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## Visions and Revelations

### Message 19: The Transfiguration of Jesus

*Note: This is a lightly edited transcript meant to aid saints in personal and small group fellowship and pursuing.*

Dear brothers, now we have come to Message 19: *The Transfiguration of Jesus*. First, I would like to say a few words: I'm very encouraged, but sometimes I have a lot of concern. I'm encouraged because I realize many churches, especially churches not in the United States, are using these messages and are very much helped by them. I'm concerned because it looks like the churches in the United States are overly relaxed about the series. However, when I was debating whether we should continue with these messages or not, the churches abroad encouraged me to continue. But, as I told you, the highest and hardest part of these messages is over. From now on the messages will be easier, and also won't be very long. Even still, please, do your best to listen to these messages carefully and to fellowship in the riches of these messages in your teams and among the brothers' fellowship, so that the churches might have some rich substance and revelations for their going on in their locality. Lord have mercy.

We have covered the hardest part by spending so much time in these four verses (Matt. 16:16-19), where each word means a lot. That's why we spent so many messages on them. We talked about *Christ* and about *the Son of the Living God*. We talked about *Peter*, about *this Rock*, and about *build*. We talked about *the Kingdom*, about *the Kingdom of Heaven*, and about *you loose, you bind*. Such heavy messages are all overly rich to the extent that you are not interested. Why are you not interested? Because you have heard the terms so often, and you refuse to get into what's really there. This is why you may feel, "Wah, I know this already." Brothers, no! You don't know this already! I received a very good letter from a brother. It was very simple: "Brother, I never understood the word 'kingdom.' I'm so thankful that, in your message, I have begun to see what is *the kingdom*."

Brothers, this is not an easy thing. After all the messages are complete we like to have the feeling, "Oh, marvelous! Everything is clear. Everything is done. Lord, we know exactly what you're gonna do." The Lord says, "Wait a minute! Every revelation I have given to you — everything you see before Me — needs 6 days." It's very interesting: right after the revelation to Peter in Matthew 16, the Bible says, "After 6 days Jesus took Peter, James, and John to the high mountain by themselves." *6 days*. that is 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 revelation. The second day, there's the air — you begin to understand spiritual things. The third day you have land in order to grow some life, which means you have real salvation through light and through spirit. You enjoy this salvation and, eventually, you advance all the way to the 6th day. The 6th day is the creation of man; the day when God finally gained someone. God says, "I'm happy. I'm satisfied." On the 7th day, God rested. Do you understand God's operation? Every time that God gives you a revelation it is not for you to become very excited and to shout, "I see something! Praise the Lord, I see something!" Instead, God says, "6 days. Please, spend 6 days. Have some light about it. Have your spirit upon it. Produce the land for the vision you receive to be able to grow." Are you able to grow according to the visions and revelations you have? Are you able to grow to the extent you say, "I am

according to God's image. I am after God's likeness. I can operate in the governership, exercising and operating within the government with God."

I like these few words, "After 6 days." We would say, "I see something!" The Lord says, "6 days." We say, "This is a marvelous message or conference!" The Lord says, "6 days." We say, "I saw a revelation!" The 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 that it is a marvelous matter? The vision portrays a Christian life. *6 Days*. Brothers, I really like *6 days*.

The Christian life is interesting. Someone says, "I only have one vision: I'm saved!" It takes 6 days to see how rich this salvation is. If you are faithful to the richness of the salvation in you — that the Lord has rendered to you — then you are qualified to have the elevation. If you get saved and say, "Praise the Lord I'm going to the heavens! I'm not going to hell!" Well, you never have 6 days and you never go up. You never see anything more. I like this chapter, since it begins with, "Now, after 6 days."

Next, it says that the Lord brought Peter, James, and John (the brother of James), and led them to the high mountain by themselves. Only the four of them. What does this mean? It shows there's a very close relationship with the Lord. Close to the point that there is seemingly something secret. You have a vision, you have a revelation, and you are very faithful to the vision and revelations Lord has unveiled to you. Do you know what's going to happen? The more I am faithful, the more I am intimate with the Lord, and the more I'm faithful, the more I begin to realize, "Oh, Lord. For some reason, people are beginning to not understand me." They ask, "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 other Christians?" No! Why? Because I'm so one with Christ. I am faithful for these six days according to the revelations I have. Then, I become so close to the Lord, even to the point there is seemingly something secret.

People will ask, "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 because you always read, you always go to the meetings, you always read the Bible, you always pray a lot. You are always fighting, struggling to live a better Christian life according to your understanding." Yes, we're not as bad as they think. But we really would like to have every day, every night, every evening, all our time to be so one with Christ such that Christ is able to bring us from one stage of height into another stage. Eventually, the Lord calls you up the "high mountain."

You go to the high mountain with Christ. You can say, "Lord, I'd like to be brought up to the high mountain." When you are brought to another height, to another stage, have you ever thought that you have nothing to do with the world because the world is behind you? Remember, we have a song, "Far, far behind me! Far, far behind me!" All these things are far away behind me. Why? Because I'm on the high mountain! So, I've nothing to do with the world. Whether sinful things or high-quality things; bad things or 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 become 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 and more glorious vision ready to come to you, but you got to first spend 6 days in the vision you had before. Secondly, you must intimately walk with Christ. Some people have a vision, they don't spend 6 days — they spend *no* days. They still have the vision. Some

people have a vision and they spend their whole life in that vision. They refuse to go up. The Lord says, “Well, you have to have the vision. Spend 6 days in that vision. 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, the new scene, of this Christ.

So, eventually we say, “I would like to be elevated to 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. If you have anything of the world, you will be frustrated. If you 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! Brothers, when glory comes, that is real height.

The Lord totally unveiled himself in transfiguration. It’s interesting; they’re walking with him, going up the mountain to pray. There’s no one, there’s nothing where they are. They have nothing, they see nothing. They were praying, and Luke even says they are sort of asleep. When they were praying, Jesus unveiled himself in transfiguration. First, His face shone like the sun. The sun is God himself, and the expression of the glory of who God really is. Second, His clothes became as white as the light, not just testifying of the highest humanity with no spot or wrinkle in His walk with God, but expressing a purity just as God is pure. Usually we say this means His garment is white means it is pure. But here, it is more than white. No whiteness can express this kind of whiteness. So here it is an expression of purity, just as God is pure. You look at His face and it becomes like the sun. His garment is so white, a crystal white, to the point that nobody could produce this kind of whiteness. Why? Because this whiteness is not of man. This whiteness is a purity of God expressed through the purity of man. Christ only desires God, and God is expressed through Christ. This is the high expression of a God-man—God manifested 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.” But how many people have told you, “You are so glorious?” I have served the Lord close to 70 years and no one has ever told me, “Titus you are glorious.” Sometimes a brother does say, “When you spoke, it was just like the Lord was speaking.” Usually I say that is very subjective. That’s what he feels. If you ask me, I’ll say, “Well, not all the time, but sometimes, I can really say my garment is pure, my garment is clean, my garment is white.” But I dare not say, “My garment shines out glory.”

Glory belongs to Christ. Glory belongs to the purity of God and the purity of Christ. If God asks something more of Christ, or wants Christ to do more, the purity is gone, because God has a motive. God has no motive. I became a man or I became flesh, or I sent my only begotten Son, or the Word became flesh (these are all the same thing), to be the savior, to be the redeemer, to produce redemption, to produce salvation, to terminate the power of Satan, to germinate the kingdom of God for all believers to participate in. This whole thing is so pure. *This is the highest expression of a God-man – God manifested in the flesh in glory.* But not just manifested in the flesh. Paul told Timothy, this is the great 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 and when I’m fully expressed, let me tell you, it is all glory. God manifested in the flesh, but in glory!

Just while this glory was appearing, a second thing happened. More than the disciples were going to sleep; secondly, Moses and Elijah also appeared. It's very interesting, the disciples looked at Christ and more and more they felt it was so glorious. So the Bible says they went to sleep, or were heavy with sleep. But, at the same time, they said, look, it's different! In this glory, it's not just Jesus Christ, but two men also came. From their clothes we know one is Moses and one is Elijah. Their garments show who they are. They began to realize, Moses is here, Elijah is here. I tell you, at that moment, they weren't just asleep or not asleep, they were astonished! What is this? Elijah came, what is this? Moses came. Moses and Elijah appeared!

A. *"to them" – to the disciples.* They appeared to them, to those three dear disciples. The Lord transfigured Himself, totally in glory. They were "ohhh" and they sort of went to sleep. Then they lifted their eyes up a little, oh He's really glorious. Then all of a sudden, two others appeared. I think Moses possibly was still Moses. He may have changed but possibly he was still very sober, "hi." Elijah was possibly very alive, "Oh, 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 wanted to do it, but they couldn't. If they made it, they became proud. No good at all. But now, look! The one who gives the law is 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 would like to see the scene, but you never can reproduce it right? Maybe I'll be afraid of Moses, but if one day I see Elijah, I'll ask, "Elijah, how did you greet those three brothers?" Or one day I'll see Peter and ask, "Peter, how did Elijah and Moses greet you?" This is just my imagination or my thinking. Peter may answer, "wow you can't believe it, we were astonished, almost not clear anymore, we lost our senses because it was so glorious. In such glory, I saw a man, dressed like a prophet. Come, hey, greet me. I see another one, Moses, soberly, 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 them, but then they talk to Jesus.

I think at that time, it's possible James would be very sober, not saying a word. John would, just remember how John ran to John the Baptist? "I give up everything!" Maybe the apostle John tried to stand up, "wahhhh, what is this!?" Of course, they ignored them, and turned to Jesus. So all of a sudden, the disciples realized, it's just a greeting. We are not the center, the Lord is the center. Brothers, this is not a simple thing. Often times, we talk to people and forget Jesus. People like our talk, and appreciate our talk. How often can we say, we appeared to the brothers, or we are in the brothers' presence, or we even spoke 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, talking with Jesus. Yet, not ignoring the disciples. Most of the time, we care for disciples but forget about Jesus. There are some brothers, who care for Jesus but forget the disciples. Look at how beautiful the picture is. Moses came and Elijah came, "Hi." Then, they turned to Jesus and talked to Jesus. What does this show? In your pursuing, in your life of serving, remember that it has to be with Christ, yet care for the need of the saints. Marvelous.

Why these three? Because in the Old Testament, there were three things. Number one: the king. Number two: the priests who serve according to the law. Number three: the prophets. So all three are represented. Yet, you can't say Christ is the King, and hallelujah, of equal importance is Moses with the priesthood representing the law, and Elijah representing all the prophets. No, no, no. Actually, it's only Christ, the

glory of Christ, and the manifestation of Christ. Christ dominates the whole thing. In the glory, where Christ is dominating through His own appearing, you know what, one appeared—Moses, another appeared – Elijah. What does this show? Christ is the real Moses. Christ is the real Elijah. Christ is the real law. Christ is the real prophet. Outwardly, you see three, and they were talking together. In reality, it tells you, “Hey, condemning demanding law, now you have come into glory. Enjoy the dispensing of life in glory. Hey, prophets in the Old Testament, so many of you fought all of your life for the Lord’s interest. Let me tell you, the interest is here, Jesus Christ. It’s not the Israelites or the kingdom of the Jews, for the Jews. No, Christ Himself is here. I am the law.” He is the concluding of the law. He’s the prophets. Why? Because all the prophets talk about is just Christ Himself. You know, brothers, here, you see a marvelous picture. And here you also see, 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, it’s just one, Christ, including Moses, including Elijah, making 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.* The whole thing changed. But you might say, “Titus, I heard this before. When you were in the previous first few visions, you talked a lot about the change of age.” No no no, there’s a little difference. What’s the difference? That was the change of age. This is the manifestation of the substance of the new age. 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 the New Testament, but do you consider the 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’ve experienced this a lot. Not just I, in the church life we experienced this a lot. Many times when we prayed together, when we prayed so strongly, so prevailing, when we were so much in spirit, eventually some brother would 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 concludes the law. With Christ, you fulfill the law. Then, He is the center of all the prophets. You have Christ, all what the prophets have prophesied become yours as your reality.

So here, *the result in this transfer was the glory of God manifested 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, it’s not that Lord is glorious, then Moses comes in with some glory, then Elijah comes in with some glory. No no no, these two appeared in the glory of Jesus. The glory of Jesus includes them. You know, later, Peter did speak nonsense, right? “Let us make three tents, one for You, one for Moses...” Because he considered “three.” Moses came and also brought some glory, and Elijah came and brought 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 talked with the Lord in transcending glory*. This is one of the hardest parts in the whole Bible. What are 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 knows exactly how He's going to go to the cross. Even before this, when the Lord appeared to them, the Lord had already 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, the three talking has nothing to do with how Christ will be crucified and then how salvation will be accomplished. This is God's eternal determination. There's no need for any other voice to join in. There's nothing to talk about.

I tell you, when Moses was in glory and sees Christ, when Elijah was in glory and sees Christ, they see a vision! "Oh, wow! You know the law I gave? They are that glorious! No no, I thought it was 'don't do this, don't do that,' but 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, but now I'm in glory, I see something. Lord Jesus, a kingdom is coming. This kingdom is not an earthly kingdom of Israelites, this kingdom is a heavenly kingdom, a divine kingdom for God to have 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, perhaps Moses would hold Jesus' hand, and Elijah would hold Jesus' other hand. We don't know what happened, right? But the Greek word does say they are very intimate. And Moses may say, "Lord, all my life I give the law. I never realized law can be that glorious! Because You expressed in glory is the fulfilling of the law!" And Elijah holds Jesus' hand, sorry, this is all my portraying, and shakes it—I think Elijah is possibly 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 with?" I just enjoy it! Because all of a sudden Moses begins to realize, the real Moses is doing what? He fulfills the law! He concludes the law! And He tells you the law can be in glory because Jesus is concluding of it! And Elijah can say, "I fought for the kingdom, I fight with Balaam, the Satan worshipper, I fight with idol worshippers, I did all this, but 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 to bring their glory, because they have no glory. They just come in, to 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. If you 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 the picture, there are 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. The whole thing is glorious. At this time, this is the most glorious picture in the whole Bible.

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God and man are one, Christ is the substance of the law and the prophets, and the reality of the whole is glory.

Maybe I just say this, brother, what does this mean? God will never do anything that is not glorious. You think God saves you? No, God brings you to glory. You think something happens, God saves you or has mercy on you? No no, through this thing, God will give you more element of glory. You should realize, hallelujah! The 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.