



# Bible Student's Notebook™

## *The Herald of His Grace*

*Presenting every man perfect in Christ Jesus.* Colossians 1:28

Volume 33  
Issue 804

## *The Transfiguration*

by — E.W. Bullinger (1837-1913)

### INTERPRETATION

II Peter 1:16 Peter says, by Divine inspiration, that when he made known to them the Transfiguration he had not followed cleverly imagined myths.

*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.*

He goes on to tell them that besides these historic facts which he had conveyed to them as being what he had himself seen and heard,

*We have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (:19).*

What he had seen in the holy mount, besides beings historic, was also prophetic of the power, even the *parousia* or coming of our Lord Jesus Christ. Or, by the figure *hendiadys*, the power, yea, coming power, of the Lord Jesus.

In :11 Peter had prayed that an entrance into the Kingdom (or sovereignty) of our Lord and Savior Jesus Christ might be richly supplied to them; hence he goes on to tell them that the coming Kingdom is a reality and puts them in remembrance of it (:12), and stirs them up to have this in remembrance (:15). He then goes on to tell them that he had seen what this coming power was able to do in transfiguring



this tabernacle of flesh and blood (:16), and clothing it with majesty and honor and glory (:17). This is the *application* that Peter makes of the historical facts. There may be others, but what we are in search of is the *interpretation*, and for this we have to go to the immediate context.

We find the historical facts recorded in three out of the four Gospels (Matthew 17:1-8; Mark 9:1-10; Luke 9:28-36). Remembering the importance of accuracy, we note that in each case it is dated as taking place “*after*” so many days from some other event. So that this is the first clue we have as to its interpretation. There must be some important reason for thus connecting the Transfiguration with some preceding event.

In Matthew and Mark it says “*after six days*,” and in Luke it says after “*about eight days*.” If question be raised as to this difference, it will be answered by noting that in the former two we have the *present* tense, “*taketh*,” marking the *commencement* of the event – while in the latter we have the *past* tense, “*having taken*,” marking the *conclusion* of the event and adding the word of indefiniteness, “*about*,” implying that the event commenced six days after the preceding event. Therefore the Transfiguration occupied a part of three days: part of the sixth and eighth, and the whole of the seventh day.

Next we have to ask, “What is that other event from which it is dated; and with which, therefore, it stands, and must be so closely related?” We have not far to look, and we find it in the immediate context. Ignoring the chapter divisions, we find the prior mark of



time in Matthew 16:20, Mark 8:30 and Luke 9:21, where we have the close of the second part of Christ's ministry; and in the next verse (of each Gospel respectively) we have the commencement of the *third* part of that ministry.

The *first* part of Christ's ministry had been occupied with His proclamation of the Kingdom. It commenced in Matthew 4:17,

*From that time Jesus began to preach, and to say, "Repent: for the Kingdom of Heaven is at hand."*

It ended in Matthew 7:28, where we read that "*Jesus had ended these sayings.*"

The *second* part of His ministry commenced in Matthew 8:1, with the subject of His Person. It begins with the declaration that He was the "*Lord*" (:2), which is repeated in :6, 8, and down to :20, where we have the first occurrence of the title "*Son of Man*" in the New Testament and the statement that He was "*the Son of God*" (:29). This second part of His ministry is formally closed in Matthew 16:16, where we

have an emphatic declaration that He was "*the Son of the living God*;" and He definitely charged His disciples that they should tell no man that He was "*the Messiah*" (:20).

Then, in Matthew 16:21, we have the commencement of the *third* part of His ministry.

*From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem and suffer many things ...*

This third part of His ministry was occupied with His *Work*, as the second part had been with His *Person*. It ends in Matthew 23:39, when He formally declares that "*henceforth*" they should not see Him until He came again in the name of the Lord.

The *fourth* part commences, therefore, with Matthew 24:1, and all that was said and done concerned that coming again, and the change of dispensation which was about to take place. All of the parables, as well as the two miracles of this period, were prophetic in their character and teaching.

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[bsn@studyshef.com](mailto:bsn@studyshef.com)

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*For definitions of abbreviations/acronyms, see index after the order form.*

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From all of this the great lesson stands out before us, that if we desire to know the interpretation of any of the words or works of the Lord Jesus, we must look for, and find the key in, the subject of that part of the ministry in which they were spoken or done. This being so, and noting the threefold emphasis on the date, we find the first key to the interpretation of the Transfiguration of the Lord Jesus in the fact of its close connection with *the first mention of His sufferings*. Here we notice another fact, and key: the “sufferings” are immediately connected with the coming “glory.” The former are mentioned in Matthew 16:21, and the future coming in “glory” in :27.

Indeed, this reminds us of how often we find these two, the “sufferings and the glory,” thus closely associated (See Luke 24:26; I Peter 1:11; 3:18, 22; 4:13; 5:1,10-11), and when we think of the Old Testament we shall find, if we look, that while the “glory” is frequently mentioned apart from the “sufferings,” we never find the “sufferings” mentioned apart from the “glory” (cf. Psalm 22:1-21 with 22-31; Psalm 102:1-11 with 12-28; Isaiah 53:1-10 with 10-12, etc.). If we ask why this is so, the answer is not far to seek.

The sufferings are the basis of the coming glory. They are the foundation on which it rests. The sufferings must take place. It thus “*behooved Him to suffer*” (Hebrews 2:10; Luke 24:46), He must “*needs have suffered*” (Acts 17:3; Luke 24: 26), *but it was not going*

*to end in sufferings*. These were not to be the end of His work.

That work was not merely to end in the Cross and the grave. The glory is to be the *outcome* of the sufferings. This is the reason why the “sufferings” must never be mentioned without the “glory” being declared:

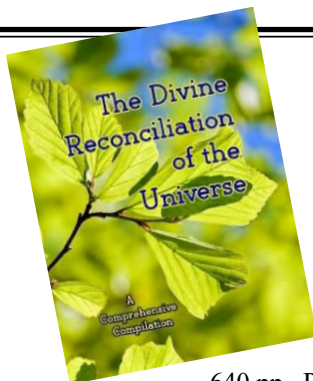
*Ought not Christ to have suffered these things, and to enter into his glory?*

This is the great question that their association asks and answers; this is also why we find the first reference to the Lord’s “sufferings” in Matthew 16:21, Mark 8:31 and Luke 9:22, immediately followed (1) by the announcement of the “glory” in 16:27, Mark 8:38, and Luke 9:26; and (2) by the manifestation of that “glory” in the Transfiguration which took place exactly six days after it.

It is this coming “glory,” exhibited in the Transfiguration, which is thus referred to in the prophetic words,

*Verily I say unto you, “There be some standing here, which shall not taste of death, till they shall have seen the Son of man coming in His Kingdom” (Matthew 16:28).*

It was this coming glory which Peter made known when he told them how he was an eyewitness of it (II Peter 1:16).



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Peter, James and John were the “some” who were “standing” there, and before they could taste death, yea, within “six days” they saw “the Son of Man coming in His Kingdom.” They saw, as Peter declares, “the power and coming of our Lord Jesus Christ,” and thus the prophetic Word was made “more sure.” They saw an exhibition of what that glory will be, for there was the Lord Himself, transfigured before them, and they “were eye-witnesses of His Majesty.”

There is more in the Transfiguration than this. This is the *interpretation* of the historic facts and words, so far as it is supplied by the immediate and nearer context. There still remains the spiritual application which we are to gather from the remoter context. We have not yet exhausted the former, or touched the fringe of the latter.

### APPLICATION

We have seen the historical association of the “sufferings and the glory” of Christ in His Transfiguration. We have now to consider their spiritual association and the deeper truths to be learned from it.

The first clue to the more spiritual association of the “sufferings” and the “glory” is given in II Peter 1:17, where a circumstance is revealed which is not mentioned in the historic record. We are told,

- (1) What was *seen* (:16-17);
- (2) What was *heard* (:18).

It was on “the Holy Mount” that the Lord “received from God the Father honor and glory.” This is the recorded historical fact, but why should the Lord have

received this “honor and glory” from the Father at that particular time?

In the prophetic words of Psalm 8:5 this “glory and honor” is associated with the first mention of His name as “the Son of Man,” and with His future dominion in the Earth, but the Psalm does not carry us further. We have to turn to Hebrews 2:8, where we have a further revelation and are told that something had happened to delay this putting all things under His feet. “We see **not yet** all things put under Him.” Why do we not see this? Why do we “not yet” see the “Son of Man” exercising this dominion on the Earth, and “sitting on the throne of His glory”?

Ah! There was the *cross* to be borne before the *crown* could be worn. There were the *sufferings* to be endured before the *glory* could be displayed. And thus, before our glory can be entered on we must know “the fellowship of His sufferings,” and be “made conformable to Him in His death.” All of this “must needs” be before we can know “the power of His resurrection” (Philippians 3:10). Hence it is written,

*But now we see **not yet** all things put under Him. But we see Jesus, Who was made a little lower than the angels (for the suffering of death crowned with glory and honor), that He by the grace of God should taste death for every man.*

The Lord was made “a little lower than the angels” that He might die (“taste death”) but “was crowned with glory and honor on account of the suffering of death.” Thus, again, we have the “glory and honor” associated with the “sufferings” of Christ.

The two Scriptures (Hebrews 2:8; II Peter 1:17),



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## ***The Resurrection of the Body: How the Dead Are Raised***

by — E.W. Bullinger

The Bible has much to say about the resurrection of the body. In fact it is the hope of each and every believer in Christ – as Paul wrote in Philippians 3:20-21. That being the case, what does the Bible say about The Resurrection of the Body? When will this resurrection take place? How are they raised? With what bodies? These, and many other questions, Bullinger answers with his usual thorough and accurate handling of the Bible.

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supplement each other. In the former we are not told where or when this crowning took place, but we are told *why*. It was for the “*suffering of death*.” In the latter we are not told why, but we are told *when* and *where*. It was “*on the Holy Mount*,” when He was transfigured in glory.

Still we have not yet discovered the reason for this connection of His crowning, and receiving of glory and honor, with the “*sufferings*” of Christ. To find this reason we must go to the still remoter context of Exodus 28, for there we meet once again with these two words (in the *Septuagint*) rendered “*glory and beauty*.” The close connection is, by this rendering, disguised. Had these two words been rendered “*honor and glory*,” as in the Gospels and Epistle, we should have had our attention called to this context. Now that it is called to it, we notice that Exodus 28 is occupied with the *Consecration of the High Priest*.

We read the instruction given to Moses:

*Thou shalt make holy garments for Aaron thy brother for **honor and for glory**. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, **that he may minister unto Me in the priest’s office** (Exodus 28:2-3).*

These last words are repeated from the first verse in order to impress us with what was the one great object of Aaron’s consecration as High Priest.

Have we not here the key to the understanding of the object of investing the Lord Jesus on the Holy Mount? Not with any earthly or manmade garments of honor and glory, but with honor and glory them-

selves; His garments made “*exceeding white as snow; so as no fuller on Earth can white them*” (Mark 9:3). He received them not from the hands of Moses the brother but from God, the Father. Yet, for the self-same object: “*that he may minister unto Me in the priest’s office*.”

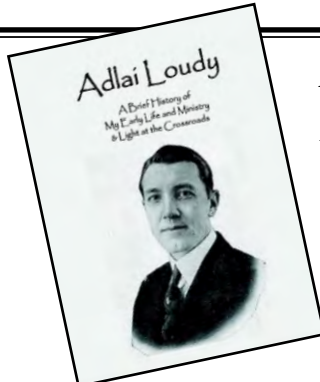
Thus, we at length learn that the Transfiguration was no mere capricious or unmeaning event, to dazzle the eyes of those who witnessed it, but it was the official and formal consecration of the Lord Jesus as High Priest for His work and ministry which He had just announced in the first mention of His sufferings.

Here was the first mention of His “*suffering*”; here also was His inauguration for it. Here was the announcement of His High Priestly ministry; here also was His consecration for it. Here was the first prophetic word as to the coming “*glory*”; here also was the exhibition, type and token of it.

Yet are there no further evidences as to the truth of our conclusion in the nearer context? Truly there are.

(1) Not only before the Transfiguration were those sufferings the subject of revelation, but on coming down from the Holy Mount they are again the recorded subject of conversation (Matthew 17:12, 22-23; Mark 9:30-32; Luke 9:43-45).

(2) The Transfiguration itself took place “*as He prayed*.” Now we have only two recorded subjects concerning which the Lord Jesus prayed. We often read that He went “*to pray*,” and that “*He prayed*,” but only two subjects of His prayers are recorded during His ministry, viz., the two that are here associated: the “*sufferings*” in Gethsemane; the “*glory*” in John 17:1, 5, 24; and both, in John 12:27-28.



## *Adlai Loudy: A Brief History of My Early Life and Ministry & Light at the Crossroads*

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Either or both of these subjects would accord with all else that is connected with the Transfiguration. If He prayed concerning His "sufferings," here was His consecration for them. If He prayed concerning "the glory that should follow," here was the pledge and the proof and the power of it all; for here, in the "sufferings," was the foundation on which the "glory" was to rest.

(3) Not only before and after, but also during the Transfiguration, His sufferings and death formed the sole recorded subject of conversation between Himself and Moses and Elijah. They "appeared in glory, and spake of His decease which He should accomplish at Jerusalem" (Luke 9:31).

In connection with this there are two important points raised.

(a) The word rendered "decease" is *exodos*. It is a remarkable word to use of His death. Its use is intended to contrast His own wondrous work with that of Moses who led forth the People of Israel (as well as consecrated Aaron). That was an Exodus, but this, in virtue of His precious blood, will be an Exodus worthy of the name. For He will not only lead the Tribes of Israel back to their land of Promise, but He will lead forth a great multitude which no man can number, besides gathering unto Himself the whole Church of God.

We see therefore why the ordinary word for *death* is

not used. It is a pity therefore that it should have been rendered "decease." Wyclif had "going out," which is much better. The RV gives "decease" also, but suggests "departure" in the margin. Yet both versions miss the point of the verb, which is *lego*, "to relate," or "to narrate"; i.e., they did not merely hold converse concerning that Exodus, but they *declared* it and *related* its various steps and events to the three eye-witnesses, as well as making the formal announcement of it all, showing that all was foreseen.

His actual "decease" was, of course, included in it, for that was the first event in that *Exodos*, but it was only the first. There was not only His death to be revealed, but resurrection and ascension and His coming again were to follow – and be made known. By the use of the word *exodos* all of these events were included in it.

(b) Moreover His death (as the first event in that *Exodos*) was not merely an event that was to happen to Him, but it was part of a work which He was about to "accomplish." No man took His life from Him, but He laid it down of Himself. Until He chose to do this it was said again and again, "His hour was not yet come" (John 7:30; 8:20; 12:23; 13:1; Matthew 26:45). When, therefore, that hour came, we may be sure that it was the right hour, which man had no power either to hasten or delay.

No; "He was about to accomplish" the work; and, if so, we may be perfectly certain that He did accom-



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plish it, and finish it, so that there was nothing left for Himself or anyone else to do. It was so perfect that nothing could be put to it or taken from it that could in the slightest degree affect its infinite perfection and completeness.

Yet there is more than this in the word. It is *plēroō*, “to fulfill” (Luke 9:31; 21:22). Not only did the Lord *accomplish* and *finish* the work which was given to Him to do, but, in doing it, He would *fulfill* all that was written of Him in the Scriptures of truth.

Oh, what a glorious *Exodos* it was which He “*accomplished*.” Every counsel of God was confirmed; every prophecy was fulfilled. They were disposed of by the passions of men; but the Lord “*accomplished*” the counsels of God. There was no chance about it, no contingency. All was ordered and sure.

(4) There is more than this in the spiritual application; there is the utterance of the Divine formula of Consecration, if we may so term it, in the “*Voice from Heaven*.” There was something “*heard*” as well as “*seen*.” When He was consecrated at His Baptism for His *office of Prophet*, and the proclamation of the Kingdom, there was the same

*Voice from Heaven* saying, “*This is My beloved Son in Whom I am well pleased*” (Matthew 3:17).

When He was consecrated at His Transfiguration for His *office of Priest*, and the sufferings of the Cross, there was a “*Voice*” which came from the overshadowing cloud, saying,

“*This is My beloved Son, in Whom I am well-pleased; hear ye Him*” (Matthew 17:5; Mark 9:7; Luke 9:35; II Peter 1:17-18).

Then when God consecrates Him for His *office of King*, He says,

“*Thou art My Son, this day have I begotten Thee ... And let all the angels of God worship Him*” (Psalm 2:7; Hebrews 1:5-6).

In Hebrews 5:4-5 it is clearly stated of the *office of Priest* that,

*No man taketh this honor unto himself: but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest; but He Who said unto Him, “Thou art My Son, to day have I begotten Thee.”*

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Here we have the same association of “*honor*” and “*glory*” in connection with the Consecration of Christ; and we have the use of this same Divine formula in the “*Voice from Heaven*” at, and in connection with, the Transfiguration.

The historic interpretation of the Transfiguration takes its proper place in Christ’s mission and ministry on Earth: a place as important as any other part of His great work of Redemption. It was not a mere event which happened, or which could have been dispensed with, but it was absolutely necessary for the completeness of the work which He was to “*accomplish*.” We have seen what its place and object was, as gathered from the nearer and remoter contexts. It was the Consecration of the Lord Jesus, “*that He might minister unto Me [God] in the Priest’s office*” (Exodus 28:1-3). Hence it was immediately associated with the first mention of His “*sufferings*,” because those sufferings were themselves at once the basis and the pledge of “*the glory that should follow*.”

Every circumstance, and every word connected with that wondrous event in the Gospels and the Epistles, confirms this two-fold conclusion, and assures us that we are following no “*cunningly-devised fables*” when we thus use it to set forth “*the power and coming of the Lord Jesus Christ*.”

Yes! those will be “*the days of the Son of Man*” when He shall come to exercise “*dominion*” in the Earth (Psalm 8:4-6); days of “*glory and honor*,” not days of humiliation and shame; days, when on His head shall be “*a golden crown*” (Revelation 14:14), and not “*a crown of thorns*” (Mark 15:17); days when He shall put in His sharp sickle and reap the harvest of the

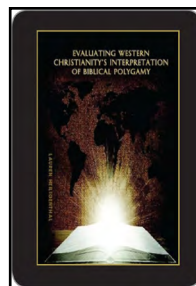
Earth, that Earth on which He once had not where to lay His head (Matthew 8:20). Those will be “*the days of the Son of Man*.”

*The Transfiguration* (1906)  
(abridged & edited)

**TOPICS:**

**Major:** Jesus Christ; Transfiguration

**Minor:** Glory; Parousia; Suffering



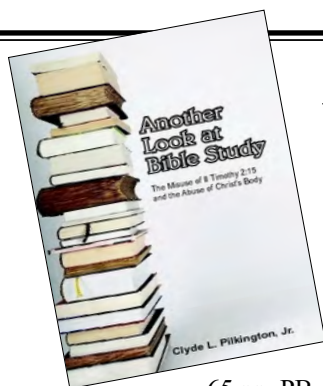
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## ABBREVIATION KEY

### Scripture Version

ASV: American Standard Version  
AV: Authorized Version  
BSV: Bible Student's Version  
CLNT, CLV, CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
ED: Emphatic Diaglott  
ERV: English Revised Version  
EB: Exegeses Bible  
FF: Ferrar Fenton Bible  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
MKJV: Modern King James Version  
MNT: Moffatt New Translation (James Moffatt)  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
TCNT: Twentieth Century New Testament  
WEB: World English Bible  
WNT: Williams New Testament  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### Reference Sources

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes (Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance (Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
YAC: Young's Analytical Concordance

### Reference Notations

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is