

from the earth and entirely from the page of history. When he shall come again, the earth shall shine in heavenly glorification, as a "Bride adorned for her husband;" and all her countless hills and mountains shall be as Tabor. It remains for us to consider, I. The impression which the voice out of the cloud made on the three disciples; II. The relief which Jesus gave to their minds; and, III. The important change in their position after the miracle of transfiguration.

I. The solemnity and grandeur of the scene of transfiguration reached their height at the moment when the cloud overshadowed our Lord, and the glorious testimony of the Father was heard from the midst of it, "This is my beloved Son, in whom I am well pleased; hear ye him." Up to this moment, the disciples had felt unspeakably blessed on the mount. But no sooner is their Lord and Master, under whose wing they had hitherto felt secure, enveloped in the cloud, and the voice from the excellent glory heard, not from some distant heaven, but at their very side, than their joy is at an end, and their rapture is changed into fear and awe. They fall on their faces as if thunderstruck, and are "sore afraid." Such are the feelings of nature; so awful is the approach of Eternal Majesty to the mind of the sinner. "Let not God speak with us," cried Israel at the foot of Sinai, "lest we die. For who is there, of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire as we have, and lived?" "When I saw his face," says Daniel, "and heard the voice of his words, there remained no strength in me, for my comeliness was turned in me into corruption, and I sank on my face to the ground." When Isaiah saw the glory of God, he broke forth with the cry of amazement and terror. "Woe is me, for I am undone! for I am a man of unclean lips!" And even the disciple whom Jesus loved, on beholding the unveiled glory of the King of kings, "fell at his feet as dead;" and the arm of Omnipotence was needed to uphold him from utterly

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