

# GROWING IN GOD

PODCAST



## GIG170 – Transfigured, Transmuted, Transformed

Welcome to the podcast. I hope you are going to enjoy this. I know it is something very much in my heart as a drive in my personal walk with God, which really is where I always try to come from in these podcasts. I do not want to talk to you about something that I am not doing in my own life, and driven to do and accomplish in my own life, where my walk with God is concerned. Today will be no different. I want to talk about this idea of really looking at what we are capable of, or where we are at in our enabling through the Spirit for our walk with God.

I want to read out of Matthew the sixteenth chapter, and I am going to read quite a few verses here, because I will go on into chapter seventeen. But I think it requires all of these verses to really tell the story. In Matthew 16:28—17:8, it says,

“Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom.” Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him. Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.” While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!” When the disciples heard this, they fell face down to the ground and were terrified. And Jesus came to them and touched them and said, “Get up, and do not be afraid.” And lifting up their eyes, they saw no one except Jesus Himself alone.

This gives us the story that we have heard many, many times, and we love it. I love it. It is about what is called the Transfiguration in the scriptural pericopes. What we are talking about here that has happened to Christ is that He was transfigured. Now, if you look up the word transfigured, it has several synonyms. You could say He was transmuted, He was transformed, He was metamorphosized, He was converted. So He was transfigured, and what does this really mean? It means to be changed. If you look just at the definition for transfigured, it means, “to change a thing into a different thing.” Well, that is okay as a translation, but it does not give us a lot. I personally like transmute. When you transmute something, it implies “transforming into a higher element or thing.” This is more dealing with the concept of, you know, the physics of what is taking place; because when we are speaking about the spirit world, and we are speaking about our walk with God in these kinds of terms, then really, we are looking at something that is a higher form, or higher element, that is working differently than what we just see transpiring on a natural level when we are focused on the world around us. So, they saw Christ in His higher form, if you want to put it that way. That, for me, makes a lot more sense, because we know that there is a higher form; there is a higher form not only for Christ, but for us. The Scriptures talk about us being transformed: “While beholding Him, we are changed from glory to glory into His image.” We know that Christ said, before He went to the cross, that He gave us His glory in order that we might be one.

I feel like there is this form of existence that is being unfolded by science in the day we live in. We see aspects of it in quantum physics and in other aspects of science, recognizing that there is this realm that bypasses what normal physics has been, and the normal laws of nature that we witness just in a material world around us. This is important, because I believe that, as Christ said to Nicodemus, we must be born again. We must be born into everlasting life by the forgiveness of our sin; and so, we must be transformed in that way, that our sins are forgiven, and we no longer are living in the death that is brought about by our sins, and therefore we come into eternal life. But also, when Christ was talking to Nicodemus, He spoke about the fact that we were born both of the water and of the Spirit. To me, the water is representing the water of baptism as we become new believers. But also, there was a new birth, there was a born-again experience into the realm of Spirit. And this may be, in a real way, what we are witnessing when we look at Matthew the sixteenth chapter and we see this event that we call the Transfiguration.

Now for us, like so many things, anything that appears outside of just the natural world that we are used to and that we function in and we are okay with – because we understand it – we sort of put over in a big pile and call it “miracles.” When we do that, “it just kind of happened out of nowhere,” and we do not have to explain it. We certainly do not have to feel like it is a realm we can participate in or exist in; and I think that is problematic. I think that the world of spirit is a world we are to live in. I think that what Christ was revealing here, or what the Father was revealing to these disciples, is what Christ said before this happened: “There are some of you who will not taste death until you see the Son of Man coming in His Kingdom.” In other words, this was an expression of Christ in His Kingdom. It was this other form that existed, as we said in the definition of transmute; it implies the transforming into higher elements or things. So we know that Christ in His resurrection was taken out of being just a physical body, and He was brought into a higher form that existed for Him, a form in which He had existed in prior to coming out of heaven into the earth. So something is being revealed here, and He is relating this to the Kingdom, and He is relating to Himself in the Kingdom.

We see after the Resurrection that Christ walked through the wall, walked through the door, and other things that He revealed that were beyond the capacity of just a material human being. And we recognize that following the Resurrection, He existed in a form that, if you want to use this definition, was a transformation into a higher element or a higher existence than what He had existed on while He was here. But we know that Christ experienced this, and He had this. One thing that I feel is, we never really see Christ in His prayer life and in His relationship to the Father. So for us, this event that we call the Transfiguration is a one-time event that we see in the Scriptures; it is a very unusual event, and it is something that we only recognize this one time. I would say, however, that Christ, when He prayed and related to the Father, He would go off alone most of the time. Many times, all night long He was off alone with the Father. So we do not know that this expression that these disciples saw – I mean, they saw it. It was only seen once, but again, as I said, we do not see the disciples going with Him in prayer other than in the Garden of Gethsemane; and He still moved away from them during the time of His intercession. So Christ was alone with the Father on many, many occasions. It was a way of life for Him, and we do not know that this event that we call the Transfiguration did not happen all the time.

I could see that while He was with the Father, speaking with the Father, He would speak to Him face to face, and He would speak to Him in that higher form of existence that was possible to dwell in, being in a realm of spirit. Now, you know, you can do with that whatever you will. You say, “Well, do you find anything else in the Scriptures?” Yes, I do. I find that when Moses went to the Tent of Meeting, the Presence of God came down and the glory rested over the Tent of Meeting, and it said that Moses spoke

with Him face-to-face. We know that Moses had an experience kind of like this on the mountain, where the skin of his face shone; and everyone saw it, and they were bothered by it, so they used to put a covering over Moses's face. But we see that Moses, in the Presence of God, speaking in the Presence of God with the Father, had a similar type of experience; and any time he went out outside the camp to the Tent of Meeting, and Joshua of course would sneak under the tent with him, he was there probably in this same form, with this radiance that was there, expressing the spiritual body that was a potential, and does exist, because our spiritual body does exist.

So, we see this picture of Christ, and the disciples witness it. They see it, they are blown away by it. When the Father comes in the cloud and speaks to them, they, of course, fall on their face, they cannot handle it. It does not say that happened while they were witnessing Him with His face shining like the sun and His garments white; but when the Father came speaking out of the cloud overshadowing them, then the disciples fell down on their face. So we could see that this was different, this Presence of the Father that we call the Shekínah glory, or Shěhēnáh, was an obviously different force of being than they could handle; even different than witnessing Christ in a transfigured form. Anyway, I think it is right to dwell on this and to dig into it, because it has everything to do with us in this walk in the Spirit that we are to have; as Christ talked about, that we will not see the Kingdom of God unless we are born again in the Spirit. And that is what He said: "Some of you are not going to see death until you see the Son of Man coming in the Kingdom," coming in this spirit-realm existence. That is what they did see, and it is what they did experience.

As we go on from this story, we see that Christ came and picked them up, they opened their eyes and they saw no one there but Jesus.

Let's go on to verses 8-16.

And lifting up their eyes, they saw no one except Jesus Himself alone. As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead." And His disciples asked Him, "Why then do the scribes say that Elijah must come first?" And He answered and said, "Elijah is coming and will restore all things; but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands." Then the disciples understood that He had spoken to them about John the Baptist. [Now here is where I want to really pick up what is going on in the story.] When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying, "Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water. [Verse 16 is a key:] I brought him to Your disciples, and they could not cure him."

Now, the three that were with Him on the mountain are coming down, having had this experience. Then they are confronted with something on a natural level of a healing that needs to transpire, and the disciples are incapable of having that miracle take place. This is a tremendous comparison. It is a moment of comparison, and I want us to grasp that, because comparison is really a good thing. I think there is a way in which we need to evaluate ourselves. We need to evaluate our walk with the Lord. We need to evaluate, especially, our ability to live and move in the realm of spirit, in this higher form of having been born again into the spirit world to function in the spirit world. How capable are we? I think spiritual honesty is really, really a key for the believer. Too often, I think that we avoid that reality; and it is easy to avoid when we are dealing with one another, or in the context of life, because there is always a way to talk around it or talk yourself out of it. In this example, there is no way they could talk

themselves out of it – especially Peter, James, and John, who had been there and witnessed these things – to see the absolute difference of existence and level that Christ was able to attain in His relationship with the Father.

I take this story very deeply in myself, and I take this comparison to say, “Look at your life, Gary, and what things are you missing? What are you incapable of moving in that you should, as a believer, walking in the Spirit, by the Spirit, be able to move in?” Look at what Christ said the disciples would do: they would heal the sick, they would raise the dead, they would cast out the demons – you know, all of these things that we, as believers, having been baptized in the Spirit, were to move in. And it is good to be able to stop for a moment and to compare: where are we in the enabling, in the maturing of our sonship, of our walk with God? What elements do we have? What do we not have? What things do we need to seek Him for and press into, rather than just go on and feel like it is fine the way it is? To me, my walk with God is not fine the way it is. I need to grow into the things that God has for me. I need an experience, like this transmutation, that comes into a higher form, a higher element of what God really has available for us. The disciples were confronted with this situation on a natural level; and I wonder how much of what is going on in the world today on a natural level really is the same for us. I mean, I do not think these things are happening for the judgment of believers; but I am not sure that they are not giving us an opportunity to really compare or face or look at how much we are able to move in the things of God, and how fruitful we are in our spiritual walk with God.

So let’s just go back to verses 16-20. The man says,

“I brought him to your disciples, and they could not cure him.” And Jesus answered and said, “You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured at once. Then the disciples came to Jesus privately and said, “Why could we not drive it out?” And He said to them, “Because of the littleness of your faith; for truly I say to you, if you have the faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.”

Now, personally, when I read this and He says, “Because of the littleness of your faith,” I do not know that there is such a thing as littleness of faith. I think that everybody believes, absolutely believes, in something. Part of what I think is expressed here is that we believe in the natural world around us; and we believe in our physical body humanity to such an extent that it is impossible for us to believe in the world of spirit and our ability to live in the spirit realm.

The only reason they were not able to do this is because they believed so much in what they were not; or, they believed so much in what they were as humans. However you want to voice it, their faith was absolute, and it was convinced in what they did believe. And what they believed about themselves, what they believed about God, or whatever, it limited, it made it impossible for them to believe that they could move as Christ moved. Peter, James, and John, who had seen this higher form, were part of the unbelief, you know; they believed that was for Christ, and not for them. But Christ said we are to be born again. The Scripture says we are to walk in the Spirit; we are to walk by the Spirit; we are to dwell in the Spirit. In Him we live, and move, and have our being, our existence. The Greek word there is *I am*. We *are* what God is now in this age. I think the Bible says, “As He is, so are we in this world,” doesn’t it? As He is, so are we now in this world. It is not that we have a little bit of faith in that, it is that we have absolute belief against it. We may have it as a mental concept; we may mentally assent to it; it may be something that we quote; but believing that it is us, and that it is for us, and that we are it now, is

something that, I think, if we believed, we would move in this kind of healing and these kinds of miracles. And remember, when Christ moved, He never called them miracles; He said, “the works of God.” We must be able to work and do the works of God. In Him we live and move and have our existence.

Something has to come along to confront us. And for me, that is what I love about these verses. They confront me. They compare me to where I am now. I have to look at the disciples in this situation and say, “Am I like the disciples? or am I like Yeshua?” Well, I think I am way too much like the disciples. I am thinking like a disciple. I am putting the limitations on myself the disciples were putting on themselves. I am thinking about me, I am thinking about everything in that realm; therefore, I am not doing these works. It is not a littleness of faith, it is a lack of believing in what is the truth. And the truth is that we are raised up with Him in baptism into the new life of His Resurrection. Paul said, “To know Him, and the power of His resurrection, and the fellowship of His suffering.” Paul looked for the same power, the same manifestation, to come in him, through him, as he walked with God – without limit.

I think we, in this age, need to look at ourselves and remember what Christ said: “Truly, truly, I say to you, unless one is born again, he cannot see the Kingdom.” How is he born? he is born of water and the Spirit. We are born. We have this. We have the Holy Spirit as a gift to us. It came on the Day of Pentecost, and it is available; it is available to come and transform us into a higher form than the way we walk now. It does not have to eliminate this form we are in; Christ’s flesh was not eliminated at the Transfiguration. He walked away from this mountain appearing as a man, once again, just as He walked up the mountain. I am not saying you are going to turn into a ball of light and walk around like some ghostly figure, or walk around with your face shining as the sun and your garments whiter than light, as it was for Christ at that moment. But yet, when He walked down from that mountain, all of that was Him. It was part of Him. It was in Him, and it was Him. I think the Holy Spirit in us is a life in us that is there. And, again, do not make this into something ridiculous. I am not saying you are going to walk around in some strange form. You are going to look maybe just like you are right now; but you are going to be in a higher form, moving in elements of God’s creation, as Christ did, as Yeshua did, as Moses did.

I think we need to recognize that this experience must be ours if we are to move in this day and age in what this world needs to see out of the body of Christ.

I bless our hearts to reach. Do not try to get rid of the littleness of faith; try to get a belief in the absolute power of the Resurrection of Christ that dwells in us. When we were baptized into His death, we were raised into His life, and that life dwells in you now. We need to learn to walk in it, and live in it, as our reality.

Amen.