

THIS IS MY BELOVED SON

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By Robert Ferrell

You know the times when God says "***This is my beloved Son.***"

Matt.3

[17] And lo a voice from heaven, saying, ***This is my beloved Son, in whom I am well pleased.***

Mark.1

[11] And there came a voice from heaven, saying, ***Thou art my beloved Son, in whom I am well pleased.***

Luke.3

[22] And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, ***Thou art my beloved Son; in thee I am well pleased.***

Matt.17

[5] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, ***This is my beloved Son, in whom I am well pleased; hear ye him.***

Mark.9

[7] And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, ***This is my beloved Son: hear him.***

Luke.9

[35] And there came a voice out of the cloud, saying, ***This is my beloved Son: hear him.***

2Pet.1

[17] For he received from God the Father honour 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.***

Luke.20

[13] Then said the lord of the vineyard, What shall I do? I will send ***my beloved son***: it may be they will reverence him when they ***see him.***

Anyway, the two events where Jesus is called “My beloved son” are at his baptism, as well as his transfiguration. At his baptism in the “water” or the “Sea” of this age, wherein his baptism is one of ***death***:

Rom.6:3 Know ye not, that so many of us as were baptized into ***Jesus Christ*** were ***baptized into his death***?

And that his coming out of the water of this age of Jesus, he becomes Christ—that is to say, his higher nature. When that “lower” part of him, that “Jesus,” or the aspect of his nature that can be subjected to the nations, peoples, tongues and kings of the world that the Jordan here represents he unites with the Holy Spirit that (like the New Jerusalem—or that Jerusalem which is above”

as Paul speaks of it in allegorical form) comes down in physical form of a dove & unites with the transcendent Logos. Death can no longer hold the word back, and the Spirit itself embodies the very unity between Spirit and Physicality by being both at once alights upon the victorious Logos, who because of his victory over death, the “baptism” he says he must “be baptized with” with regard to his dying in Jerusalem.

Well, it is of his upcoming death in Jerusalem that Moses, Jesus & Elijah are discussing. In some regard it can be compared to his baptism therefore. Now God claims him here too, but usually with the commandment, “Hear HIM.” Well, we are all victorious over this death of the flesh if he is. The Logos is alive again, and we can now hear him.

But this is Peter’s revelation on the way to Caesarea Philippi. When Jesus asks them who do men (i.e. “flesh & blood”) say that I am, Peter answers, thou art the CHRIST, the SON of the LIVING GOD. Well it is in his exalted form that God declares him to be his “Beloved Son,” only at his baptism & transfiguration. Simon bar Jonah then becomes “Peter” when he realizes that it is at these two moments that God declares him to be his “Beloved Son.” This exalted Jesus it that CHRIST, as opposed to the flesh & blood teachings of men. As opposed to the name that could be entered into a register on the 8th day, Jesus.

All three were there, all three were discussing these things together, and all were on the same page. If Moses & Elijah could time travel, if Abraham could also “see his day” & be seen of Jesus, apparently they were shown things from beginning to end just as Enoch was. It’s all in the NT but you know how people are... sigh.

Anyway, what’s going on here basically is the Peter sort of volunteers himself, James & John to build tabernacles, one for each, yada yada yada. Well the point is, of course, that here is what allows you to work out that James, by corresponding with Moses represents the Jews. His “Tabernacle” therefore is Judaism. Peter’s tabernacle would be the Church, of course, and his, the one dedicated to Jesus. Elijah has come & is to come, just as John has. Their tabernacle would be for the elect. James Peter & John are spoken of by Paul as the three “Pillars” in Gal.2:9 “And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. So a “Pillar” is congregation that focuses, or fixates upon a particular dispensation, like the Jews fixate on a Judaist-centered reading of the Scriptures, the Church, a Christian view, so the Elect might tend to focus or fixate on mysteries, interpretations of tongues, parables and mysteries of various sorts. The “Congregation” of the Elect, symbolized here by John, is the pillar” spoken of in Rev.3:12 Him that overcometh will I make a *pillar* in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is **new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him my **new name**.” Therefore Peter, seeing the three men, not recognizing the vision as symbolic, basically reifies the whole thing by immediately focusing on the physical and religious aspects of it, rather than the fact that all three were together before them. No need to make those three distinctions. There comes a

white cloud (of witnesses, the elect who come at the end of time) over them all and when they look up, after the elect have shown them that there is only One Word, then we can understand what Paul says: 1Tim.3:15 “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the **church of the living God, the pillar and ground of the truth.**”

The part about the LIVING God. All of these tabernacles detract from the immediacy of the vision that lies before us. Here you have Jesus lit up like the sun, both Moses AND Elijah standing before you, talking about Jesus’ being crucified—presumably so they, like Abraham, can time travel back to their age and speak or write in their particular way, of Jesus and what he will suffer. Isaiah spoke of Jesus, as did Jeremiah, David, & all the other prophets. Did all the prophets get to do this? So many things you could be thinking, and you say something like, “let us build three tabernacles for you.” God is the God of Abraham (Jews) Isaac (Christians) & Jacob (Israel) (The Elect, or the “True Israel”)

Jesus has to set him straight in the Apocalypse of Peter: “And my Lord Jesus Christ, our King, said to me, “Let us go to the holy mountain.” And his disciples went with him, praying.

15 And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun and their raiment also was shining and cannot be described and nothing is sufficient to be compared to them in this world. And the sweetness of them... that no mouth is able to utter the beauty of their appearance, for their aspect was astonishing and wonderful. And the other, great, I say, shines in his aspect above crystal. Like the flower of roses is the appearance of the color of his aspect and of his body...his head. And upon his shoulders...and on their foreheads was a crown of nard woven from fair flowers. As the rainbow in the water, so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament.

16 And when we suddenly saw them, we marvelled. And drew near to God, Jesus Christ, and said to him, “O my Lord, who are these?” And he said to me, “They are Moses and Elijah.” And I said to him, “Where then are Abraham and Isaac and Jacob and the rest of the righteous fathers?” And he showed us a great garden, open, full of fair trees and blessed fruits and of the odor of perfumes. The fragrance was pleasant and reached us. And of that tree ...I saw many fruits. And my Lord and God Jesus Christ said to me, “Have you seen the companies of the fathers?”

“As is their rest, such also is the honor and the glory of those who are persecuted for my righteousness’ sake.” And I rejoiced and believed and understood that which is written in the book of my Lord Jesus Christ. And I said to him, “O my Lord, do you wish that I make here three tabernacles, one for you, and one for Moses, and one for Elijah?” And he said to me in wrath, “**Satan makes war against you, and has veiled your understanding; and the good things of this world prevail against you. Your eyes therefore must be opened and your ears unstopped that you may see a tabernacle, not made with human hands, which my heavenly Father has made for ME and for THE ELECT.**” And we beheld it and were full of gladness.

And behold, suddenly there 17 came a voice from heaven, saying, “**This is my beloved Son** in whom I am well pleased:5 **[he has kept] my commandments.**” And then came a great and exceedingly white cloud over our heads and bore away our Lord and Moses and Elijah. And I trembled and was afraid; and we looked up, and the heaven opened and we beheld men in the

flesh and they came and greeted our Lord and Moses and Elijah and went to another heaven. And the word of the scripture was fulfilled: “This is the generation that seeks him and seeks the face of the God of Jacob.”⁶ And great fear and commotion took place in heaven, and the angels pressed one upon another that the word of the scripture might be fulfilled which says, “Open the gates, you princes.”

Thereafter was the heaven shut, that had been open.

And we prayed and went down from the mountain, glorifying God, who has written the names of the righteous

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