiten them.

It would seem as if Heaven had come down to earth, for surely Heaven’s brightness and Heaven’s glory encircle that consecrated spot, and all around the Saviour’s form there flows an atmosphere of strange and wondrous beauty. So amazed and overwhelmed are the disciples with the glorious appearance of their Lord that at first they see naught else but Him; but soon they discover He is not alone. There beside Him, wrapped in the same shining vestments, stand Moses and Elias. Awe-struck, they gaze and listen, and soon voices and words reach their ear. They hear the subject of discourse between the glorified three, and to their amaze-

ment learn it is the sufferings and death of the one who has summoned the others from the spirit-world to take part with Him in his glory. "And behold," says the sacred record, "there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which He should accomplish at Jerusalem." Peter can remain silent no longer. With characteristic impetuosity, he gives expression to his excited feelings in the words, "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." Macknight suggests the idea that the disciples may have supposed that Christ would now prove Himself the King expected by the people, and excite the popular favor by exhibiting Himself in this heavenly pageantry; and Peter offered to prepare a pavilion for his Sovereign, and others for his two renowned companions. But it was a hasty speech, for he uttered it, as Luke tells us, "not knowing what he said." While Peter is still speaking, a bright cloud overshadows them. Jesus, with Moses and Elias, enter it, and are thus enclosed as in a sanctuary, while the disciples stand without.

This cloud was a token of God's peculiar presence ; it was in a cloud that God, in former days, took possession of the tabernacle and temple ; and we are told that when the cloud "covered the tabernacle, Moses was not able to enter," and when it filled the temple, "the priests could not stand to minister by reason of it."

No wonder the disciples were afraid to enter a cloud thus filled with the divine presence, and moreover made vocal by the voice of God, saying, "This is my beloved Son, in whom I am well pleased : hear ye Him."

When they saw this cloud, and heard this voice, "they fell on their face, and were sore afraid." Christ, observing their fear, comes to their relief. He "touched them and said, arise, be not afraid." "It is not the voice of an angry God, but of God well pleased with Me, and in Me with you ; it is the voice of my God and your God, of my Father and your Father ; arise, stand on your feet, be of good courage ; no harm shall befall you."

"And when they had lifted up their eyes, they saw no man, save Jesus only." The bright cloud had melted into thin air, Moses and Elias

were departed, the dazzling splendor of the Saviour's appearance had ceased, and they four remained such as they were when they came up into the mountain. As they returned, Jesus commanded them not to divulge the transaction until he should rise from the dead. Upon this, there followed an interesting conversation with respect to the fulfilment of prophecy in the coming of Elias. Fully convinced from what they had seen and heard that their Master was the Messiah, the disciples ask, "How then say the scribes that Elias must first come?"

The meaning of the question is this: "Since Thou art the Messiah, how is it that Elias, as we have now seen him, did not precede Thee?" He replied that Elias truly should come first, and restore all things; but that *already* an Elias had appeared in John the Baptist.

Such is the account of the transfiguration of Christ, as gathered from the sacred records. It may be called the most striking miracle there recounted, and will well repay the further inquiry and reflection we may give it.

There are many important truths taught or illustrated by the transfiguration of Christ.

1. We are taught the future glory of Christ. His appearance on the Mount of Transfiguration was a representation of the glory with which He will be invested, when, at the end of the world, he shall a second time appear upon the earth. In the conversation with his disciples, recorded in the preceding chapter, Jesus had told them that the Son of Man would come in the glory of his Father, with the holy angels, and would reward every man according to his works. The transfiguration was a picture or exemplification of this.

It is worthy of remark that John, in his vision of Heaven, beholding the glory of Christ, describes his appearance in nearly the same terms as are employed to describe his glory on the mount. "His head and his hair were white like wool, white as snow; and his countenance was as the sun shineth in his strength." Luke calls his appearance, after being transfigured, "his glory." John, who was himself present at this appearance, gives it the same name: "We beheld his *glory*, as of the only begotten of the Father." And Peter, who was another witness to the transaction on the mount, refers to it by a similar expression: "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.’” The appearance of Christ, when He shall come the second time, will be Godlike. Language is inadequate to express the splendor and majesty which will adorn his face, encircle his person, and make his way one of dazzling brightness and terrible power.

He will not come as the Babe of Bethlehem, as the despised Nazarene, as the man of sorrows, as the meek and lowly Jesus; but as the King of Kings and the Lord of Lords; and will appear with all the ensigns of majesty and regal dignity that become his character as Judge of the quick and the dead. His first coming was in the meanness of sinful flesh—his second coming will be in the glory of God. At his first coming, He was attended by a few poor and despised fishermen—at his second coming, He will be attended by a retinue of the myriads of his saints and by all the holy angels.

2. We are taught the doctrine of a general resurrection. The transfiguration of Christ points forward to the completion of his work,

viz.: his resurrection. The power which dwelt in Him from the beginning, and whereby, after his sufferings, He subdued death and corruption, was, on the Mount of Transfiguration, suffered to shine forth through the dark vale of the flesh, as a type and pledge of his future complete and abiding glorification. But the doctrine of the resurrection is taught more clearly by the fact that there appeared with Christ on the mount two persons who had many years before departed out of the world, Moses and Elias. The one had been dead nearly fifteen hundred years, and the other about nine hundred. That they actually appeared in their own proper persons, there is no reason to doubt. Some have even gone so far as to suppose that the body of Moses did not see corruption, but was reserved for this appearance. The supposition is indeed possible, but there is neither ground nor necessity for it. It is true, we know not where his sepulchre was, but we know his body was *actually buried*, and in all probability it underwent the usual change of nature; and, as the whole transaction was miraculous, it was just as easy for Omnipotence to restore life and form to a

body mouldered into dust, as to reanimate a body preserved uncorrupted and entire. "With God all things are possible."

From the fact that the Bible everywhere represents Christ as "the first fruits of them that slept," we may infer that Moses was not *finally* raised. Like Lazarus and others, who, to serve some wise purpose of God, were summoned from the sleep of death, Moses returned to the grave's repose, there to wait till the morning dawn, when "all that are in the grave shall hear the voice of Christ, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Of the glorious change of the dead in Christ, Moses, at the transfiguration, was the type.

Elias did not die, but was translated. He was taken to Heaven without tasting death. Doubtless his change was wrought "in a moment, in the twinkling of an eye," when the chariot and the horses of fire parted him from the earth, and he went up by a whirlwind into Heaven; it was then that "the corruptible put on incorruption, and the mortal put on immortality." Elias was thus a type of those believ-

ers who will be found alive at the day of judgment. Paul teaches that not all will sleep in the grave: some will be living on the earth “at the last trump”; but all who are Christ’s, whether living or dead, will be changed, will relinquish the image of the earthly for the image of the heavenly. “If we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with Him. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”

There is another truth connected with the resurrection, taught us by the transaction on the mount—a most interesting and precious truth: we shall know, and hold intercourse with one another in Heaven. We are not informed, and therefore cannot determine, whether our future bodies will be composed of exactly the same materials which compose them now; probably they will not, but we know there

will be such a resemblance between them and our present bodies, that we can call them *our own*, and others will recognize them as ours. Moses and Elias were together with Christ on the mount, and held communion with each other. They were known and recognized by the disciples who witnessed the transfiguration. May we not infer from this that the saints in Heaven will know one another? The happiness of Heaven is a *social*, not a selfish or solitary joy. God has made us *social* beings, and a great part of our happiness in this life is derived from the attachments we here form; and as God will not destroy what He Himself has made, and what He has pronounced as good, we may reasonably expect that if we love each other in the Lord on earth, we will do so in Heaven. But, oh, how much stronger, purer, holier will be our intercourse above! What friendship of earth is not sometimes marred by doubts, apprehensions, suspicions? The friendships of Heaven will be free from all such imperfections. Language is too weak, and imagination too poor, to portray or even to *conceive* the intimacy of intercourse, the promptness of communication, and the sympathy of feeling

we will enjoy in heaven, where all our duties and employments will dispose us to love, where doubts and suspicions never enter, where affections never grow cold or attachments grow weak, where the very atmosphere we breathe is love.

3. The transfiguration of Christ teaches another truth intimately connected with what we have been considering, viz.: the doctrine of a future retribution.

Christ told his disciples that when He would come in the glory of his Father, with the holy angels, he would reward every man according to his works. And we are elsewhere informed that “we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” It is true, the righteous in that day will not be acquitted on the ground of their good works, but still these will be presented as evidences of their interest in the righteousness of Christ, while, on the other hand, the evil deeds of the wicked will be brought forward, not only as evidences of their being strangers to Christ, but also as the grounds of their condemnation. To those

on his right hand the King will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on his left, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, but the righteous into life eternal."

We have an emblem or representation of this doctrine in the fact that Moses and Elias appeared with Christ in *glory*—a glory somewhat similar, we may suppose, though far inferior to that with which Christ was invested. Both Moses and Elias were eminently devoted men. Through a long life, they labored much and suffered much in the service of God. They proved themselves true and faithful men in the midst of a perverse generation, and did all in their power to teach men their duty both to God and man. Were they, while they lived, rewarded for their devotion and fidelity? By no means. It was not till their labors on earth were ended, and they had reached Heaven, that the crown of glory encircled their brow. Their appearance on the Mount of Transfiguration was a representation of the glorified state of

the saints in Heaven. Brethren, in what, think you, will our reward or glory consist? It will be in our being made like Christ, and being forever with Him. These vile bodies will be changed, and will be fashioned like unto his glorious body, and we shall be forever and ever with our Lord.

With this scene before us, and engaged in such contemplations, well may we break forth in the glowing language of an eminent writer :*
 “Glorious and blessed day! when the meanest of the saints shall resemble *Moses*, not in that green and lively old age, which experienced not dimness of eyes nor abatement of natural vigor, but in that renovated youth, that unfading beauty, that impassive strength, that immortal lustre, wherein on the Mount of the Lord he was seen; and shall resemble *Elias*, not by mounting, with the help of a chariot and horses of fire into Heaven, but with native force immediately derived from the great source of life and motion, shall spontaneously ascend up to his native seat, and shall resemble *Christ*, his divine head, not in that sinless infirmity to which He voluntarily submitted in the days of

* Henry Hunter, D. D.

his flesh, but in that glory which He had with the Father before the world was, and which for a moment burst forth on the Mount of Transfiguration, ‘when his face did shine as the sun and his raiment was white as the light.’ Glorious and blessed Gospel! which first taught the resurrection from the dead, which has ‘abolished death, and brought life and immortality to light,’ whose ‘exceeding great and precious promises’ make men ‘partakers of a divine nature,’ whose hallowed page represents saints and angels quitting their heavenly abode to minister to the necessities of wretched mortals, and wretched mortals rising to the everlasting possession of heavenly thrones: ‘O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.’ ”

4. We learn from the Transfiguration of Christ the abrogation of the Mosaical, and the establishment of the Evangelical, dispensation. On the mount there appeared in the persons of Moses, Elias and Christ, the representatives of the Law, the Prophets, and the Gospel. And in the fact that they were together, holding communion with one another, we learn there

is no contradiction or hostility between the two dispensations. The Law and the Gospel there clasped hands, and Prophecy, the connecting link, bound them closer together. In Christ, the Law's requirements were answered and Prophecy fulfilled. But while this is true, we are clearly taught the superiority of the Christian, and the cessation of the Jewish, dispensation. When the three disciples saw Moses and Elias conversing familiarly with Jesus, they doubtless considered them as of equal dignity and authority; and, under this impression, Peter proposes to make three tabernacles, one for Christ, and one for Moses, and one for Elias. How is the proposition received? It is answered by a bright cloud overshadowing them, and by a voice from that cloud, saying, "this is My beloved Son, in whom I am well pleased: hear ye Him."

At the giving of the Law, on Mount Sinai, God appeared in a cloud, but the cloud was *dark* and *thick*, and there were "thunders and lightnings, and the voice of the trumpet exceeding loud, and all the people that were in the camp *trembled*." At the transfiguration, on the contrary, the cloud was *bright*, the whole scene

luminous and transporting, and naught was heard but a voice, a still small voice, and that not ushered in with a strong wind or an earthquake or fire, as when God spoke to Elias—the voice of the Father expressing delight in his beloved Son.

Does not this point out the characteristic difference between the two dispensations, and show the superiority of the latter? The former, from its severity, was calculated to excite terror; the latter, from its gentleness, to inspire love.

And what was the meaning of that voice from Heaven, if it were not that the Jewish must give way to the Christian dispensation? “This is My beloved son, in whom I am well pleased: hear ye Him.” Matthew Henry strikingly observes: “Moses and Elias were great men, and favorites of Heaven, yet they were but *servants*, and servants that God was not always well pleased in; for Moses spoke unadvisedly, and Elias was a man subject to passions; but Christ is a *Son*, and in Him God was always well pleased. Moses and Elias were sometimes instruments of reconciliation between God and Israel; Moses was a great

intercessor, and Elias a great reformer ; but in Christ God is reconciling the world ; his intercession is more prevalent than that of Moses, and his reformation more effectual than that of Elias.” Hear ye no longer Moses or Elias, but *Him* and Him only. He is henceforth to be your Lord, your Legislator, your King. The ceremonial law must cease, and Moses and the Prophets give way to Christ.

As soon as these words were uttered, Moses and Elias disappeared, that Christ might be all in all. They left their thrones in Heaven, and bringing with them their golden crowns, laid them at Jesus’ feet ; to Him they pointed as the one in whose light they shone, and from whom came all their glory ; and, with John the Baptist, each exclaimed, “ He that cometh after me is preferred before me, whose shoes’ latchet I am not worthy to unloose.” “ Behold the Lamb of God, which taketh away the sin of the world.”

Thus, in the presence of Moses and Elias, representatives of the Law and the Prophets, the Gospel is established, and thus they both confess Him whom they typified and predicted. Brethren, can we, gazing on this scene, hear-

ing this voice, beholding this example, withhold *our* praise and homage? O, let us joyfully bend the knee to Him before whom bowed Moses and Elias in willing homage, acknowledging Him greater than they; let us cheerfully worship Him whom the angels are commanded to worship, who has created all things, and upholds all things, and who is over all and above all, “God blessed forever.”

We have thus reviewed the narrative of the transfiguration of Christ, and have considered some of the lessons which it teaches—the future glory of Christ, the doctrine of a general resurrection, the doctrine of future retribution, and the abrogation of the Mosaical, and establishment of the evangelical, dispensation.

There are several inferences, which flow naturally from the subject discussed, to which, in conclusion, I call your attention.

1. How diversified are the states of God’s people upon earth! Though the three disciples were exalted to the very Heavens in point of privilege, in being permitted to witness the unveiling of Christ’s glory on the mount, yet this exaltation was of brief duration, for soon they had to descend into the valley again, and

to go “through much tribulation in their way to the kingdom.” Thus is it with all the people of God. Their life is at best a checkered scene; joy is quickly followed by sorrow. If, sometimes, we are favored with special manifestations of divine grace, glimpses and pledges of future glory, yet they are never of long continuance; they are soon withdrawn, for “two Heavens are too much for those to expect that never deserve one.” We must come down from the mountains, where we have communion with God, and take delight in that communion, and of which we are saying “it is good to be here”; for even then we have no continuing city. Blessed be God, there is a mountain of glory and joy before us, whence we shall never come down, and when we have reached that mountain we may say with an *emphasis*, “it is good for us to be here.” We shall need no tabernacles, for we shall dwell in the temple of our God, and shall go no more out forever.

2. If Moses and Elias left Heaven to converse with Christ in regard to the decease which He should accomplish at Jerusalem, surely that subject is of the greatest importance. And if

it occupied their thoughts and attention, surely it should occupy ours.

The most vital doctrine of the Gospel is the doctrine that Jesus Christ came into the world to *die*—to die, not as a mere example or witness of the truth, but as the atonement for sin. It is by the *blood* of Christ that the Church has been purchased; it is by the *blood* of Christ that the guilt of sin has been removed and our consciences purified from dead works to serve the living God. The death of Christ is a subject in which are found the inexhaustible treasures of divine wisdom and knowledge, a subject which fills Heaven with wonder, and which eternity itself will not be sufficient to unfold. And yet this subject is “to the Jews a stumbling block, and to the Greeks foolishness.” O how little does it occupy our thoughts and fill our souls! Brethren, let us determine to know nothing but Jesus Christ, and Him crucified, and to glory in nothing but his cross.

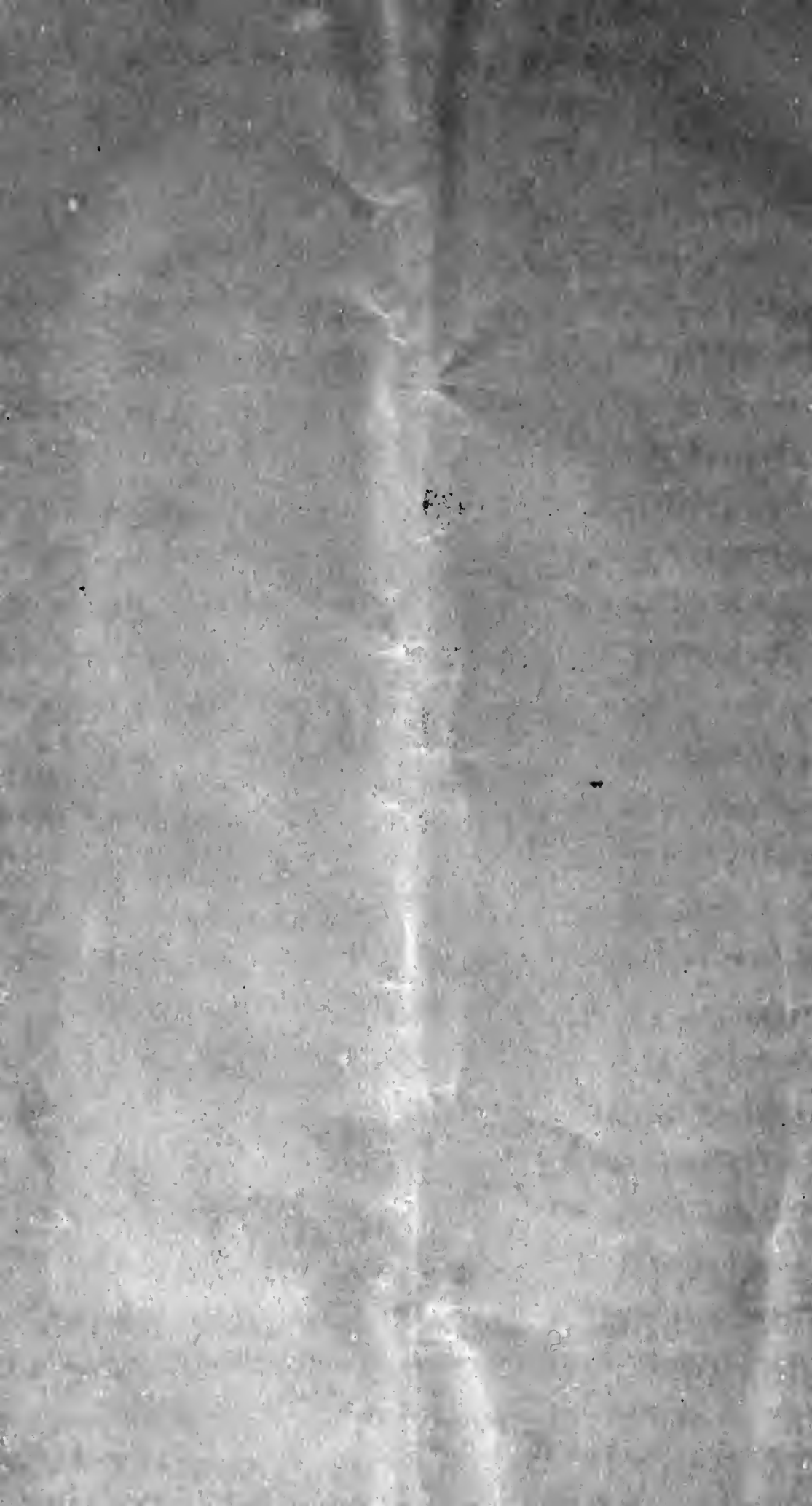
3. If we would have our bodies made like unto the glorious body of Christ, we must be like Him in the spirit and temper of our minds. We must be redeemed by the blood of Christ, and be renewed by the Spirit of Christ; these

cold and stony hearts must be taken away, and hearts of flesh given us in their stead ; we must die unto sin and live unto holiness, and then shall “ we all with open face, beholding as in a glass the glory of the Lord, be changed into the same image, from glory to glory, even as by the Spirit of the Lord.”

Why, then, need we fear the hour of death ? He, whose we are and whom we serve, is the resurrection and the life. Whosoever believeth in Him, though he be dead, shall live again. As He lives we shall live also. He has gone to prepare a place for us. In his Father’s many mansions, there is a home provided for each one of his followers ; and when He, who is our life, shall appear, then shall we also appear with Him in glory. Brother Christian, death may be very near you, but be not dismayed. “ Look on the transfiguration, with all its doctrine and all its comfort ; behold in that vision the glory of thy heavenly reward ! In this bright view, let faith quicken her wing, and greet the Saviour with the inspired welcome, ‘ Even so, come, Lord Jesus.’ ”







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