

On the Mountain

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[0 : 0 0] Let us now read the Word of God as we find it in the Gospel according to Luke and chapter 9 and reading verse 28 to 45. Luke's Gospel chapter 9 and at verse 28. And it came to pass about an eight days after these sayings he took Peter and John and James and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered and his raiment was white and glistering.

And behold there talked with him two men which were Moses and Elias who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep and when they awake they saw his glory and the two men that stood with him.

And it came to pass as they departed from him Peter said unto Jesus, 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 Elias not knowing what he said. While he thus spake there came a cloud and overshadowed them and they feared as they entered into the cloud. And there came a voice out of the cloud saying this is my beloved son hear him.

And when the voice was passed Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen. And it came to pass that on the next day when they were come down from the hill much people met him. And behold a man of the company cried out saying, Master I beseech thee look upon my son for he is mine only child. And lo a spirit taketh him and he suddenly crieth out and it teareth him that he foameth again and bruising him hardly departed from him.

And I besought thy disciples to cast him out and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither.

[2 : 1 6] And as he was yet a coming the devil threw him down and tear him. And Jesus rebuked the unclean spirit and healed the child and delivered him again to his father. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus stood, he said unto his disciples, Let these saints sink down into your ears, for the Son of Man shall be delivered into the hands of men.

But they understood not this saying, and it was said from them that they perceived it not, and they feared to ask him of that saying. And so on. May the Lord bless unto us the reading of that portion of his word. We shall now sing from Psalm 95 on page 357.

Psalm 95 on page 357 at verse 3. For God, a great God and great King, above all gods he is. Depths of the earth are in his hand, the strength of hills is his.

To whom the spacious sea belongs, for he the same did make. The dry land also from his hands its form at first to take. O come and let us worship him, let us bow down with all.

And on our knees before the Lord our Maker let us fall. For he is our God, the people we of his own pasture are. And of his hand the sheep today, if ye his voice will hear.

[3 : 4 9] Then harden not your hearts as in the provocation, as in the desert on the day of the temptation, when me, your fathers, tempt and proved, and did my work in sea.

In for the space of forty years this race hath grieved me. We shall sing these verses from verse 3 to 10 to the Lord's praise of Psalm 95.

For God, a great God and great King, above all gods he is. For God, a great God and great King, above all gods he is.

Death of the earth, a great King, above all gods he is.

To whom the saints he belongs, for he the same till day.

[5 : 07] The dying and all gods, so from his hand, his form at first he came.

O come and let us worship him. Let us bow down with all.

And on our knees before the Lord, For he shall love the people we, Of his own pasture down.

And of his hand, their sheep today, He his eyes will hear.

When heart and anger, When heart and anger has a sin, The provoking strong, As in the desert on the day of the temptation, Turn on the hill, Turn on the hill, The temptation is on.

[7 : 08] When me, your father's end come through, And in my word being seen. And in my word being seen.

In heartless days of heart begin, This praise have given me.

Now, seeking the Lord's blessing, Let us turn to the Gospel of Mark, And chapter 9. The Gospel of Mark, And chapter 9.

And we'll read that verse 5. And Peter answered and said to Jesus, And it says, And it says, Hear, And let us make three tabernacles, One for thee, And one for Moses, And one for Elias.

For he wouldst not what to say, For they were sore afraid. And there was a cloud that overshadowed them, And a voice came out of the cloud, Saying, This is my beloved son, Hear him.

[8 : 29] And suddenly, And suddenly, When they had looked round about, They saw no man anymore, Save Jesus only with themselves.

This morning we studied the event that took place upon this mountain, Which is called the Mount of Transfiguration.

When Jesus and the three disciples whom he had chosen, Peter, James, and John, Went up a certain mountain, And Jesus was transfigured before them.

Mark says that his treatment became shining, Exceeding white as snow, So as no fuller on earth can white them. And two prominent Old Testament saints, Namely Moses and Elijah, And Elijah appeared with him, And was talking to him about his death at Jerusalem.

We saw that this experience was an encouragement to Jesus, As he was now moving in the shadow of the cross.

[9 : 41] But it has also been an encouragement to the church of God's people, Right down to the present day. The transfiguration of the mountain is a pledge, A guarantee of what still awaits the saints of God.

However, this evening I want to focus on the way that Peter responded. We are told by Luke that it came to pass, As they departed from him, That is Moses and Elijah, That Peter said unto Jesus, 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. When Peter saw Moses and Elijah departing from them, As they were in the act of retiring, He spoke, As it was so typical of him, Probably to try and arrest or stop their departure.

Mark says to us that he would not know what to say, For they were sore afraid. Well, what can we say about his request?

Let us make three tabernacles, One for thee, And one for Moses, And one for Elijah. Although we may have some empathy with Peter's request, For there is no doubt that, Although he could not quite fathom or understand what was going on around him, He liked it, He liked it, And he enjoyed what he was seeing.

[11 : 35] He liked the company, And he wanted to hold on to it. He spoke here as one who found great joy in beholding Christ in his glory, And seeing Moses and Elijah conversing with him.

It is worthy for us at this point to note that no conversation whatsoever took place between the disciples and Moses and Elijah.

The heavenly visitors only spoke with Jesus Christ. There was absolutely no communication between them and the disciples.

This was a glorious sight. And this is the desire of every spiritual person. The desire of all those who have the spirit dwelling within them.

The desire of the Old Testament saints is brought before us by the psalmist in these words that we have already sung this evening. O God, thou art my God.

[12 : 51] Early will I seek thee. My soul thirsteth for thee. My flesh longeth for thee in a dry and thirsty land, Where know what it is, To see thy power and thy glory, So as I have seen thee in the sanctuary.

Or Psalm 27. One thing have I desired of the Lord, That will I seek after, That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord, And to inquire in his temple.

Peter beholds the king in his beauty, And is caught up forgetting that the land of rest is very far off.

The transfiguration on the mount is a pledge, a guarantee, Of what still awaits the saints of God. But Peter's mistake is that he takes the pledge or the guarantee as if it were the fulfilment.

He would render permanent that which was but a passing experience, Glorious as it was.

[14 : 11] It was only a means to a higher end. There are moments like that in our lives. When we can be caught up with a real presence of our Lord, And our mistake is that sometimes we'll be content just to dwell there.

Forgetting that these experiences which are given to us of the Lord are but brief and temporary. However, there are moments that can help us and take us through difficulties, That may lie ahead and sustain us in the face of opposition and carry us through dark times, When our faith is challenged from within and from without.

What we have on the mount, good as it was, Nevertheless, it was brief and temporary.

Our Lord's desire was, Father, I will that they also whom thou hast given be with me where I am, That they may behold my glory which thou hast given me, For thou lovest me before the foundation of the world.

He also said, I pray not that thou shouldest take them out of the world, But that thou shouldest keep them from the evil. Why?

[15 : 44] Surely one of the reasons was, Neither pray I for these alone, But for them also, Which shall believe on me through their word. You see, Peter would confine everything to this mount.

He would confine everything to what they were experiencing on this mount. He was forgetting that what he was beholding was only a pledge or a guarantee of something that was far more glorious beyond.

But part of the reason for this is, That Peter is one of those who is not listening.

Peter is not listening. He is once again pressing his own mind or suggestions upon the Lord. His intention and proposal looked so good.

And it was going indeed going to involve very hard work, As he was going to build those three tabernacles. However, Peter was not listening.

[16 : 57] For his proposals went totally against the word of God. And that is a lesson for me and for you.

Whatever we intend or whatever we propose, Must be in accordance with the word of God.

Jesus was transfigured before him. And Moses and Elijah came from heaven to talk to Jesus about the death that he was going to accomplish at Jerusalem.

And Peter comes with his own suggestion of what should now happen. Of what should now be done.

We are here reminded of the great truth that our faith and all that is acceptable in our worship of God and our work for God must follow God's word.

[18 : 07] We are not his counselors. We are only his believing servants. We are not counselors to the Lord.

We are simply his believing servants. Our attitude is not to suggest, but to listen.

Not to tell him what is suitable and good, but to hear what he speaks. Like any good servant would do.

Listen to what the master says. Listen to what the master speaks. And again, as we look at Peter's proposal, he says, for us, it is good for us.

Here he shows how selfish his proposal is. What about Moses and Elijah?

[19 : 14] Was he going to detain them and make them dwell here on earth? What about man's salvation?

What about God's redemptive plan? What about the preaching of the gospel? What about the blessing of all nations of the earth?

Peter was only concerned about what was good for us. And there is always a danger when we consider the kingdom of God that we evaluate everything on what is good and comfortable for us.

What about suffering for the sake of Christ? What about bringing the good news to a lost world?

What about the blessing of God? Here is Peter. And he is only thinking of us. Himself, James and John.

[20 : 23] It is good for us to be here. It is good for us to behold the glory that we are experiencing on the Mount.

But what about God's redemptive plan? What about man's salvation? What about what the word of God says? That Jesus had to go to the cross in order to bring salvation to sinners like me and you.

Peter could not think of Jesus whom he loved and whom he has confessed to be the Christ, the Son of the living God. He could not think of him to be further humiliated.

For at this moment, he was unable to conceive of any higher glory awaiting Jesus than what Jesus was receiving on this Mount.

It was difficult for Peter to understand that there was more glory in Jesus being stripped of his clothes and bleeding upon a wooden cross.

[21 : 38] In his face, it was so marred more than any man and his father more than the sons of men.

Then in his face, when it shone like the sun and his clothes became as white as the light upon this mountain.

In the eyes of God, the Father who judges according to truth, there was an infinite greater glory in seeing his Son toiling his way to Golgotha, trembling beneath the weight of the cross with a desire and love to fulfill his Father's will.

There was a greater glory in the sun hanging between heaven and earth than there was on the Mount of Transfiguration when the fashion of his countenance was altered and his raiment was white and glistening.

These were things Peter and you and I have to learn. Peter and I have to learn that there was more glory in the cross of Golgotha.

[23 : 02] There was more glory in the cross of Golgotha. More manifestation of the glory of the Father in Christ hanging between heaven and earth on the cross of Golgotha.

There was more glory in the cross of Golgotha be nailed to that wooden cross than there was on the Mount of Transfiguration.

But here we are told there was a cloud that overshadowed them. And a voice came out of the cloud saying, This is my beloved Son.

Hear him. This is my beloved Son. Listen to him. Luke says that while he does speak there came a cloud and overshadowed them.

That is why Peter was still speaking, making his request known to Jesus. That a cloud came and overshadowed them and they feared as they entered into the cloud.

[24 : 09] Here the Father makes his proposals and he set aside that of Peter's. He says to Peter, listen to him.

This is my beloved Son. Listen to him. At different times and in different ways, I have spoken to you by the prophets.

I have spoken to you by Moses. I have spoken to you by Elijah. But now in these last days, I am speaking to you by my Son.

And listen to him. This voice came out of the cloud.

Clouds is an interesting subject in the Bible. How often they are set before us in conjunction with the presence and the glory of God.

[25 : 16] It was by a pillar of cloud by day and a pillar of fire by night that God's presence went with Israel as they journeyed out of Egypt through the wilderness to the promised land.

We find clouds associated with the giving of the law upon Mount Sinai. And the glory of God appearing in the tabernacle and later on in the temple.

And in the New Testament, we find clouds being mentioned with the ascension of Christ. And with the second coming of our Lord.

In the New Testament, we find clouds being mentioned at the baptism of Jesus.

And here, of course, at his transfiguration. What did this mean for Christ? Well, among other possible things, it certainly meant for Jesus the Father's approval of what he was going to accomplish at Jerusalem.

[26 : 32] The Father's approval of what he was going to accomplish at Jerusalem. It is as if the Father is speaking and he is saying, The suffering man is none other than my son who is suffering as my servant, sent by me on a mission to complete my redemptive plan.

The salvation of the church, which he shall accomplish at Jerusalem. And with him, I am well pleased.

I attested my pleasure in him when he began his public ministry at his baptism. I came and I uttered the very same words.

This is my beloved son in whom I am well pleased. And now, coming towards the end of his public ministry. I still attested my pleasure in him as he goes forth to accomplish his death.

I am still well pleased in him. This is my beloved son. But then he adds, Hear him.

[27 : 52] Hear him. Listen to him. Listen to him. Because his words carry full divine authority.

And what an encouragement for Christ that his words were as he heard these words being spoken.

As he heard these words spoken with showing the full approval of the Father.

What an encouragement it was for him. We have already noted the Bible makes it quite clear. That everything is to be confirmed in the mouth of two or three witnesses.

We spoke that that was possibly one of the reasons why Peter, James and John were taken and chosen by Jesus to go with them up this mountain.

[29 : 00] Because every word is confirmed only by two or three witnesses.

And there were three witnesses. There was Peter, James and John. And there three witnessed what took place on the mountain. But not only do we have three earthly witnesses.

But what took place upon the mountain was also confirmed by three heavenly witnesses. There was Moses, there was Elijah, and now the Father himself.

Surely this attests to us how reliable and how dependable is the matter here that is brought before us.

Confirmed not only by two or three earthly witnesses. But confirmed by three heavenly witnesses. Moses, Elijah, and the Father.

[30 : 02] This was indeed a great moment for Christ. As he was shown who he truly was. Not that at any moment he was not conscious of who he was.

But we must remember that he was truly man as well as truly God. That he was truly man with human emotions and affections.

And although he never doubted who he was. Nevertheless in his humanity he did not always have the comfort of it. He wasn't being listened to by his closest friends.

He needed human affection at a time of crisis in his life. His close friends were unable to show him any affection in his moment of deep need.

So the Father comes and the Father ministers to him. And the Father ministers to him by unveiling for a moment that glory that truly belonged to him.

[31 : 08] That glory that had been veiled for a while. Was made manifest again. As he gives to the Son a glimpse of that glory that belongs to him.

He receives heavenly visitors to talk to him about his exodus. His suffering, his death. Which he shall accomplish at Jerusalem.

To encourage him. As we saw this morning. That his mission will be successful. And then there is this full approval of the Father.

But the Father's order to the disciples was. Hear him. Listen to him. You see Jesus had opened his heart before.

And told them that they were on the way to Jerusalem. And they that he would be arrested. And that they would kill him. That he would die and be buried. And that he would rise again.

[32 : 13] And Peter says. Ah Lord. That will not happen to you. I will defend you. That shall not happen to you. You see. Peter just didn't listen to the Lord.

And here is the Father. And it is really a mild rebuke. By God the Father to the disciples. As if God the Father is saying to the disciples.

You're not listening to Jesus. You're not listening to my Son. You're not listening to my servant. Listen to him. Listen to him.

Hear him. Here we have a reminder that even. If we were to get such an extraordinary experience. Like Peter, James and John.

Or if we were to get great visions. We cannot cling on to them. Just as Mary Magdalene could not cling to her Lord.

[33 : 12] The words of the Father remains constant. One must continue to listen to Jesus. Whose words are able to sustain us.

When those in their ordinary experience or visions. They will fade away. It was for a brief temporary moment. That they had enjoyed that blessing upon the Mount.

But they had faded away. They were gone. And so they were to listen to the words of Jesus.

The disciples who had been told. Listen to him. As he speaks of the cross. As he speaks of his sufferings. As he speaks of his death.

As he speaks of his resurrection. Listen to him. Listen to him. And the words. This words spoken to the disciples by the Father. Still reaches to our ears.

[34 : 15] It is still applicable. To me and you. Just as much as it was. To the ears of Peter, James and John.

On the Mount of Transfiguration. We should listen to Jesus. And all that he says. In Deuteronomy chapter 18.

Where God said to Moses. And here God was speaking of his son. Jesus Christ. God said to Moses.

I will raise them up a prophet. From among the brethren like unto thee. And will put my words in his mouth.

And he shall speak unto them. All that I shall command him. And it shall come to pass. That whosoever. Will not hearken unto my words.

[35 : 16] Which he shall speak in my name. I will require it of him. Jesus is the great prophet of this ancient promise.

And we are told that to listen to him. Is to hear the voice of God. We also have the warning.

That if we do not hearken to his words. Which he speaks in God's name. It shall be required of us.

If we do not hearken. To his words. It shall be required of us.

Well. Are you listening to the words of Jesus tonight. Are you listening to what Jesus says. About trusting in him.

[36 : 12] For eternal life. Are you listening to what Jesus says. About his death and resurrection. Is Jesus speaking to you. Right now. Is he calling for your attention.

Is he knocking. On the door of your heart. Is he knocking on the door of your conscience. Is he calling for your attention.

Well listen to his promise. That if you confess your sins. That he is faithful and just. To forgive you your sins. Listen to his assurance.

That whosoever comes to him. That he will in no wise cast out. Listen to the words of his comfort. That he will never leave you nor forsake you.

Listen to his invitation of rest. Come unto me all ye that labor. And are heavy laden. And I will give you rest.

[37 : 16] But we must not only listen to his promises. To his assurance. To his comforts. To his invitation. But we must also listen to his words of rebuke.

When he commands us to turn away from our sin. Perhaps from particular sins. Are you listening to Jesus tonight?

The father says. Listen to him. Are you listening to him tonight? Are you hearing his voice.

Speaking to you tonight through his word. You may be here. And you may be saying. Well I would listen to him.

If he spoke to me in an audible voice. If I was to actually hear his voice. Maybe you're here. And you're craving for such an experience.

[38 : 17] To hear a voice. Some people want that. A dramatic experience. Like Saul of Tarsus.

To see flashing lights. And to hear a voice. Some people believe that unless they have that. Similar experience. That they cannot be saved.

You see. This is something that. Is true of us. That we all crave. For the extraordinary things.

And there are times. When the Lord may permit that. But what the Lord says to us.

Is to listen. To the words. Of Jesus. Peter in his second epistle. Wrote about the experience. Upon the mountain.

[39 : 18] And this is what he says. For we have not followed. Cunningly. Devised fables. When we made known unto you. The power and coming.

Of our Lord Jesus Christ. But were eyewitnesses. Of his majesty. For he received from God. The father. Honor and glory. When there came such a voice.

To him from the excellent glory. This is my beloved son. In whom I am well pleased. And this voice. Which came from heaven. We heard. When we were with him.

In the holy mountain. This is. Peter's explanation to us. Of what took place. Upon the mountain. Which he calls. A holy mountain.

But Peter goes on to say. We have also. A more sure word. Of prophecy. Where unto you do well. That ye take heed.

[40 : 15] As unto a light. That shineth in a dark place. Until a day dawn. And a day star. Arise. In your heart. According to Peter.

What the scripture. Says. About Jesus. Is even. More certain. Than what he heard. And saw.

On the mountain. Because the scripture. Is more complete. It contains. Everything. We need to know. About Jesus. And not just. This.

Glorious. Fleeting. Brief. Glimpse. That the disciples. Were given on the mountain. What the disciples. Experienced. Upon the mountain. Was something.

That was not. Permanent. It only lasted. For a little while. But we are told. That the word. Of God. Endureth. Forever.

[41 : 11] Heaven and earth. Shall pass away. But my words. Shall not.

Pass. Away. Even. Even. If we were to see. Our name. Written. On. On the clouds. Of heaven. That was no assurance.

To us. Because. Heaven and earth. Shall. Pass. Away. Our assurance. Is in the words. Of. Jesus. Those words.

That. Endureth. Forever. Those words. That. Shall not. Pass. Away. We should. We should. Not crave.

For those. Extraordinary. Experience. To believe. His word. Is. Enough. That is. All. That is. Required.

[42 : 07] Of us. To believe. The words. Of Jesus. To believe. The word. Of God. James. Of. The word. The word.

The word. The word. Means. That. We listen. To Jesus. And do. What he says. For us. To do.

Believe. On the Lord. Jesus Christ. And. Thou. Shalt. Be safe. Peter. Says. That. Is.

That. Is. What. Jesus. Is. Is. Is. Is. Is. Is. Is.

Believe. On. The Lord. Jesus. Christ. And. Thou. Shalt. Be safe. Says.

[43 : 02] That. The word. Is. Like. A light. That. In. This. Dark. In. To.

To. To. To. To. To. To. To. To. To. To.

To. To. To. To. To. To. That. Records. And. Suddenly. They.

Had. Looked. Round. Only. With. Themselves. They. Fell down. To.

To. To. To. To. To. To. To. To. To.

[43 : 57] To. Jesus. Moses and Elijah were gone. But Jesus was still there. And our salvation rests upon Jesus alone.

Whatever extraordinary experiences that we may or may not have, our salvation rests upon Jesus alone.

They were afraid. But Jesus came and he touched them. And he said, get up. Don't be afraid.

There is a point here and I find it difficult to express in words how the disciples must have felt when they sensed the hand of the Lord touching them and saying, get up.

Don't be afraid. This brings before us a very personal and intimate moment in the life and experience of the disciples.

[45 : 15] Get up. Don't be afraid. Maybe tonight you are here and like the disciples, you are afraid.

You know that your duty is to listen to Jesus. Maybe he has spoken to you tonight and you are afraid to follow him.

He says, believe in the Lord Jesus Christ and thou shalt be saved. He says, deny self.

Take up the cross. Follow me. And you are afraid. You are afraid. You are afraid. You are afraid to follow him.

You are afraid to commit yourself to Jesus Christ. But maybe tonight that he is touching you. And what is he saying to you?

[46 : 20] The same as he said to the disciples. Get up. And don't be afraid. What greater personal and intimate words could be expressed by your Lord to the disciples who there were, who had fallen down and were afraid when they felt his hand upon them.

Get up. Don't be afraid. And maybe tonight then that the Lord's hand is touching you. Touching you in your conscience.

Touching you in your heart. Touching you in your mind. And he is saying to you tonight. Get up. Don't be afraid. Don't be just a hearer of the word.

But be a doer of the word. Get up. And don't be afraid. May the Lord bless our thoughts.

Let us pray. O Lord, may thou touch the hearts of us.