

Elijah, the Tishbite

On the Run
1 Kings 19:1–14

Matthew 17:1–8

Mark 9:2–8

Luke 9:28–36

- Transfigured — to take on a different physical form or appearance — ‘to change in appearance.’ ‘his appearance was changed in their presence’ Mk 9:2. In some instances it may be more appropriate to render this expression in Mk 9:2 as ‘as they watched, he appeared different.’ (Louw-Nida)
- To change in a manner visible to others, i.e. **outwardly**, physically
- To change **inwardly** in fundamental character or condition, be changed, be transformed (2 Corinthians 3:18)

- *Morphé* in Greek and can mean “form,” “external appearance” (Kittle *TDNT*)
- *Morphé* [form], *morphóō* [to form, fashion], *mórphōsis* [form], *metamorphóō* [to transform] (Kittle)

As the time drew near when Jesus was to suffer and die, he was more frequently alone with his disciples. After teaching the people all day, he would repair with his disciples to a retired place and **pray and commune with them**. He was weary, yet he had no time to rest, for his work on earth was hastening to a close, and he had much to do before the final hour arrived. He had declared to his disciples that he would establish his kingdom so firmly on earth that the gates of hell should not prevail against it. Jesus, in view of his approaching trial, **gathered his disciples about him and opened their minds regarding his future humiliation and shameful death** at the hands of his persecutors. The impulsive Peter could not for a moment endure the thought, and insisted that it could not be. Jesus solemnly rebuked Peter's unbelief in suggesting that prophecy would not be fulfilled in the sacrifice of the Son of God.

–2SP 324.2

Jesus then proceeded to explain to his disciples that **they also** must suffer for his name, bear the cross in following him, and endure a corresponding humiliation, reproach, and shame with that of their Master, or they could never share his glory. His **sufferings** must be followed by theirs, and his **crucifixion** must teach them that they should be crucified to the world, resigning all hope of its pomp and pleasure. Previous to this declaration, Jesus had frequently spoken to his disciples of his future humiliation, and he had **resolutely discouraged** all their hopes of his temporal aggrandizement; but they had so long been accustomed to look upon Messiah as one who would reign as a mighty king, that it had been impossible for them to relinquish entirely their glowing expectations.

–2SP 325.1

Jesus was acquainted with the grief and perplexity of his disciples, and he designed to give them additional proof of his Messiahship, in order that their faith might not utterly fail them in the severe ordeal to which they were soon to be subjected. As the sun was setting he called his three most devoted disciples to his side, and led them out of the noisy town, across the fields, and up the steep side of a mountain.

–2SP 326.1

Having gained the place he sought, Jesus engaged in earnest prayer to his Father. Hour after hour, with tears and **importunity**, he supplicated for **strength** to bear his afflictions and for **grace** to be bestowed upon his disciples that they might bear the terrible trials that awaited them in the future. The dew was heavy upon his bowed form, but he heeded it not; the shadows of night gathered thickly about him, but he regarded not their gloom. So the hours passed slowly by.

-2SP 327.1

At first the disciples united their prayers with his in sincere devotion; but as the hours dragged slowly on, they were overcome with weariness and loss of sleep, and even while endeavoring to retain their interest in the scene, they fell asleep.

-2SP 327.1

Jesus had told them of his future sufferings, he had taken them with him that they might watch and pray with him while he was pleading with his Father; even then he was praying that his disciples might have **strength to endure** the coming test of his humiliation and death. He especially pleaded that **they might witness** such a manifestation of his divinity as would forever remove from their minds all unbelief and lingering doubts; a manifestation that would comfort them in the hour of his supreme agony with the knowledge that he was of a surety the Son of God, and that his shameful death was a part of the divine plan of redemption.

-2SP 327.1

These two, whom God had seen fit to favor above all others who ever lived upon earth, were delegated by the Father to bring the glory of Heaven to his Son, and comfort him, talking with him concerning the completion of his mission, and especially of his sufferings to be endured at Jerusalem.

-2SP 328.2

...Moses and Elijah, glorious ones in the
courts of Heaven...

-2SP 332.3

The Garden

Matthew 26:36–46

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and **He longed to know that they were praying for Him and for themselves.** How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. **If He could only know that His disciples understood and appreciated this, He would be strengthened.**

–*DA* 687.3

Rising with painful effort, He staggered to the place where He had left His companions. But He “findeth them asleep.” Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, “Watch and pray.” At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation.

–DA 688.1

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were tired, and finally dropped asleep, leaving him to agonize alone. At the end of an hour, Jesus, feeling the need of human sympathy, rose with painful effort and staggered to the place where he had left his companions. But no sympathizing countenance greeted him after his long struggle; the disciples were fast asleep. Ah! if they had realized that this was their last night with their beloved Master while he lived a man upon earth, if they had known what the morrow would bring him, they would hardly have yielded to the power of slumber.

—3SP 96.2

Again he staggered to his feet, his human heart yearning for the sympathy of his companions, and repaired to where his disciples were sleeping. His presence roused them, and they looked upon his face with fear, for it was stained with blood, and expressed an agony of mind which was to them unaccountable.

—*3SP* 99.1

. . . the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.

—DA 693.3

By permitting themselves to be so overcome by sleep, the disciples had lost the conversation between the Heavenly messengers and the glorified Redeemer. But as they suddenly awake from profound slumber, and behold the sublime vision before them, they are filled with rapture and awe. As they look upon the radiant form of their beloved Master, they are obliged to shield their eyes with their hands, not being able otherwise to endure the inexpressible glory that clothes his person, and which emits beams of light like those of the sun. For a brief space the disciples behold their Lord glorified and exalted before their eyes, and honored by the radiant beings whom they recognize as the favored ones of God.

–2SP 330.2

When so many of Christ's followers left Him, and the Saviour asked the twelve, "Will ye also go away?" Simon Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life." [John 6:67, 68.] It filled Christ's heart with sorrow to see anyone leaving Him, because He knew that faith in His name and in His mission is man's only hope. **This desertion of His followers was a humiliation to Him.**

-20LtMs, Lt 171, 1905, par. 9

No one in the world ever longed more earnestly for appreciation and fellowship than did Christ. He hungered for sympathy. His heart was filled with a longing desire that human beings might appreciate the gift of God to the world and honor Him by believing His words and speaking forth His praise.

—20LtMs, Lt 171, 1905, par. 9

The disciples do not yet comprehend the scene; but they rejoice that the patient Teacher, the meek and lowly One, who has wandered to and fro a helpless stranger, is honored by the favored ones of heaven. They believe that Elijah has come to announce the Messiah's reign, and that the kingdom of Christ is about to be set up on the earth.

–*DA* 422.1

. . . the decease to be accomplished at Jerusalem, is the subject of their [Elijah's and Moses'] conference with Jesus. Bearing the weakness of humanity, and burdened with its sorrow and sin, **Jesus walked alone in the midst of men.** As the darkness of the coming trial pressed upon Him, He was in **loneliness of spirit**, in a world that knew Him not. Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. He had dwelt amid the love and fellowship of heaven; but in the world that He had created, **He was in solitude.**

–DA 422.2

Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. Moses and Elijah had been colaborers with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: “Yet now, if Thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.” Exodus 32:32.

—DA 422.2

Elijah had known **loneliness of spirit**, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. **Alone** he had stood for God upon Mount Carmel. **Alone** he had fled to the desert in anguish and despair. These men, chosen above every angel around the throne, **had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview.**

–DA 422.2

At the transfiguration the Lord sent Moses and Elias to talk with Jesus concerning his sufferings and death. Instead of choosing angels to converse with his Son, God chose those who had an experience in the trials of earth.

–ISG 40.1

Elijah had walked with God. His work had not been pleasant. God, through him, had reproved sin. He was a prophet of God, and had to flee from place to place to save his life. He was hunted like the wild beasts that they might destroy him.

–ISG 40.2

Elijah and Jezebel

That night a messenger aroused the weary prophet and delivered to him the word of Jezebel: “So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.”

–PK 159.2

. . . in this dark hour his faith and courage
forsook him.

–PK 159.3

The city was on the southern frontier of Judah, about 95 mi. (152 km.) from Jezreel. It belonged to the southern kingdom of Judah, which was at this time so closely associated with Israel that Elijah would not have been safe there, so he went a day's journey into the wilderness.

Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have been shielded from harm. The Lord would have given him another signal victory by sending His judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation.

—PK 160.1

Into the experience of all there come times of keen disappointment and utter discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providences we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being.

—*PK* 162.1

- Job 3:3; 6:8–9
- Job 13:13
- Job 19:6–8, 18, 21–22; 25–28
- Job 38:1
- “The Lord answered Job out of the whirlwind” (Job 38:1), and revealed to His servant the might of His power. When Job caught a glimpse of his Creator, he abhorred himself and repented in dust and ashes. Then the Lord was able to bless him abundantly and to make his last years the best of his life. (*PK 164.2*)

Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing “more abundantly” (Hebrews 6:17) to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established, but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested.

-PK 164.3

For the disheartened there is a sure remedy — faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. Are you tempted to give way to feelings of anxious foreboding or utter despondency? In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise.

—PK 164.4

He is eternal truth. Never will He change the covenant He has made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands. The apostle Paul has testified: "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness....Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:9, 10.

-PK 164.4

There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

–1 Corinthians 10:13