

## ON THE TRANSFIGURATION.

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### A SERMON.

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*"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. And, as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening, &c.—*  
LUKE ix. 28-36.

THE SCENE which in these verses is presented to our notice is undoubtedly a remarkably glorious one, and fitted to teach us many great and important truths—not only with respect to the Person and work of the Lord Jesus Christ—but also with respect to the present condition of those who have in different ages died in the faith of Jesus. We have three several accounts of it by three evangelists, and moreover their accounts are confirmed by the Apostle Peter himself, who was one of the eye-witnesses of it, in his second epistle, in the words: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. For he received from God the Father honour 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." It is not certainly known to what holy mount the apostle alludes, but ancient tradition makes it the eastern side of Mount Tabor, because we are told that *eight* days before Christ was at Cæsarea Philippi, which was about twenty-five leagues distant. Matt. (xvii. 1.) and Mark (ix. 2,) call it "a high mountain", and Tabor is only about a mile in height, although the Jewish historian reckoned it