



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 22

"The Glory of the Son of God"

10-17-21

Introduction: A Promise for Jesus' Followers

- Following Peter's confession of Him as Messiah, Jesus had both affirmed their faith while also correcting their expectations of the work that He had come to accomplish. Just as Messiah must suffer before entering into His glory, so too would those who would be His followers. Along with these hard teachings, the Lord gave to His disciples a promise which was intended to encourage them as they grappled with the implications of His words:

Mark 9:1—*And he said to them, "Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power."*

Key Point: The Transfiguration of the Lord Jesus was the fulfillment of His promise to His disciples and serves as an ongoing _____ to His followers who face the reality of suffering in the world.

The Transfiguration—Mark 9:2-13

- After spending time in the area around Caesarea-Philippi, Jesus took His inner circle and ascended a nearby mountain.

Mark 9:2-7—*2 And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, 3 and his clothes became radiant, intensely white, as no one on earth could bleach them. 4 And there appeared to them Elijah with Moses, and they were talking with Jesus. 5 And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." 6 For he did not know what to say, for they were terrified. 7 And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him."*

Observations:

1. Given its proximity to Caesarea-Philippi, it is likely that the "high mountain" mentioned in the account is Mt. Hermon.
 2. The transfiguration of the Lord was intended to convey to the disciples a measure of His _____.
"transfigured" _____ "radiant, intensely white"
 3. The appearance of Moses and Elijah served to bear witness to Jesus' heavenly _____.
 - * *The Lord had manifested His _____ before each of these men during their own lifetimes* (Exod. 34:7-7; 1 Kings 9:8-18)
 - * *Together, they represented God's revelation of Himself through the _____ and the _____.*
 - * *They were each associated with the work of the Lord to _____ His people.*
 - * *They were each associated with the eschatological _____ of Israel* (Deut. 8:15; Mal. 4:4-6)
 4. The response of Peter to these things conveyed a degree _____ and perhaps even _____.
 5. The presence of the cloud and the voice from heaven offer divine witness to Jesus' true identity and its _____.
- **Much of the imagery in the account of the Transfiguration recalls important portions of the Old Testament.**
Exod. 24:16,18—*16 The glory of the Lord dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud...18 Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.*
Dan. 7:9a,13—*9 "As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool...13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*
- Key Point:** Although Jesus said nothing during the Transfiguration, the event confirmed beyond all doubt that He was the divine _____ of God!
- **As they descended the mountain, Jesus spoke to them once again of what was to happen to Him.**
Mark 8:34—*9 And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead. 10 So they kept the matter to themselves, questioning what this rising from the dead might mean. 11 And they asked him, "Why do the scribes say that first Elijah must come?" 12 And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? 13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."*

Observations:

1. Jesus charged them not to speak of what they had seen until He had _____ from the dead.
2. The response of the disciples once again revealed their inability to make sense of His statements and their own messianic _____.
3. They then asked Him about the scribes interpretation of certain prophetic passages from the OT.
⇒ He confirmed to them that the words of the prophet Malachi were true (Mal. 4:4-6) and had been fulfilled just as other OT prophetic passages regarding Messiah's suffering (Gen. 3:15; Isa. 53; Dan. 9:26; Zech. 12:10) would be fulfilled!
4. His identification of John the Baptist as the 'Elijah' figure the OT anticipated served to _____ His predictions of His coming death.

Key Point: Although the Transfiguration briefly unveiled divine identity and previewed His future glory as the Son, of Man, Jesus sought to focus His followers once again on His impending _____.

Seeing Jesus the Messiah, the Son of God

- **Mark wants his audience to consider what the Transfiguration meant for the Lord Himself.**

"...the Son, too, was to see the passion in light of the transfiguration. He was to take the cup as one encouraged by the knowledge of His own identity, reassured as to his Father's on-going love and fortified by heaven's endorsement ('I am well pleased'). 'What the Baptism is to the public ministry of Jesus,' wrote A.M. Ramsey, 'the Transfiguration is to the passion.' The cross stands between the transfiguration on one side and the resurrection on the other." —Donald MacLeod, *The Person of Christ*

- **Mark wants his audience to consider what the Transfiguration meant for the disciples who witnessed it.**

"The narrative of the transfiguration is certainly at pains to stress that the incident was directed mainly at the disciples. He was transfigured before *them*; there appeared unto *them* Elijah and Moses; there came a cloud and overshadowed *them*. Even the Voice strikes the same note: 'listen to him.' Considered on its divine side, Peter's confession...was intended to strengthen the disciples for the ordeal which lay before them. They were to see the Passion in light of the Glory." —Donald MacLeod, *The Person of Christ*

- **Mark wants his audience to consider what the Transfiguration means for all subsequent followers of Jesus.**

"But there are other psychological horizons, too: the disciples...and the church down the ages. In the short term...the transfiguration did little for the disciples, but when God restored their hope (1 Pet. 1:3) [it] came into its own, as we see in 2 Pet. 1:16. From this point of view, it has on-going ministry. For Jesus, the trauma is past: he has entered into his rest. For us, it is not past. We are still struggling and suffering. To that situation, the transfiguration still speaks, because it discloses not only the glory eternally possessed by the Lord, and not only the glory for which, as incarnate Mediator, he was destined, but also the glory of his people...The transfiguration showed not only what *he* would become but what *we* would become." —Donald MacLeod, *The Person of Christ*

Concluding Thoughts

- **In the midst of our own suffering in the world, the Transfiguration reminds us to _____ the Lord Jesus as He truly is in His resurrected glory.**

Rev. 1:12-16—¹² Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³ and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶ In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

- **In the midst of our own suffering in the world, the Transfiguration assures us that Jesus will keep His promise to _____ our own bodies in order that we might be as He is.**

Phil. 3:20-21—²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

1 Cor. 15:48-49—⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹ Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 22

"The Glory of the Son of God"

10-17-21

Introduction: A Promise for Jesus' Followers

- Following Peter's confession of Him as Messiah, Jesus had both affirmed their faith while also correcting their expectations of the work that He had come to accomplish. Just as Messiah must suffer before entering into His glory, so too would those who would be His followers. Along with these hard teachings, the Lord gave to His disciples a promise which was intended to encourage them as they grappled with the implications of His words:

Mark 9:1—*And he said to them, "Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power."*

Key Point: The Transfiguration of the Lord Jesus was the fulfillment of His promise to His disciples and serves as an ongoing encouragement to His followers who face the reality of suffering in the world.

The Transfiguration—Mark 9:2-13

- After spending time in the area around Caesarea-Philippi, Jesus took His inner circle and ascended a nearby mountain.

Mark 9:2-7—*2 And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, 3 and his clothes became radiant, intensely white, as no one on earth could bleach them. 4 And there appeared to them Elijah with Moses, and they were talking with Jesus. 5 And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." 6 For he did not know what to say, for they were terrified. 7 And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him."*

Observations:

1. Given its proximity to Caesarea-Philippi, it is likely that the "high mountain" mentioned in the account is Mt. Hermon.
 2. The transfiguration of the Lord was intended to convey to the disciples a measure of His divinity.
"transfigured" *"radiant, intensely white"*
 3. The appearance of Moses and Elijah served to bear witness to Jesus' heavenly identity.
 - * *The Lord had manifested His presence before each of these men during their own lifetimes* (Exod. 34:7-7; 1 Kings 9:8-18)
 - * *Together, they represented God's revelation of Himself through the Law and the Prophets.*
 - * *They were each associated with the work of the Lord to deliver His people.*
 - * *They were each associated with the eschatological hope of Israel* (Deut. 8:15; Mal. 4:4-6)
 4. The response of Peter to these things conveyed a degree confusion and perhaps even fear.
 5. The presence of the cloud and the voice from heaven offer divine witness to Jesus' true identity and its implications.
- **Much of the imagery in the account of the Transfiguration recalls important portions of the Old Testament.**

Exod. 24:16,18—*16 The glory of the Lord dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud...18 Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.*

Dan. 7:9a,13—*9 "As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool...13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*

Key Point: Although Jesus said nothing during the Transfiguration, the event confirmed beyond all doubt that He was the divine Son of God!

- As they descended the mountain, Jesus spoke to them once again of what was to happen to Him.

Mark 8:34—*9 And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead. 10 So they kept the matter to themselves, questioning what this rising from the dead might mean. 11 And they asked him, "Why do the scribes say that first Elijah must come?" 12 And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? 13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."*

Observations:

1. Jesus charged them not to speak of what they had seen until He had **risen** from the dead.
2. The response of the disciples once again revealed their inability to make sense of His statements and their own messianic **expectations**.
3. They then asked Him about the scribes interpretation of certain prophetic passages from the OT.
⇒ He confirmed to them that the words of the prophet Malachi were true (Mal. 4:4-6) and had been fulfilled just as other OT prophetic passages regarding Messiah's suffering (Gen. 3:15; Isa. 53; Dan. 9:26; Zech. 12:10) would be fulfilled!
4. His identification of John the Baptist as the 'Elijah' figure the OT anticipated served to **confirm** His predictions of His coming death.

Key Point: Although the Transfiguration briefly unveiled divine identity and previewed His future glory as the Son, of Man, Jesus sought to focus His followers once again on His impending **sufferings**.

Seeing Jesus the Messiah, the Son of God

- **Mark wants his audience to consider what the Transfiguration meant for the Lord Himself.**

"...the Son, too, was to see the passion in light of the transfiguration. He was to take the cup as one encouraged by the knowledge of His own identity, reassured as to his Father's on-going love and fortified by heaven's endorsement ('I am well pleased'). 'What the Baptism is to the public ministry of Jesus,' wrote A.M. Ramsey, 'the Transfiguration is to the passion.' The cross stands between the transfiguration on one side and the resurrection on the other." —Donald MacLeod, *The Person of Christ*

- **Mark wants his audience to consider what the Transfiguration meant for the disciples who witnessed it.**

"The narrative of the transfiguration is certainly at pains to stress that the incident was directed mainly at the disciples. He was transfigured before *them*; there appeared unto *them* Elijah and Moses; there came a cloud and overshadowed *them*. Even the Voice strikes the same note: 'listen to him.' Considered on its divine side, Peter's confession...was intended to strengthen the disciples for the ordeal which lay before them. They were to see the Passion in light of the Glory." —Donald MacLeod, *The Person of Christ*

- **Mark wants his audience to consider what the Transfiguration means for all subsequent followers of Jesus.**

"But there are other psychological horizons, too: the disciples...and the church down the ages. In the short term...the transfiguration did little for the disciples, but when God restored their hope (1 Pet. 1:3) [it] came into its own, as we see in 2 Pet. 1:16. From this point of view, it has on-going ministry. For Jesus, the trauma is past: he has entered into his rest. For us, it is not past. We are still struggling and suffering. To that situation, the transfiguration still speaks, because it discloses not only the glory eternally possessed by the Lord, and not only the glory for which, as incarnate Mediator, he was destined, but also the glory of his people...The transfiguration showed not only what *he* would become but what *we* would become." —Donald MacLeod, *The Person of Christ*

Concluding Thoughts

- **In the midst of our own suffering in the world, the Transfiguration reminds us to see the Lord Jesus as He truly is in His resurrected glory.**

Rev. 1:12-16—¹² Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³ and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶ In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

- **In the midst of our own suffering in the world, the Transfiguration assures us that Jesus will keep His promise to transform our own bodies in order that we might be as He is.**

Phil. 3:20-21—²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

1 Cor. 15:48-49—⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹ Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.