

7306

SILVER STAR BIBLE SCHOOL 1999

HIS MIRACLES - BY MIRACLES WONDERS AND SIGNS

Speaker: Bro. Jim Cowie

Study #5: This is My Beloved Son, Hear Him

Reading: Luke 9:28-62

What a spinal tingling record this is, isn't it? brethren and sisters and young people. The hair stands up on the back of one's neck of the enormous privilege given to three ordinary disciples of Christ, just like you and me: to stand there upon that mount and to behold these things, and yet how much they are like us, these three men. Is it possible to imagine that in verse 32 it says, 'but Peter and they that were with him, were heavy with sleep'? Already the record has told us that 'behold, He appears before them with the fashion of His countenance altered, His raiment white and glistening in verse 29, and there are with Him, Moses and Elijah who appear in glory; and the disciples are heavy with sleep!' The spirit is willing, isn't it, b&s? but the flesh is weak; but when they were awake, when their minds were alert, they saw His glory and the two men that stood with Him. We're going to try and be alert this morning and to look very carefully at this scene. To extract the maximum benefit for ourselves, we will not descend into scientific details (as we said yesterday), we will give you sufficient, we hope, from the record itself, to make your own conclusions about whether or not Moses and Elijah were actually physically there. B&S, it doesn't really matter at the end of the day, what matters is that we learn the lesson of the transfiguration.

We read in verse 31 that 'Moses and Elijah appeared in glory', in other words, they were there, b&s, as we will see them in the kingdom. And they spake of His 'exodus', (as the word 'deceased', 1841, is), which He should accomplish at Jerusalem. The word 'accomplish' means in the Greek, 'to fill up' or 'to complete' (4137), and literally it would be rendered this way: 'which He was about to accomplish', being in the present tense and active voice. He was about to accomplish His exodus at Jerusalem.

Moses did not complete his exodus, b&s, he was buried on Mount Nebo, he did not complete the exodus like the rest of Israel who went across Jordan. And to cross Jordan, to turn the waters of Jordan back, was a symbol of immortality; Moses still awaits that day, he did not complete his exodus.

And, Elijah did not. B&S, understand the need for him to be involved in the exodus of Israel from apostasy, he never did the work which Yahweh sent him to do, properly.

He never went out to teach his people in the way that Yahweh would have required of him; he still awaits to do the work of the second exodus.

But, here is the man who had come to complete His exodus, and He was to be the firstfruits of them that slept, the first one to cross the Jordan, the first one, b&s, to feel the full power of divine glory in His being. And here He was being given by God a vision of the great things to come; but the disciples didn't understand this. Peter, in verse 33, in his confusion, tries to make them all equal. Look what he says: 'Peter said to Jesus, Master, it is good for us to be here: (we've got a hymn, haven't we? that uses these words, and every time I sing that hymn, the hair on the back of my neck sits up) 'Master, it is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah; not knowing what he said'. Of course, he didn't know what he said, because he was virtually making them equal. And they were not equal! for Jesus was going to accomplish His exodus at Jerusalem, while Moses and Elijah await the completion of their exodus, and the completion of their work.

B&S, these are the issues, these are the issues that confronted these 3 disciples like you and me, on that mountain. They were bigger issues than they could understand. Yet, there was one issue they could understand, one they had to understand, and it is encapsulated in the words of verse 35, 'This is My beloved Son; hear Him'; and, in those words, b&s, we have the reason why Moses and Elijah are on this mountain with Christ, and not Abraham or David or Joseph or Isaiah or any one of the other prophets, and the great men of old. This is the reason why Moses and Elijah were chosen. This is the lesson, b&s: for what our God did for them, was to teach them by dramatic events that men are not changed for the kingdom of God by miracles. You do not change the hearts of men by calling fire down from heaven as Elijah did. You go across to Luke chapter 9 and verse 52, 'He sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for him. But they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John (James and John!, they'd been on the mountain back in verse 28), when they saw this they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elijah did? (and He groans in Himself as it were) And He turned and rebuked them and said, You do not know what manner of spirit, or attitude of mind, ye are of. For the Son of man (who exercises dominion) is not come to destroy men's lives but to save them'. And that's why He went to another village; you don't want Me, fine, I'll preach to someone else!

Do you see what He's saying? How slow we are, b&s, (I say we), we are all slow to learn these lessons; we are like Peter, James and John, aren't we? Peter makes his blunder on the mountain; James and John make their blunder in verses 52 to 55; we are slow to learn that people are not changed for the kingdom: characters are not formed into the likeness of God Himself, faith is not developed by miracles, signs and wonders; it is developed by personal application to the Word of God, to the hearing and the believing of that Word, and by seeing that Word manifested in flesh in the Son of God. 'This is My Son, the Beloved, HEAR HIM!' That's the secret to this, and that's the

reason why Moses and Elijah are here.

Now, let's go back and explore this. Let's go back and find, b&s, the proof for this; and to achieve this, we need to come back to the record of Exodus 33 and 34 initially. And, if you would like to add vigour to your future reading of these contexts, could I suggest to you that you do some very simple highlighting, if you haven't already done this in your bibles. That whenever you meet the words 'passed by' or something similar, (as you can see on the transparency behind me, something along those lines and I will be highlighting them as we proceed); could I suggest that you highlight them in your bible.

Now, you've often heard, of course, with the context of Exodus 32 to 34: the 32nd chapter finds Israel in apostasy while Moses has been absent on the mountain for 40 days and 40 nights; he returns with the two tables of stone, written with the finger of God, smashes them in the presence of Israel; and proceeds then to eradicate from Israel the ringleaders of their apostasy, to rebuke his brother Aaron, and to plead with his God, that his life might be taken for the life of his people. And, Yahweh repudiates Moses and said, 'I do not accept substitutes, Moses; I do not work by the principle of atonement on the basis of substitution, I only work by representation!' And, Moses made that offer of substitution on his 6th ascent to the mount; it was a suggestion of man, and God repudiated it.

But, there was to be a 7th ascent of the mount, a marvellous ascent of the mount; but, in between that there's the account of chapter 33. Now, (very quickly, I apologize, if I was to spend the time that we should spend here, we would still be doing this at 11:30 a.m. We haven't got that time, but I'm sure you know the record), Yahweh plagued the people at the end of chapter 32, and then He said to Moses, in the early verses of chapter 33, 'I will send an angel, (verse 2), but I will withdraw the angel of My Presence. You know the one, I promised you back in Exodus 23 verse 30, the one that has My Name in him; don't vex him! Don't vex him, he will not pardon your transgressions, he is the angel of My Presence, (to use the words of Isaiah 63 verse 9), and when he's among you, I'm among you; I'm going to take him away because Israel, you have committed apostasy against Me, idolatry, which really indicates that you do not recognize the Words that I spoke to you. Thou shalt have no other gods beside Me! I have no choice, Israel, I have no other choice, Israel, but to withdraw My presence from you', (and He does!) I'll send an angel, I'll send a guide, a lesser angel; but Michael the archangel is withdrawn from your presence'. And, Moses understood that.

Now, if you don't think I'm right in that, just read it very carefully take verse 5. 'Yahweh said to Moses, Say to the children of Israel, ye are a stiffnecked people; I will come up in the midst of thee in a moment and consume thee, Therefore now, put thine ornaments from thee, that I may know what to do with thee; and the children of Israel stripped off their ornaments', etc. And then they got a most marvellous sign of what God thought of them at this time. Verse 7, Moses took the tabernacle (which wasn't the tabernacle, it was the tent of meeting) and he pitched it without the camp afar from the camp and called it, 'the tent of meeting of the congregation'; And it came to pass,

(verse 8), that everyone which sought Yahweh went out unto the tabernacle which was without the camp'. (See the words? without the camp.) And then it tells us, 'It came to pass, (verse 8), when Moses went out unto the tabernacle that all the people rose up and stood every man at his tent door'.

Can you see this situation, b&s? They've just been told that God is not going to go up with them, He's told them, in verse 3, I will not go up in the midst of thee, and now there's this dramatic event; Moses takes the tent of meeting where he was speaking with the angel, and he put it outside the camp, and he went out there to speak with Yahweh, and all the people stood there watching him in their tent doors. And they saw Moses go out and they saw something else, and the record of Exodus 33 says: verse 9, 'And it came to pass, as Moses entered into the tent of meeting, that the cloudy pillar which had been with them now, since they left Egypt, descended and stood at the door of the tent of meeting where Moses was, outside the camp, and talked with Moses'. And now they knew, when that cloud which had stood above the centre of the camp, and which had lead them through the wilderness, now that cloud was outside the camp, standing above this little tent, out there in the never-never, where Moses went to speak with Yahweh. Now, they knew that they were out of fellowship with their God!

And there was repentance, verse 10, 'And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door'. Worshipped! the word means 'to bow down' (7812); they rose up and collapsed upon their faces, there was an acknowledgement of their sin. 'And Yahweh spake unto Moses face to face, as a man speaketh unto his friend', says verse 11. And Moses turned again into the camp to identify with his people, for he had seen their repentance, and he hoped, b&s, that Yahweh would agree to return to the midst of this people. But his servant, 'Jesus', the son of perpetuity, a young man, 'departed not out of the tent of meeting' (I'll say no more about that).

What a buildup this was to the dramatic events of the end of chapter 33 and the early verses of chapter 34. For Moses, representing his people, comes back into that camp, and it's from the midst of the camp that he appeals to God, in verses 12 onwards. Verse 12, 'See Thou sayest unto me, Bring up this people: and Thou has not let me know whom Thou wilt send with me (you've taken away the angel of your presence; who's going to go with us?). 'Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight'. He's appealing on the basis of representation: Yahweh, Thou wilt accept me, I'm back now in the midst of my people, please, you've seen their repentance, you've seen their acknowledgement, please accept them for my sake. And God says, 'yes, I will'. And Moses asks for something in verse 13: 'Now therefore, I pray Thee, if I have found favour in thy sight, show me now thy way' (thy character!). The word 'way' there is 'derek' in the Hebrew, it means 'the course or the motivation of life' (1870), it's all about character qualities. 'Show me now thy character, that I may know Thee, that I might find grace in thy sight; and consider that this nation is thy people'. In other words, he's saying, 'if the relationship between me and Thee, O Yahweh, is close, that you and I, as it were, can speak as a man to his friend; if Thou, O

God, wilt accept me, then, please accept my people, your people, I am their representative'. And Yahweh says in verse 14, 'My presence shall go with thee'; I will give you, Michael, the archangel back and he will go with you to lead you into the Land. And Moses said, 'if he doesn't come back, please, I'm not prepared to go; carry us not up thence (How can we get into the kingdom without the angel of His Presence?).

But Moses asks for something more (it's an enormous task), verse 18, 'And he said, I beseech Thee, show me thy glory'. Now, what's he asking for here? Bear in mind verse 11, 'that Yahweh spake unto Moses face to face as a man speaks unto his friend', (and we know the affect of that, Moses came away from that, in chapter 34, with his face shining brilliantly, with the reflected light of the glory of the angel). And God says to him in verse 19, 'Yes, Moses, providing you acknowledge this principle: I am sovereign in these things; I will make all my goodness pass before thee, and I will proclaim the name of Yahweh before thee, all my goodness, moral and physical (the ways of verse 13, the glory of verse 18), but remember this, I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy.'

And He said, 'Thou canst not see my face'. How do you reconcile that with verse 11? Well, it could only be this, that what Moses had asked to see was the glory, the actual glory of Yahweh, Himself, not just His personal representative! That's an awesome thing, isn't it? 'Thou canst not see My face for there is no Adam who has seen Me and lived. And Yahweh said, behold there is a place by Me, and thou shalt stand upon a rock: And it shall come to pass, (got your highlighters out?) while My glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by. And I will take away My hand (kaph = 3709, hollow of the hand, translated 'a cloud' in Job 36:32), and thou shalt see My back parts; but My face shall not be seen'. So, the hand of the angel of His presence would be over the face of Moses, and that word is used of a 'cloud' in Job; he would be covered with a cloud that he might not see the fullness of that glory. He would see the receding glory, as the back parts of the angel of God's presence left him. He would see that, but he would not see the fulsome glory of the face, for no man would survive that. He would see as much as was possible to show to a mortal man; and the next day it happened!

'He hewed him two tables of stone, (chapter 34 verse 4), 'like unto the first; and Moses rose up early in the morning and went up unto mount Sinai, as Yahweh had commanded him, and took in his hand the two tables of stone. And Yahweh descended in the cloud and stood with him there, and proclaimed the Name of Yahweh (highlighters ready?) And Yahweh passed by before him and proclaimed, Yahweh, Yahweh power'. This was the real power!

Now, you think about this, b&s. You know, you really have to enter into these things, you really have to be Moses to come to grips with the fullness of these things. You put yourself down on mount Horeb in a cleft of a rock, you stand there, Israel's down below you, they are completely oblivious to all these things. And, here is their representative standing for them on that hill, Horeb, there in the cave. And, as the brilliance of the

presence of Almighty God Himself (in the person of Michael the archangel) passes by, a manifestation never before seen upon the earth; as it passes by and Moses' face is shielded from the glory by the hand of the angel, (like a cloud over his face, so he's not destroyed by it), there comes a gentle voice: 'What are you impressed with, Moses? You asked for two things: you asked to see My ways, My character, to understand the depth of My character; and, you asked to see My physical glory. What are you impressed with Moses?'

He was to learn a great lesson, b&s. Men are impressed with miracles, men love the dramatic, men are also interested in something that is out of the ordinary; but men are not changed by miracles. No one will be in the kingdom because their character was formed by a miracle. That's why in Psalm 103 verse 7, (which bro. Richard quoted this morning, listen to these words), Yahweh said this in that Psalm, 'He made known His ways unto Moses, and His acts, (A-C-T-S!), unto the children of Israel', because God knew, b&s, that there were very few in Israel, (Moses, Joshua, Caleb and a few others), understood this principle: that you only develop faith and character by listening to God's Word, to His voice! You do not get it by beholding miracles: the cloud above the camp, the manna upon the ground, the manna, the water from the rock; they're all amazing things, but they don't change anybody. They make you pay attention, but it does not mould the way you think.

And so we read in verse 10 of Exodus 34, 'And He said, Behold, I make a covenant: before all thy people I will do marvels (because they won't respond to anything else; they respond for about 5 seconds in the wake of a miracle, and I can do no more with them) such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of Yahweh, for it is a terrifying thing that I will do with thee'. But, look what He says next! 'Observe thou that which I command thee this day'; that's where they fell down, isn't it? in the observation of that which He commanded them. So, what's the picture here, b&s? Moses learning this enormous lesson, that men are not changed by miracles; and, as he sees the burning presence of Yahweh nearing him in the cloud and then the hand over his eyes, (and almost, you can feel the vibrations as Yahweh passes by), and his heart is filled with awe; the important thing was the voice that proclaimed to him, the character of his God: 'HE WHO WILL BECOME, HE WHO WILL MANIFEST HIMSELF IN POWER, MERCIFUL, GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH. KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY AND TRANSGRESSION AND SIN, AND THAT WILL BY NO MEANS CLEAR THE GUILTY', etc., b&s.

Who are the most powerful people in your ecclesia? You tell me! Who are the most influential and powerful in your ecclesia? Is it your recording brother? Is it your treasurer who holds the purse strings? Is it the speaker who thumps the podium? Is it? or, is it the ordinary brother and sister who have devoted their time and energy to develop their mind and their thinking and their character after the pattern of their God, and who display that in their everyday life by opening their hand to help in every situation that they can, to the benefit of every member of the ecclesia and for the

furtherance of the truth in people's lives? Are they the most powerful people in your ecclesia? They are in mine! I've never heard them speak from the platform; I've never heard them say anymore than two words, as it were, but they are the most powerful people in our meeting because they are the people who are manifesting the character of God, and they've got it because they've applied their minds to His principles. They have heard His beloved Son. They're the ones! See that lesson?

And Elijah was taught the same thing! 1 Kings 19. You know the record well. In the 18th chapter Elijah has gone to Carmel. In dramatic events, b&s and young people, he calls down fire from heaven; the nation falls upon its face crying out, 'Yahweh, He is God, He is God!' and Elijah races before the chariot of Ahab back to Jezreel down the valley, and comes face to face with Jezebel; and, within a matter of hours or days, he is fleeing away to Mount Horeb. And, when he arrives, b&s, there's no doubt in my mind, b&s, in verse 8 when it says, 'that he came after 40 days and 40 nights, (40 days 40 nights, linked with Moses isn't it!), unto Horeb the Mount of God, that when it says in verse 9, that 'he came hither unto a cave', there is absolutely no doubt in my mind, that it is the same cleft of the rock, the same cave, in which Moses had stood when Yahweh had passed by. Now, have we got the concepts here? What happened in Moses' case, b&s, was that the glory, the power, the awesome power passed by; it was gone, because you see, that is like the effect of miracles upon people. The miracle happens, and when it's gone it fades away to nothing. Let me illustrate to you!

In 1989, at the Rathmine's bible school in December where I was speaking along with my brother-in-law, who was giving the session on the Wednesday or Thursday morning, it was, (it's Thursday today isn't it? let's hope it doesn't happen again), he was talking about the prophecy of Isaiah chapter 7, the Immanuel prophecies; he'd been speaking about the sign which God had wanted to give to Ahaz in the heavens above, and he came to the end of his session at 10:30, and at exactly 10:30 he said these words: 'Brethren and sisters, before us is the sign in the earth beneath, we will talk about that, God willing, when we return after morning tea'. He sat down and before the chairman got out of his seat, there was an earthquake of 5.3 on the Richter scale, never heard of before in that area of Australia. The bible school shook, buildings were moved inches off their foundations; in the room where we were staying there was a strip down the corner (that wide) of old paint because the wall had been moved. Just down the road, in Newcastle, 13 people were killed, buildings and churches were toppled; and, you imagine the effect of that upon a bible school? The first talk after the exhortation of that bible school had been about earthquakes. I believe it was the hand of God, you can believe what you like. I believe that God was involved in those events for my sake. You would think that having passed through that, that I would be the most exemplary Christadelphian of all those that were there, that having seen unquestionably God work in a way that was mysterious, you would think that we would be the most pristine people upon the face of the earth, wouldn't you? You know the answer! Miracles do not change people for the better, they might shake you up, but when they pass by, what you depend on for your salvation is the power of the still small voice of God's Word persistently hammering away at the way we think.

That's the lesson! Look at Elijah in the same cave, verse 9, 'he lodged there. And behold, the Word of Yahweh came to him, and He said unto him, What doest thou here, Elijah?' Now, to assist our understanding of this, I'm going to put up this transparency which hopefully will help, because you see, in verse 9, the question comes from a voice, the voice of God, 'what doest thou here, Elijah?' That voice occurs again in verse 13 at the end of the verse, 'a voice came unto him and said, What doest thou here, Elijah?' In other words, b&s, as it were, that voice had been saying the same thing over and over again. The appeal was the same, it is just that for a short time Elijah couldn't hear it. It was drowned out by wind, earthquake and fire.

Now, read with me verses 10 onwards; 'He said I have been very jealous for Yahweh God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only, am left; and they seek my life, to take it away'. Paul says in Romans 11 verse 2, 'wot ye not what the scriptures saith of Elijah, how he maketh intercession to God against Israel?' He was pleading against his people! You know what God wanted him to do, don't you? verse 18: 'Yet I have left Me seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth which hath not kissed him. Elijah, I wanted you to stay back there after Carmel; you even had Ahab on side. Okay, Jezebel might not have been changed, even though she might have seen the fire fall from heaven from her palace in Jezreel. She's not changed, but what about the rest of Israel? There's at least 7,000 back there, Elijah, that would have responded to my Word, and will respond to my Word! But you are not there to teach them, because you see, Elijah, you're like wind, earthquake and fire; you are very good at shaking people up, but you're not very good at teaching them. You haven't learned the important lesson, Elijah, that fire from heaven doesn't change anybody! You'll get their attention, oh, yes, and they acknowledge that I am God, but where's their teacher? Where's their teacher, Elijah? he's down here in a cave. See what He's saying? WHAT ARE YOU DOING HERE, ELIJAH?'

Verse 11, 'And He said, Go forth, and stand upon the mount before Yahweh'. So, he comes out of the cave (pencils ready!), 'And behold, Yahweh passed by, and a great, strong wind rent the mountains, and brake in pieces the rocks before Yahweh' (you can cross out the word 'but' and the word 'was' in italics, they're not there). Yahweh, where is He? 'not in the wind', but He was in the wind, because it says in verse 11, that Yahweh passed by; how did He pass by? in the winds! You don't get winds like this, look what this wind does! It breaks in pieces the rocks, and there are huge boulders tumbling down the side of the mountain. You don't get winds like that, that are just ordinary winds. This is a divine wind, Yahweh is in that wind and He is passing by, but when it says, 'Yahweh, not in the wind', b&s, it is telling us that when the wind had passed by, and the sound of that roaring wind had stopped, Yahweh was no where to be seen; why? because He passed by!

And the same goes for the earthquake of verse 11: 'And the earthquake, Yahweh, (where is He?) not in the earthquake', because He's gone, He's passed by! And after



the earthquake, verse 12: a fire, 'Yahweh not in the fire'. And after the fire, (to use Rotherham's translation), 'the voice of a gentle whisper'. You could hardly hear it, and it kept on saying, 'Elijah, what are you doing here? Elijah, shouldn't you be back amongst My people? Aren't you My voice in Israel? Elijah, what are you doing here?'

Where's Elijah? verse 13, 'And it was so, when Elijah heard (cross out the word 'it'), 'when Elijah heard': it took a long time for the sound of wind, earthquake and fire to subside; the rocks rumbled down, the earthquake had shaken the earth, the fire had burnt, and there was all sorts of hubbub and noise, and violence and power, raw power, but now as it subsided, there's a voice, but where's Elijah? the record says in verse 13, 'that he wrapped his face in a mantle and he was back in the recesses of the cave'. He had been told to stand out here: 'Come on, Elijah, come on and stand out here!' but now he's back in the cave, with a mantle over his face. And when he finally hears the voice, the voice says in verse 13, 'What doest thou here, Elijah?' See what God is teaching him? 'Elijah, you asked Israel just as I asked you, to stand on the mountain; you called down fire from heaven and I sent that fire, and Israel who had been standing up and watching it, fell flat on their faces just as you have done in the back of the cave. That's what men do in response to raw power, and it took you a while, Elijah, to hear my voice. You went back for a few hours and heard another voice that threatened your life and you ran away like a scared rabbit and left My people without My voice. Do you think they're going to be changed by your miracles, Elijah?' What a powerful lesson that is, b&s, and look on!

Verse 15, (verse 14, of course, is Elijah's shattered and stunned response, he says the same thing again. Do you know what it's like when you get so shattered by something that you just say the same things that you said the last time and you know you're a fool! He was a lump of jelly, and Yahweh said to him in verse 15), 'Go return on thy way to the wilderness of Damascus and when thou comest anoint Hazael (the wind of the east - 2371, wind, see that, Hazael) to be king over Syria. And Jehu the son of Nimshi (3058) shalt thou anoint to be king over Israel: (Jehu brought a political earthquake to Israel, he destroyed the house of David, there he is, earthquake) 'and Elisha (whose name means 'son of judgment' (477 + 8202), Elisha the son of Shaphat, (Shaphat meaning 'judgment; so here he is, Elisha, the son of judgment), who is to be anointed in thy room as prophet'. But, his first work was a work of judgment (read on, verse 17), 'And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay' (and he did; the first of his miracles apart from the crossing of the Jordan, was the slaying of 42 abusive youths; (42 = the number of the apostasy in Israel). There he is, Elisha, the father of divine judgment, but then, b&s, he became prophet, prophet, teacher, in Elijah's room. He was the still small voice of God in Israel in the wake of wind and earthquake and fire. And this is illustrated to us in verse 19.

'So he departed thence, and found Elisha the son of Shaphat, who was plowing with 12 yoke of oxen (Israel is symbolized) before him, and he with the twelfth' (pencils ready?) and Elijah passed by. Elijah didn't anoint Hazael, b&s, nor did he anoint Jehu like he

was told to do, in verse 15. Elisha did! and the fire from heaven which was the hallmark of Elijah's first opportunity to labour in Israel was his last; he passed by. He left Elisha to do that work, so he cast his mantle upon him. But, you see, back in verse 13, the mantle was about his face, it is now cast upon Elisha. If you'd like to take down Zechariah 13 verse 4, you'll find the word 'addereth' means 'mantle' (155), is used as a symbol of prophetic office, of a teacher. It is the symbol of a teacher, and that was cast upon the shoulder of Elisha, the still small voice in Israel.

Now, these things are perfectly consistent with what follows, because as we go further on in the record, let's come to 2 Kings chapter 2, and this is what we find: that Elijah passes by! In 2 Kings 2, you know the record well, of how he had called down fire from heaven again in chapter 1, and burnt up two captains with his 50, until God stepped in and said, 'now hang on Elijah, this chap in front of you right now is a bit different than the last two. I let you destroy the last two and his 50 men, but this one is different; he is sensitive to My word. Don't fear him!' He's teaching him something. It's in the wake of that, that chapter 2 records that, 'It came to pass, (in verse 1), 'that Yahweh would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal'. Now, we haven't got time (I've got 10 minutes to go and that's not very long), haven't got time to go into all the details of this, the transparency behind me will pick the 'I's' out of this chapter. What we meet here again, b&s, is wind, earthquake and fire, in essence. The 'wind' is in verse 1 and verse 11, 'Yahweh took up Elijah from the earth by a whirlwind. He didn't go in the chariot (that stayed with Elisha), he went by a whirlwind into heaven. He didn't stay in heaven because 13 years later he wrote a letter and sent it by a messenger to the king of Judah. But, he was taken up into heaven, God removed him by a whirlwind, by a manifestation of raw power. There was power in the dividing of Jordan in verse 8, the mantle was used, and, whack! the river went hither and thither, it split apart like an earthquake will do to the earth. And, there was the 'fire' in the chariot of fire and the horses of fire of verse 11, which divided Elijah and Elisha, it parted them. And, there was the 'still small voice' in the persistence of Elisha: you look at it in verse 2, (again you can highlight these words). Verse 2 and the end of the verse, 'As Yahweh liveth, and as thy soul liveth, I will not leave thee' (even though the sons of the prophets come along and say: 'you know that Yahweh will take away your master today'; 'oh, I know it!')

And then again in verse 4 he says, 'I will not leave thee'; and, verse 6, 'I will not leave thee'; and, as they go from place to place, Elijah is pursued persistently by Elisha, he will not let him go until he gets a double portion of his spirit, and even that is given reluctantly. But, Elijah didn't want to give him one thing, he didn't want to give him the mantle; and, you'll notice in verse 12 that Elisha saw this and cried, 'My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah (look at these words) that fell from him'. It wasn't that as Elijah was whipped away by a whirlwind, he said, 'oh, hang on Elisha, I've still got my mantle. Here! (and threw it back at him) this is the symbol of my prophetic office as a teacher, here, have it, Elisha'; but he kept it, he'd wrapped it up you'll notice, he had wrapped it

up partly, he's going to keep it! But, Yahweh used a whirlwind and ripped it out of his hands and it dropped at the feet of Elisha. If you don't think that's right, read on! verse 14, 'And he took the mantle of Elijah that fell from him' (twice it says that); 'Where is Yahweh God of Elijah?' he says, and whacks the Jordan, splits apart; he comes across and is confronted by awe-struck sons of the prophets who had seen these events, (they'd seen the fire, they'd seen the whirlwind), they say, 'let us go and search for Elijah'; and Elisha says, 'Hey, chaps, just listen to me, please; just listen, don't worry, you won't find him.' 'Oh, my, Elisha, we've got to go and find him! Let us go, let us go!' 'Oh, okay, go!' And, they come back, 'oh, my, we couldn't find him!' When are you going to learn to listen to the still, small voice. People are not changed for the kingdom by power.

Luke 9 (quickly!) All the things that we've considered thus far, b&s and young people, laid the foundations for the events of the transfiguration. Look at the record here in Luke 9. Peter and the disciples were heavy with sleep in verse 32; verse 33 says, (I want you to pick these words up) 'That it came to pass, as they departed from Him', ('as they!' were who? Moses and Elijah were departing from Him, they were passing by), that 'Peter said to Him, oh, look, Moses and Elijah are passing by, surely we can keep them, let's make three tabernacles and they'll stay'. And He said, 'hang on, Peter, haven't you got this?' Verse 34, 'While He thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud' (the cloud was passing by that's how they entered into it; it wasn't that they walked into the cloud, it was that the cloud was coming to them. They stood where they were, the cloud came to them and, of course, it kept on moving; it was a bright cloud says Matthew, it was full of divine power and glory, and they stood there, and said, 'ah, what sort of cloud is this? it's not like those on Silver Star mountain! this one's got glory and power in it, but it was passing by'.) 'And there came a voice out of the cloud saying, 'This is My beloved Son' (does it say, fear Him? does it say, tremble at His miracles? does it say, fall on your face like Israel did when fire came from heaven?), 'HEAR HIM!' Look at the next verse! 'And when the voice was passed, (even the voice passed by!); Jesus was found alone'; and, they were left with the physical manifestation of the Word of God. HE WAS THE VOICE OF GOD, the Logos, the mind of God expressed in a human being. That's all they had left, (but what more do you want!) because the command has been, HEAR HIM!

Just one more thing, b&s, on Luke 9. Just come down to verse 43, in the succeeding verses to the transfiguration, 37 to 42, there is the miracle performed when He came down from the mountain, of the so-called lunatic child (more about that tomorrow, God willing), and the record of verse 43 says that, 'they were all amazed at the mighty power of God'. And we're like that, aren't we? Put yourself amongst that multitude; Jesus has come down from that mountain and they run to Him, says the record of Mark. It may have been because there was still brightness in His face like there was in the face of Moses, I don't know, but the record says: 'they went to Him' and a man's voice emerges from the multitude, 'Master, I've brought to Thee, my son, and your disciples couldn't help me'. And, He cures him, and they're all agog just like people are when an

accident occurs in the streets and you hear all these doors slamming as people come out to try and see what happened. Isn't that right? Someone burns the house down or burns the Okanagan hall down; they're all out there looking across the lake at this huge fire. We love this sort of thing, don't we? We love drama! 'they were all amazed at the mighty power of God, but while they wondered (everyone!) at all the things which Jesus did, He said unto His disciples, 'let these sayings sink down into your ears'. Get the point of that, b&s?

Tomorrow, God willing, (and I thank you very much for the alarm), because time did not permit us this morning, I'm going to take you to one other place in the scriptures, in the Old Testament (this is a test for you; you're not allowed to talk to James Larsen, this is a test for you), one other place in the Old Testament where Christ, Moses and Elijah appear together again, where the same principles are observed. We'll begin our class tomorrow like that, b&s, but for the time being, these words are sufficient: In the wake of raw power, brilliant glory, spine-chilling events, hair standing up on the back of the neck, confused minds, all that really matters is that we behold with the eye of faith, 'this is My Son, the Beloved, HEAR HIM!'