

Change, Transfigure, Transform

Change, Transfigure, Transform

1, to change into another form, to transform, to transfigure

- Christ appearance was changed and was resplendent with divine brightness on the mount of transfiguration

The Transfiguration Accounts:

Matthew 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Here it describes the visible alteration of the Lord Jesus before the three, His countenance and His raiment made to shine.

The Renewing of the Mind:

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Here transformed, set in direct contrast to being conformed to this world. The text ties this transformation to the renewing of the mind, and names its purpose, that the saint may prove the good, acceptable, and perfect will of God.

Beholding and Being Changed:

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The passage grounds the change in beholding the glory of the Lord with open face, and attributes the working to the Spirit of the Lord.

Change, Transfigure, Transform

Walking Into Romans 12:2:

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The verse opens with a prohibition and answers it with a command. Be not conformed stands against be ye transformed. The two are set as opposing pressures upon the saint, one from without and one from within. To be conformed is to be pressed into the mold of this world, its age and its pattern. To be transformed by metamorphoo is to undergo a change of form that proceeds from another source entirely, the renewing of the mind.

Honor the placement of this verse. Ron Crawford, in Chariot of the Cherubim, in the chapter on cherubim appearances in Revelation, closes with this very portion of Romans, and I will hold to what that passage actually says. He writes that in Romans 12 Paul besought the people according to the mercies of God that they would present themselves as a living sacrifice to God, that they must be perfectly complete and acceptable to Him and His will. He states plainly that this is also our commandment, that we have to adhere to the mercies of God in this hour, and as we do this we will align ourselves with the majesty of the Kingdom of God. So the transformation of verse two does not stand alone. It follows immediately upon the presenting of the body a living sacrifice, and it is set within the mercies of God. The renewing is not a work the saint generates in isolation. It is entered under mercy and in the posture of the yielded sacrifice.

Notice the pivot of the whole verse. The transformation has an aim, and the text names it. That ye may prove what is that good, and acceptable, and perfect, will of God. The renewed mind is the instrument by which the will of God is proven, tested, discerned as genuine. Here I must keep the whole of the passage together and not sever the transformation from its stated end. Metamorphoo in Romans 12:2 is not offered as an experience for its own sake. It is offered as the very means by which the saint comes to know and to demonstrate the will of God.

This aligns with what Ron Crawford sets forth in the Righteousness study on Iniquity. There he ties the whole matter of unrighteousness to the abandonment or distortion of the vision of God concerning His will, and he shows from Romans 1 how mankind became vain in their imaginations and their foolish heart was darkened. The mind that is conformed to this world is the darkened mind, the imagination turned vain. The mind that is transformed is the mind whose vision is restored to the will of God. Righteousness, as he writes in that same study, is the stance of the righteous who believe God for His ways to be accomplished in their midst. The renewed mind of Romans 12:2 is precisely the mind fitted to take that stance, to prove the good and acceptable and perfect will.

This is not a soul-realm exercise of self-improvement. The transformation is the recovery of righteous vision, the mind brought into alignment with the eternal intent

Change, Transfigure, Transform

of God, so that what was distorted in the darkened heart is restored to see and to prove His will. In *Made to Be A Watchman*, in the chapter on the righteous purpose of God, Ron Crawford draws from Romans 6 and shows that we are in a continual developmental process of becoming servants of the righteous purpose of God, commanded to a process of continually yielding ourselves to the Father. The renewing of the mind in Romans 12:2 belongs to that same continual yielding. It is not a single event but the ongoing surrender that keeps the saint pressed into the form of the will of God rather than the mold of this world.

The Grace Order of This Verse:

Guard the sequence carefully. The verse does not command the saint to first purify the mind and then be permitted to approach. The whole appeal, as Ron Crawford states from that same chapter, is made according to the mercies of God. The presenting of the living sacrifice comes first, under mercy, and the transformation follows as the work that God performs in the yielded one. The renewing is His doing in the surrendered mind, not a threshold the saint must cross before he is allowed to come.

On the Mount, Matthew 17:2 and Mark 9:2:

Matthew 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Here the same word, metamorphoo, that named the inward renewing in Romans now names an outward, visible alteration of the Lord Jesus Himself. On the mount the change of form was not hidden in the mind but shone through the countenance and the raiment. His face did shine as the sun, and His raiment was white as the light. I will hold strictly to what the text records. Matthew states the face did shine as the sun and the raiment was white as the light. I will not add to the scene beyond what is written.

Mark supplies what Matthew does not, the setting of the mount itself. After six days Jesus taketh Peter, James, and John, and leadeth them up into an high mountain apart. The transfiguration is a mountain event. This places it within a pattern that runs through the whole of Scripture and through the provided Saints Network sources, the pattern of the mountain as the place of ascent into the presence, the fire, and the glory of God.

Change, Transfigure, Transform

The Mountain as the Place of the Glory:

In *Schools of the Saints*, in the chapter *A Call to Come*, Ron Crawford recounts the vision of the massive mountain with five groups upon it. Those at the top were enveloped by the presence and glory of God. He writes that they were in a place where there was lightning, thunder, smoke and the revelation of the Lord, consumed by God's presence, power and glory. This is the summit company, the hungry and thirsty who accepted the call to come up. The transfiguration on the high mount is the Lord Himself standing in that very dimension of glory, and He leadeth the three up into it apart, that they might behold it.

Set this beside what the sources give concerning Moses. In *Mysteries*, in the chapter *The Vail of Moses*, Ron Crawford records that on his second reception of the tablets, when Moses came down from the mountain his face was shining with the light of God, and the discussion between Moses, Aaron and the people was centered upon the intense shining of his countenance. Here is a striking correspondence. Moses ascended, communed with God, and his face bore the light of God on the descent. The Lord Jesus ascended the high mount and His face did shine as the sun, and His raiment was white as the light. Yet mark the distinction the sources sustain. Moses reflected a light that was upon him and required a vail, a light that was in that sense fading. The face of the Lord Jesus shone as the sun, the light proceeding from within, from who He is as the Son. The two mountains, Sinai and this high mount, stand as pattern and fulfillment.

The Descent and the Maligning Influence:

Now the sources give a sober warning that belongs directly to these passages. In *Pneumatikos*, in the chapter *Pneumatikos Wickedness In High Places*, Ron Crawford writes that re-entry into the daily environment of your life is when you become vulnerable. He states that this happened to Moses, who was at the top of the mountain communing with God at the giving of the Ten Commandments, and as Moses returned to the people at the base of the mountain he faced this influence, and he took the tablets and hurled them down at the people. Then he says plainly, Jesus dealt with this same influence when He descended from a mountaintop experience with the Father. It tried to reach Him through His own disciples as He witnessed the undisciplined and ineffective nature of their lives. His response to them was, How long do I have to be with you, you wicked and perverse generation.

This is the very account that follows the transfiguration. The Lord descended from the high mount where He was transfigured, and immediately met the failure at the foot of the mountain, the disciples unable to cast out the spirit. The maligning influence, as Ron Crawford identifies it, strikes at the point of re-entry, seeking to crust over the fire, to bring a crust around the lively stone, so that there is still a burning within but it is completely immobilized and contained. The transfiguration passages therefore are not to be read only as the summit glory. They carry within

Change, Transfigure, Transform

their immediate context the descent, the place where the influence in high places contests the one who has been on the mount.

The way to defeat this influence, as that same chapter states, is to keep coming up the mountain to the fire of the Lord. The Lord desires for His people to catch on fire, catch cities on fire, and explode before Him as living stones. The transfiguration shows the Son fully aflame, the change of form made visible, and it beckons the summit company to keep ascending rather than allowing the fire to crust over in the daily environment below.

Beholding and Being Changed, 2 Corinthians 3:18:

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Here metamorphoo turns one final time, and in this verse the two prior senses meet. The outward glory that shone upon the mount and the inward renewing set forth in Romans converge in a single word, are changed. This is the same verb rendered transfigured on the high mount and transformed in Romans, now rendered changed in Corinthians. The word means a change of form. The application the passage sustains is a progressive change worked in the beholder.

This verse does not stand alone, and the provided sources are rich upon it, for it sits within the very chapter that treats the vail of Moses. In *Mysteries*, in the chapter *The Vail of Moses*, Ron Crawford quotes the whole of 2 Corinthians 3:12-18 and holds the entire passage together, which the source fidelity of the whole text demands. I will do the same and not sever verse eighteen from what leads into it.

The Removal of the Vail as the Ground of Beholding:

The change of verse eighteen is possible only because of what verses sixteen and seventeen establish. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. Ron Crawford notes the precise words. The turning is *epistrepho*, which he gives as to superimpose a turning, a conversion. And the taking away of the vail he gives as removed all around. Only when the vail is removed all around can there be the open face of verse eighteen. The vail that Moses put over his face, *kalypto*, that kept the people from seeing the countenance of the transfigured man of God, is in Christ done away, *katargeo*, rendered entirely useless.

Set this beside the mount. On the high mount the face of the Lord Jesus did shine as the sun with no vail, for He is the Son and the light proceeds from within Him. Moses veiled his shining face, a reflected and fading glory. Now in 2 Corinthians 3:18 the

Change, Transfigure, Transform

saint stands with open face, unveiled, beholding not Moses but the glory of the Lord. Ron Crawford is careful upon this point in Christ, in the chapter Stumbling Block. He writes that this is not saying we would be permitted to see Moses. The Christ upon and within us would allow us the same type relationship with God as he enjoyed. He states that the one who walks on behalf of the ministry of Christ would be as the tablet of stone which the Spirit of God wrote upon, and that Paul said Christ would make people to become as significant as Moses, or more so.

This is the weight of the verse. The saint does not merely reflect a glory that fades and must be hidden. With open face, unveiled, the saint beholds the glory of the Lord and is changed into the same image. The vail that lay upon the reading of the old testament, and which Ron Crawford in Building up the Saints connects to the blinding of the mind, poroo, petrified like a stone, is done away in Christ, so that the darkened and veiled mind gives way to the beholding and open face.

The Character of the Change:

Mark the manner of the change the verse gives. Changed into the same image from glory to glory. It is not a single flash upon a mountain but a progression, glory to glory. Here the sense of Romans returns, for this is a continual work, not a completed event. It is the ongoing beholding that produces the ongoing change. As long as the open face is turned toward the glass, the changing proceeds, degree upon degree, glory upon glory.

And the verse names the worker of the change. Even as by the Spirit of the Lord. The change is not self-generated. The saint does not manufacture the transformation by effort of the soul. Ron Crawford, quoting the passage in that same chapter, includes verse seventeen, Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. The liberty and the changing belong to the Spirit of the Lord. This holds with the whole of what we have walked. On the mount the change was the outshining of the Son. In Romans the change was worked by the renewing of the mind under the mercies of God. Here the change is worked by the Spirit of the Lord as the beholder gazes with open face. In every case the change of form proceeds from God and not from the flesh.

This is a Spirit-realm operation, not a soul-realm imitation. The soul may study the glory, may admire it as the people admired the shining of Moses and centered their discussion upon his countenance, yet remain veiled in the mind. The pneumatikos beholding is the open face turned to the glass by the Spirit, and it is this beholding that changes into the same image.

Change, Transfigure, Transform

The Three Passages Gathered:

Now the word may be seen whole across its four occurrences. On the mount, Matthew 17:2 and Mark 9:2, metamorphoo is the visible glory of the Son, the face shining as the sun, the raiment white as the light, the summit fire made manifest. In Romans 12:2 it is the inward renewing of the mind, worked under mercy in the yielded sacrifice, for the proving of the will of God. In 2 Corinthians 3:18 it is the progressive change into the same image, from glory to glory, worked by the Spirit as the unveiled saint beholds the glory of the Lord. The outward glory of the mount and the inward renewing of the mind are joined in this last verse, for the one who beholds the glory is being conformed to that very glory by the Spirit.