

Visions and Revelations

Message 19: The Transfiguration of Jesus

Dear brothers, now we come, Message 19. The Transfiguration of Jesus. In the beginning, can I say a few words. I'm very encouraged, and sometimes I have a lot of concern. I'm encouraged because I realize many churches, especially churches not in United States English-speaking, are using this and very much helped by these messages. I'm concerned because look like the churches in the United States are overly relaxed about this matter. However, when I was debating, should we continue or not, I got encouragement from the churches abroad that I should continue. But I will try as I told you, the highest part, the hard part, is over. So from now on the messages will be easy, and also won't be very long. Even that, I hope brothers, please, do your best, listen to these messages carefully and fellowship in the riches of these messages in your teams, among the brothers' fellowship, so that the churches would have some rich substance, revelations in their going on, in their locality. Lord have mercy. We have covered the hardest part after such a long talk because it's a simple 2 verses, 3 verses, but every word means a lot. That's why we were on this verse for I don't know how many messages. Because we talk about Christ, we talk about the Son of the Living God, we talk about Peter, we talk about the Rock—this Rock, we talk about “build,” we talk about Kingdom, we also talk about Kingdom of Heaven, we also talk about “you loose, you bind.” You know, brother, after some heavy messages, all are overly rich to the extent you are not interested. Why you are not interested? Because you know the term so often, and you refuse to get into what's really there. This is why you may feel, “Wah, I know this before.” Brother, no. You don't know this before. I got a very good letter from a brother. It's very simple. “Brother, I never understand the word ‘kingdom.’ I'm so thankful in your message I begin to see what is the kingdom.” Brother, this is not an easy thing. So after the whole thing we all should have the feeling, “Oh, marvelous. Everything is clear, everything is done. We know, Lord, we know exactly what you're gonna do.” The Lord says, “Wait a minute, every revelation I give to you, everything you see before Me needs 6 days.” It's very interesting. So the Bible, right after that's finished, the Bible says, “After 6 days Jesus took Peter, James, and John to the high mountain by themselves.” 6 days. It's very interesting. You know, in Genesis 1 and 2, six days are the days of God's work. The first day there's light. You begin to have the revelation. The second day, there's the air. You begin to have—understand—spiritual things. The third day you have land to grow some life. It means you have real salvation through light, through spirit. You enjoy salvation. Eventually, you advance, all the way to 6 days. The 6th day is the creation of man. God finally gained someone. God says, “I'm happy, I'm satisfied.” After 6 days means the 7th day, the day God rested. Do you understand God's operation? Every time God gives you a revelation, it's not for you to be very excited and to shout, “I see something! Praise the Lord I see something!” No, God says, “6 days. Please, 6 days.” Have some light about it. Have your spirit upon it. Produce the land for the vision you receive that is able to grow. Eventually, can you grow according to the visions and revelations you have? Grow to the extent, I'm according to God's image, I'm after God's likeness, I can operate in the governance, exercising, operating within the government with God. You know brother? I like these few words. “After 6 days.” To us, “I see something!” Lord says, “6 days.” To us, “This is a marvelous message or conference!” The Lord says, “6 days.” To us, “I saw a revelation!” Lord says, “6 days.” Why? You need 6 days to realize what you really see and to prepare yourself for a next, higher elevation. Do you realize, it's a marvelous matter. The vision portrays a Christian life. 6 Days. Brother, I really like 6 days. The Christian life is interesting. Someone says, “I only have 1 vision: I'm saved!” 6 days to see how rich is the salvation. If

you are faithful to the richness of the salvation in you, that the Lord has rendered to you, you are qualified to have the elevation. If you got saved, "Praise the Lord I'm going to the heavens! I'm not going to hell!" Well, you never have 6 days. You never go up, you never see anything more. I like this chapter. And begin with, "Now, after 6 days." Then secondly, "The Lord brought Peter, James, and John, that is James' brother, and led them to the high mountain by themselves." Only 4 of them. Means what? There's a very close relationship with the Lord. Close to a point they are seemingly something secret. Do you know that? You have a vision, you have a revelation, you are very faithful to the vision and revelations Lord has unveiled to you? You know what's going to happen? The more I'm faithful, the more I'm intimate to the Lord, the more I'm faithful, the more I begin to realize, "Oh, Lord. For some reason, people begin to not understand me." "Why should you pursue like this?" "Why should you follow the Lord like this?" "Why should you be special?" "Why don't you live a life like so many Christians?" No! Why? Because I'm so one with Christ. According to the revelations I have, I'm faithful in the 6 days. Then I'm so close to the Lord, even somewhat to become secret. Do you have to be like this? People will come to you. "I know you're not going to be free tonight, right? You ask how do I know? I know you always read, you always come to the meeting, you always read the Bible, you always pray a lot. You always fighting, struggling to live a better Christian life, according to your understanding." Yes, we're not as bad as they think. But really, we like to have every day, every night, every evening, we'd like to have all the time, to be so one with Christ so that Christ is able to bring us from one stage of height into another stage. Eventually, the Lord called "high mountain." You go to high mountain with Christ. You can say, Lord, I'd like to be brought up to the high mountain. Have you ever thought, when you are brought to another height, to another stage, you have nothing to do with the world because they are behind you. Remember we have a song, "Far, far behind me, Far, far behind me." All these things are far away behind me. Why? I'm in the high mountain, right? So, I've nothing to do with the world whether sinful things or high-quality things. Not only bad things, even good things. I left them all behind. Then, I'm elevated to where Christ is. Wherever Christ is, I'd like to be there. I'm so one with Christ. When we are so one with Him, He can unveil such a vision to us. Now, there's another, even higher, more glorious vision ready to come to you, but you got to first spend 6 days in the vision you had before. Secondly, you got to be intimately walking with Christ. Some people have a vision, they don't spend 6--they spend no days. They still had the vision. Some people had a vision, they spend their whole life in that vision, refuse to go up. The Lord says, "Well, you got to have the vision. Spend 6 days. And more than that, after 6 days, you must be willing to come up with Me to another stage of height." You can declare, "I have nothing. I have no one but Christ alone." This is the background of this new stage, new scene, of this Christ.

So, eventually we say, I like to be elevated where Christ is. When we are so one with him, he can unveil such a vision to me. This vision is only for Jesus lovers. Anything of the world, if you have anything, you will be frustrated. I still have something in the world, then you will be frustrated when seeing this vision. This vision is high, to the highest, this vision is the totality of the scene, of the enjoyment of the Lord's presence. Not in his sweetness, not in his gentle hand, not in his sweet walk with you; but in glory! Brother, when glory comes, that is real height. So Lord, we come to point 2. The Lord totally unveiled himself in transfiguration. Once he transfigure, it's interesting, they're walking with him, going to the mountain to pray. There's no one, there's nothing. Where they are, they have nothing, they see nothing, they were praying. Luke says they are sort of asleep. When they were praying, Jesus unveiled himself in transfiguration. Firstly, his face shone like the sun. Sun is God himself, and expression of the glory of who God really is. But more than that, his clothes become as white as the light. Not just testifying of the

highest humanity with no spot or wrinkle in his walk with God. Usually we say, this means his garment is pure. His garment is white. But here, it is more than white. No whiteness can express this kind of whiteness. So here it says, even expression of purity, just as God is pure. Here, transfigured, looking at the face it becomes the sun. Looking at His garment is so white, a crystal white, to a point that nobody could produce this kind of whiteness. Why? Because this whiteness is not of man it's a purity of God expressed through the purity of man. Christ only desires God and God expressed through Christ. This is a high expression of a God-man. God manifest in flesh in glory. We are God-men, once in a while we do express Christ. But very few people see glory. They see good things, "Oh you are so humble." "Oh you are so sweet." "Oh you are so tender." How many people tell you, "hey brother, you are so glorious!" I serve the Lord 60 some years, close to 70 years. Nobody ever tell me, "Titus you are glorious." Sometimes some brother did say, "when you speak, just like the Lord is speaking." Usually I say that is very subjective. That's what he feels, if you ask me, I'll say, "Well, sometimes, not all the time, but sometimes I really can say my garment is pure, my garment is clean, my garment is white, but I dare not say my garment shine out glory." Glory belongs to Christ. Glory belongs to the purity of God and the purity of Christ. If God asks something other than Christ, want Christ to do more or something. The purity is gone, because God has a motive. God has no motive, I become a man or I send my only begotten Son, same thing. I become flesh, or I send my son and the word became flesh. Both are the same. To be the savior, to be the redeemer, to produce redemption, produce salvation, to terminate the power of Satan, to germinate the kingdom of life, for all believers to participate. The whole thing is so pure. So this is the highest expression of God-man. God manifested in the flesh, but not just manifested in the flesh, Paul said, Paul told Timothy, great is the mystery of godliness, God manifested in the flesh. But that's godliness, here it says no no no not just godliness, just God Himself. I'm God, when I'm fully expressed, let me tell you, it is all Glory. God manifest in the flesh, but in Glory! At least for that moment, in glory. Just where this glory was appearing, second thing happened. More than disciples, were going to sleep or something, as secondly, Moses and Elijah also appeared. It's very interesting, they look at Christ and more and more they feel it is so glorious. So the Bible say they went to sleep, or half sleep, or whatever. You know? Then at the same time, they say well, look, it's different. In this glory, it's not just one Jesus Christ. But also, two man come. From their clothes we know, one is Moses, we also know that one is Elijah. Their garment show who they are. They begin to realize, Moses here, Elijah here. I tell you, at that time they weren't just sleep or not sleep. They were astonished! What is this? Elijah come, what is this, Moses come. Moses and Elijah appeared! Number 1, they appeared to them. You understand? Appeared to them? I tell you, those three guys, those three dear apostles. The Lord transfigured Himself, totally, in glory. They were "ohhh," they sort of go to sleep. Then they lift up a little, lift up a little, oh He's really glorious. Then all of a sudden, two others appeared. I think the apostles are still mostly changed, the apostles are very sober. Hi. Elijah was very alive, Hoh! You know where I am? I'm not in the heavenlies, I'm in glory with Jesus! Moses would say, no no, I'm a lawgiver. I always feel whatever I said put people on the spot. They want to do it? They can't. They made it, they're proud. No good at all. But now, look! The one who gives the law, now in glory! I tell you, my law is not just an outward law. My law is a law according to the Glory of God. Something so marvelous. I like to see the picture. You never can redo it right? If one day I see Elijah, maybe I'll be afraid of Moses. I'll see Elijah, and say, "Elijah, how did you greet those three brothers?" I see Peter, "Peter peter, how did Elijah and Moses to you?" This maybe, this is just my imagination or my thinking. My thinking. Peter may answer, "wow you can't believe that, we're astonished, almost not clear anymore, we lost our sense because it's So Glorious. In such Glory, I see a man, dressed like a prophet. Come Hey! Greet me. I see another one, Moses, sober, greet me. Oh we

were astonished, what a picture is this.” There’s Jesus, there’s Moses, and there’s Elijah. They appeared to them. Yet, they talked to Him. They greet him, we’re here. Then they talk to Jesus. I think at that time, James will be very sober, won’t say a word, it’s possible. John will, remember how John write to another John, the Baptist? I give up everything! John the apostle just try to stand up, wahhhh what is this! Of course, they ignored him, and turn to Jesus. So all of a sudden, they realize, it’s just a greeting, we’re not the center. The Lord is the center. Brother, this is not a simple thing. Often time, we talk to people and forget Jesus. And people like our talk, and appreciate our talk. How often do we say, we appeared to the brothers, in brothers presence. We may even speak to the brothers, but we are talking to Jesus. Our center, Jesus. Our focus, Jesus. What occupies us, Jesus. What we’re here for, Jesus. What is the crucial thing? With Jesus. Talk with Jesus. Yet, not ignoring the disciples. Most time, we care for disciples but forget about Jesus. There are some brothers, care for Jesus but forget the disciples. Look at how beautiful the picture. Moses came, Elijah come. “Hi.” Then, they turned to Jesus and talked to Jesus. Showing what? Telling you, in your pursuing, in your life of serving, remember that, remember that, it got to be with Christ, yet care for the need of the saints. Marvelous.

Why the three? Because, in the Old Testament the three things. Number one is the king. Second is priests, who serve according to law. And thirdly is the prophets. So the three are there. Yet, you can’t say Christ is the King, and hallelujah, there is equal importance that Moses is the priesthood, represents the law, and Elijah represents all the prophets. No no no. Actually, it’s only Christ. The glory, the glory of Christ. The manifestation, the manifestation of Christ. Christ dominate the whole thing. In the glory, where Christ dominating by appearing Himself, you know what, one appeared--Moses. One appeared--Elijah. Shows what? Christ is real Moses. Christ is the real Elijah. Christ is the real prophets. Christ is real law. Outwardly, you see three, and they were talking together. Then, in reality, it tell you, “Hey, condemning law, condemning law, demanding law, now you come into glory. Enjoy in glory the dispensing of life. Hey, prophets. You fight in the Old Testament. So many of you fight all your life for the Lord’s interest. Let me tell you, the interest is here, Jesus Christ. Not Israelites. Not the kingdom of Jews, for Jews. No, Christ Himself is here. I am the law.” So He is the concluding of the law. He’s the prophets. Why? Because all the prophets talk about is just Christ Himself. You know, brother, here, you see a marvelous picture. And here you also see look at it, oh, it’s no longer an untouchable Moses. A Moses that’s so demanding. It’s a Moses with Christ. If I can approach Christ I can approach Moses. If I have Christ, I have Moses. If I have Christ, I have Elijah.

So here, it says because of their experiences of Christ in glory, there’s a declaration. Three were there, actually its just one, Christ, including Moses, including Elijah, make the declaration the age has changed. I just read to you. From age of law to age of grace. From the Old Testament age to New Testament age. And from outward God to inward God. From God of leading to the God of inward anointing. From outward all-wise mighty God to the indwelling operating might of life. Whole thing changed. But you have to realize, say, “Titus, I heard this before. When you were in the previous first few visions, you talk a lot about change of age.” No no no, there’s a little difference. What’s the difference? That was the age change. This is the substance of new age manifested. Manifested in glory. Yes, I know this is the age of grace. But do you consider grace as glorious? Yes, I know this is the age of New Testament, but do you consider New Testament as glorious? You say, “I don’t know what you’re talking about.” Let me ask you, have you ever touched the Lord? In your prayer, have you once really said, “Oh Lord, you’re so marvelous!”? I tell you, in that “Oh Lord, You’re so marvelous!” in your prayer, you had a feeling, “GLORY!”

You say, "How do you know this?" I experience a lot. Not I, in the church life we experience a lot. Many times we pray together, we pray so strong, so prevailing, when we are so much in spirit eventually some brother begin to shout, "GLORY!" and we all say "AMEN!" Why? We see this glory, this glory is Jesus the Savior. He is the conclusion of the law. He conclude the law. With Christ, you fulfill the law. Then, He is the center of all the prophets. You have Christ, all the prophets have prophesied become yours as your reality.

So here, the result in this transfer was the glory of God manifest through the unique prototype, Jesus Christ, right? He's the unique prototype, the God-man Jesus Christ. There's no one but Jesus. Now you see no one. Here, I see a glorious picture. Just remember that, not Lord is glorious, then Moses come in with some glory, then Elijah come in with some glory. No no no, these two appeared in the glory of Jesus. The glory of Jesus include them. You know, later, Peter did say nonsense, right? "Let us make three tent, one for You, one for Moses..." Because he consider "three." Moses came also bring some glory, and Elijah come bring some glory, so three glories together. No no no, there's only one glory. Brother, in your whole life, there is only one glory. Jesus Christ is the unique glorious one.

Then, Moses and Elijah talk with the Lord in transcending glory. This is hardest part in the whole Bible. One of the hardest part. what they talking about? The Bible says they talk with the Lord about Jerusalem or about the days. Let me ask you, talk about what? It's all planned. He's going to go to the cross, He know exactly how He's going to go to the cross. Even before this, when the Lord appeared to them, the Lord has told them, "You say I'm Christ? I tell you, I will go to Jerusalem, I will be insulted, I will be mocked, then I will be nailed on the cross." So you have to realize, it has nothing to do with, the three talking, has nothing to do with how Christ will be crucified and then salvation will be accomplished. This is God's eternal determination. No need for any other voice join in. There's nothing to talk. I tell you, when Moses was in glory, see Christ, when Elijah was in glory, see Christ, they see a vision! "Oh, wow! You know the law I gave? They are that glorious! No no, I thought 'don't do this, don't do that,' actually it's 'you cannot do this, you are not able to do that.' You have divine life, you're out of all the limitations of sin and deprecations!" And Elijah says, "I fought for the kingdom of Israelites, now I'm in glory, I see something. Lord Jesus, kingdom is coming. This kingdom is not an earthly kingdom of Israelites, this kingdom is a heavenly kingdom, divine kingdom, for God to have a total rule, and You will be King of kings and Lord of lords!" If you say "they talk," of course, the word of the Bible is they talk closely with one another, I say it's a sharing. I do not know, Moses would hold Jesus' hand, and Elijah would hold Jesus' other hand, I don't know. We don't know what happened, right? But the Greek word do say they are very intimate. And Moses said, "Lord, all my life I give the law. I never realized law can be that glorious! Because You are expressed in glory is the fulfilling of the law!" And Elijah hold Jesus' hand, sorry, this is all my portraying, shake—I think Elijah is possible more like a lively person—"Ha! Jesus, Hallelujah! Haha, I never knew there is such a kingdom! This is a kingdom in glory! Oh, hallelujah! I never can believe there's such a kingdom!" Would you believe in this? You say, "Oh Titus, I don't agree." I don't need you to agree. I enjoy it. You say, "How can you enjoy something I don't agree?" I just enjoy it! Because all of a sudden Moses begin to realize, the real Moses doing what? He fulfill the law! He conclude the law! And He tell you the law can be in glory because Jesus is concluding of it! And Elijah can say, "I fought for kingdom, I fight with Balaam, the Satan worshipper, I fight with idol worshipper, I did all this, I didn't realize there's such a realm, such a kingdom, the kingdom of glory is that marvelous!"

You know, brother, so if I would quickly read to you: Moses and Elijah talk with the Lord in transcending glory. Remember that, they didn't come in bring their glory, because they have no glory. They just come in, join! In transcending glory, they enter into communion with the Lord in glory. While in a sense of

exhilaration, they worshipped Christ as the reality of glory. They realize the end of the law is Christ. Moses said, "No need to tell people do this or do that. Have Christ. Have Christ, you will do all this automatically. Have Christ." And all the prophets lead us to Christ Himself. All the prophets say "Oh, beholding Christ. Beholding Christ." Yet the whole realm is a realm of glory.

Now you see, three apostles who were not partaking of glory. They're watching this. And there was a glory manifested with Christ. His head is like the sun. His garment is like crystal white, shining out. Whole thing is glorious. At this time, this is the most glorious picture in the whole Bible. God and man are one, Christ is substance of the law and the prophets, and the reality of the whole is glory.

Maybe I just say this, brother, which means what? God will never do anything that is not glorious. You think God save you, no, God bring you to glory. You think this happen, God save you or have mercy on you, no no, through this thing, God will give you more element of glory. You should realize, hallelujah, Christian life is a life of glory. All what God is doing is with His glory in view. We have to worship Him. Marvelous. Amen.