



‘Now!’ Sermon Series

Sermon #32

‘A Glimpse of God’s Glory!’

Mark 9:2-13

Sunday, January 12th, 2024

Last YEAR in ‘NOW’ sermon series:

- We haven’t been in the book of Mark since December 1st!
 - *For context, on the Sunday after Easter of last year (2024), we began our verse-by-verse sermon series through the book of Mark.*
 - *On Sunday mornings in 2024 we were able to get through 31 sermons and finished with chapter 8 of Mark’s Gospel.*
 - Essentially, we made it through the halfway point of Mark’s Gospel.

- Now in 2025, if you look at your preaching plan, 33% of our sermons this year will come from the book of Mark!

- *From today, until Easter Sunday, we will be spending our Sunday Mornings and Wednesday nights together going through the Gospel of Mark.*

- If you need to catch up in our study of Mark, please be sure to go to YouTube where you can find the sermons and on our website, where you can find all of the sermon notes.

‘A Glimpse of God’s Glory!’

Mark 9:2-13

Sermon in a Sentence:

We see a Glimpse of God’s Glory in this text when we examine the Glory of the Son, the Guidance from the Father, and the Generalizations that Peter, James, and John make.

Intro:

- ****Looks can be deceiving Illustration****
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 - We’ve all heard the phrase that ‘looks can be deceiving’ and that ‘things are not always what they seem’.
 - ***When Jesus fulfilled John 1:14...***
 - ‘And the Word became flesh and dwelt among us, and we have seen his glory,

glory as of the only Son from the Father, full of grace and truth.’

- ***We must remember that Jesus Christ left Heaven and He came to earth.***

- The scripture text that we come to in Mark 9:2-13, is very important for those who are believers in Christ Jesus.

- ***WHY?***

- ***Because in this text we will see that Jesus confirms that He is, who said that He was. His deity is confirmed.***

- Dr. Daniel Akin said ***‘The transfiguration of Jesus confirms that, despite having the outward appearance of a mere mortal man, Jesus of Nazareth is in His nature and essence God—deity dressed in a body.’***

- The Disciples had gone through many days and situations where they either misunderstood or flat out ignored the teachings of Jesus.
 - ***They, like most of Israel, got caught up in the mindset that Jesus was not the kind of Savior that the nation had expected.***

- For centuries the nation of Israel had expected the Messiah to be a ruler, a politician, and to free them from roman rule.

- ***While Jesus did come to free them, He came to free them***

from their sin, which was not at all what they were expecting.

- In Mark 9:2-13, Jesus is going to give the inner circle of His disciples (Peter, James & John), the revelation that He truly is the Son of God, dressed in a human body.

- ***Scholar James Edwards calls it ‘a visible manifestation of the true nature of Jesus.’***

- ***For the disciples then and the believers who are gathered here today the transfiguration was:***

- Divine Assurance.
- Divine Ratification.

- Let’s dig into God’s Word as we look into a Glimpse of God’s Glory...

****Read Mark 9:2-13****

Question to Ask:

How does the Transfiguration reveal to us the IDENTITY and DEITY of Christ?

Truth #1: *The Glory of the Son.* (v. 2-4)

- Peter, James and John often appear in other places of scripture (Mark 5:37, Mark 13:3 and Mark 14:33) as the inner circle of Jesus’ disciples.

- ***In our text this morning, we see that they get to see incredible things, like the transfiguration, privately with Jesus.***

- In these first three verses of our text we see that the Disciples are going to get a Glimpse into the Glory of God.
 - *They are going to see the Glory of the Son in a way that they have not seen yet, and as we will see throughout the text, it rocked their world...*
- **Small Window. (v. 2-3)**
 - ‘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[a] on earth could bleach them.’
 - The note of time that Mark gives in verse 2 ‘And after six days’ is unique.
 - *Other than the passion narrative portion of Mark’s Gospel this is the most precise chronological indicator in Mark’s Gospel.*
 - *The use of this time stamp could connect the Transfiguration to the previous incident of Peter confessing Jesus to be the Christ.*
 - The ‘high mountain’ that is referenced here is most likely Mount Hermon.
 - Before we look at what happened on top of this mountain as revealed in verse 3, I think we need to pause and see how similar this is to Moses in

his ascent and descent at Mount Sinai and Exodus 24 and 34.

- **Scholar David Garland said ‘Exodus 24 and 34 suggest that a Moses typology undergirds Mark’s shaping of the Transfiguration.’**
 - Typology in scripture is the idea that God’s prior redemptive acts recorded in Scripture, prefigure later events.
 - What happened to Moses on Mt. Sinai, gives us light on the meaning of Jesus Transfiguration here in Mark 9:2-4.
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<i>Moses</i>	<i>Jesus</i>
Moses goes with three people that are named along with 70 elders up the mountain (Exodus 24:1, 9)	Jesus takes three Disciples whose names are given, up the mountain. (Mark 9:2)
Moses’ skin shines when he descends from the mountain (Exodus 34:29).	Jesus is transfigured and His clothes become radiantly white (Mark 9:2-3).
God appears in veiled form in an overshadowing cloud (Exodus 23:15-16, 18).	God appears in veiled form in an overshadowing cloud (Mark 9:7).

A voice speaks from the cloud (Exodus 24:16).	A voice speaks from the cloud (Mark 9:7).
The people are afraid to come near Moses after he descends from the mountain (Exodus 35:30).	The people are astonished when they see Jesus after He descends from the mountain (Mark 9:15).

- *Now, a new and greater Moses had arrived, and it was God's Son, Jesus Christ.*
- 'And he was transfigured before them, **3** and his clothes became radiant, intensely white, as no one[a] on earth could bleach them.'
 - ***The importance of the Transfiguration is that for a brief moment in time, the Lord's Glory is allowed to shine.***
- ****Word Study****
 - The word transfigured comes from a greek word ***'Metamorphoo'*** (*μετεμορφώθη*) which literally means to change external form, to change one's form, and to undergo a spiritual transformation.
 - This word is only found 4 times in this same form (Aorist Passive Indicative) and it is found in Romans 12:2, 2 Corinthians 3:18, and Matthew 17:2.

- ***In Romans and 2 Corinthians it refers to moral transformation, but in Mark and Matthew it is physical transformation.***

- What happens here is that Jesus's physical appearance changes to that there is a ***small window*** into the radiant and divine Glory of Jesus Christ.
 - For just a small window in time, the Lord's true identity is exposed to Peter, James, and John.

- ***As believers in Christ, we too will see Christ in this way, when the second coming occurs.***

- 'Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. **12** His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. **13** He is clothed in a robe dipped in[a] blood, and the name by which he is called is The Word of God. **14** And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. **15** From his mouth comes a sharp sword with which to strike down the nations, and he

will rule^[b] them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. **16** On his robe and on his thigh he has a name written, King of kings and Lord of lords.’ Revelation 19:11-16

- **Sure Fulfillment. (v. 4)**

- ‘And there appeared to them Elijah with Moses, and they were talking with Jesus.’
- **While the Glory of the Lord is on display, Elijah and Moses appear and are talking with Him.**
 - Luke’s account shares with us that Elijah and Moses were speaking with Jesus about His death:
 - ‘who appeared in glory and spoke of his departure,^[a] which he was about to accomplish at Jerusalem.’ Luke 9:31
 - (The word departure in Luke 9:31 in the greek literally means *exodus*).
 - **This is significant because Jesus would lead the people of God out of the bondage of sin and through His death and resurrection, a new**

people would be born, called the Church.

- Elijah and Moses are significant because they represent the sure fulfillment of the Law (Moses) and the Prophets (Elijah).
 - **With the appearing of Moses and Elijah we see that the Law and Prohets are signaled as being fulfilled in the coming Messiah, Jesus.**
- Dr. Daniel Akin said ‘**This is not Mount Sinai all over again. No, this is a gospel mountain, not a law mountain. Here the law of God and the grace of God converge in the One who is God incarnate and the fulfillment of all the OT promised. Look at Him and believe His Gospel.**’
 - The Glory of God’s Son had been revealed, and is followed by a reaction that God the Father will have to get involved with.

Truth #2: The Guidance from the Father. (v. 5-8)

- In Mark 9:5-8, I find it interesting to point out that only two individuals speak.
 - **Peter and God the Father.**
 - **Notice in these verses that Jesus Christ does not say a word. He doesn’t have too.**
 - When Peter opens his mouth, he says something that has long been regarded as foolish, and even stupid.

- Thankfully, God the Father steps in and corrects Peter, just as He does so often with us.
 - ***Before we think about judging Peter Harshly, let's look at our own hearts and see how often we say things just to say them, that aren't edifying to the Kingdom of God.***
- ***A Misunderstanding. (v. 5)***
 - 'And Peter said to Jesus, "Rabbi, [b] it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah."
 - ***As verse 6 is going to insinuate with an editorial comment from Mark, Peter did not know what to say because he was compelled by fear, yet he (Peter), still spoke.***
 - ***Let me say this to you this morning, if you don't know what to say, it's probably best just not to say anything at all.***
 - For some reason, we, like Peter, think that if there is a pause in the conversation, or something awkward or inconvenient has occurred, that we have to speak.
 - ***When you misunderstand or find yourself in an odd situation, don't think you have***

to speak out loud, instead speak privately to your Father.

- The disciples of course are understandably amazed and terrified at the sametime to see the revelation of the glorified Christ.
 - Peter says ***'It is good that we are here'***
 - Well, yes, Peter.
 - ***Peter then suggests that this glorified revelation should continue for longer and that he, James, and John will put up three tents...***
- ***The significance of Peter's words here is that Peter wanted to put Jesus on the same level as Moses and Elijah.***
 - Peter still doesn't get it yet. While the transfiguration did give a preview of Jesus' future glory, the cross had to precede any future glory.
- ***Peter cannot establish Jesus, rather it is Jesus who establishes Peter when He called Him to a lifetime of discipleship by following Him (Mark 1:17), and the fellowship of being with Him.***
 - Peter's Misunderstanding was a Mistake that we often make...
- ***A Mistake. (v. 6)***
 - 'For he did not know what to say, for they were terrified.'

- I've already touched on this, but what Peter said was certainly a mistake, in the sense that he shouldn't have said anything at all.
- *Most scholars agree that this was definitely Mark's own statement, and not something that was received in the tradition of the text.*
 - *The following, from scholar James A. Brooks, is quite possible:*
 - *'It possibly reflects a statement by (an older) Peter to Mark, 'I was so afraid that I did not know what to say.'*
- Now comes the guidance through a message from God the Father.
- *A Message. (v. 7-8)*
 - 'And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son;[c] listen to him." 8 And suddenly, looking around, they no longer saw anyone with them but Jesus only.'
 - Similar to the white clothes, the cloud suggests the Shekinah glory of God.
 - *In the OT the cloud is the symbol of God's presence and His Glory.*
 - *God the Father speaks from the cloud (a representation of His presence) and says: 'This is my beloved Son; listen to Him.'*
 - What God says recalls Jesus Baptism:

- 'And a voice came from heaven, "You are my beloved Son;[a] with you I am well pleased." Mark 1:11
- This statement also brings to mind what Moses said in *Deuteronomy 18:15*:
 - 'The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—'
- *Just as God was telling Peter to listen to His Son, you and I must take heed of this same message.*
 - Moses and Elijah disappear. This is symbolic because they were great revealers of God's truth in the OT along with the rest of the prophets, but the voice of God here in this text tells us that we must listen to Christ!
- *If God the Father is telling us this, don't you think it matters?*
 - We've seen the Glory of the Son, Guidance from the Father, and now we will see...

Truth #3: *The Generalization of Peter, James, and John. (v. 9-13)*

- After this huge ‘mountain top experience’, literally, Peter, James, and John were able to see that Jesus truly was God.
 - ***The disciples had seen Christ transfigured, they had seen Elijah and Moses appear and then they had heard the voice of God through the cloud.***
 - Even with this revelation of Christ deity right in front of them, verses 9-13 are going to clearly indicate that the Disciples did not truly understand the magnitude and significance of the transfiguration.
 - ***The disciples are going to make a generalization about what all this meant, that showed they truly did not understand the actual meaning that Jesus intended.***
 - I think in these verses you and I can draw out the application(s) that it’s not okay to pick and choose scripture to ‘hold on to’ and it’s not okay to hold onto the opinions of man, instead of the truth of God’s Word...
 - I believe there are **2** important things to point out here concerning the Peter, James and John’s Generalization that they make...
- ***They Don’t Understand. (v. 9-10)***
 - ‘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.’

- As is typical in Mark’s Gospel the Disciples don’t usually understand the teachings of Jesus without His clarification.
 - ***I think it is because they rely on what they know, what they’ve been taught, instead of the truth of God standing in human flesh right in front of them.***
 - ***Don’t we act in such a similar way?***
- There are 3 important things to point out about the information given in verse 9:
 - ***#1:*** ‘And as they were coming down the mountain,’
 - Jesus led them down the mountain because the time had not yet come for His glory to be revealed to all creation at the end of the age.
 - ***Jesus led them down the mountain because there was still ministry that these men were going to do! Even though they didn’t realize it yet!***
 - Jesus led them down the mountain because Peter

would one day preach from Joel 2 at Pentecost and 3,000 people get saved.

- Jesus led them down the mountain because James would become the first one of the 12 disciples to be murdered for the Gospel in 44 A.D. The first of the 12 to be a martyr, which set the example to die for the Gospel.
- Jesus led them down the mountain because John would write the Gospel of John which contains 92% of material that the other three Gospels do not, and that the Revelation was given to John on the Island of Patmos.
- ***When God is ready to lead you down the 'mountain top experiences' in your life, realize that it is not to punish you, but for you to 'fulfill your ministry'.***

- #2: 'He charged them to tell no one what they had seen'
 - There is much debate among scholars as to why Jesus told Peter, James and John to be quiet, (literally He 'silenced them' in the greek).
 - ***It's possible that Jesus commands them to keep silent about the transfiguration to avoid a popular movement that would push him into the role of a 'political freedom fighter' for the jews...***
 - 'Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.' John 6:15
 - ***On the other hand, Jesus tells them to be quiet because they are obviously stumped and confused by what all of this means. So, He asks them to be quiet so that He can explain.***
- #3: 'until the Son of Man had risen from the dead.'

- *This phrase is what truly stumped and confused the disciples.*
- In verse 10 in the greek, there are two strong verbs that can help us understand the effect of this phrase at the end of verse 9.
- **Word Study**
 - The word ‘kept’ comes from the verb **Krateo** *ἐκράτησαν* which means to grasp, be strong, and to take permission.
 - Then, the phrase ‘kept the matter to themselves, questioning what this rising from the dead might mean’.
 - The word questioning in the greek comes from the word **Suzeteo** *συζητοῦντες* which literally means to seek, ask, deliberate and debate.
- *The combination of these two words have been used by Mark before in his Gospel.*
- *Here, the significance of Mark’s vocabulary choice suggests that the disciples not simply keep the secret to themselves, but dismissed it.*
 - The word choice in the greek suggests they they misunderstand and possibly reject Jesus command to keep silent about it.
- *But they felt the itch to discuss it among themselves because if the Son of Man is to be resurrected, He must first die.*
 - Scholar James Edwards said *‘The disciples are unprepared for any thought that the Messiah must suffer and die before His entrance into glory.’*
 - They don’t understand, but now they are going to decide what to say after conversing...
- *They Decide. (v. 11-13)*
 - ‘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.”

- *After their time of discussing what they were told to be quiet about, they ask Jesus a question in verse 11. Here, they make their decision:*
 - ‘And they asked him, “Why do the scribes say that first Elijah must come?”’
 - *The question that Peter, James, and John lead with here has the intention (in its original context) to suggest that Elijah’s return to restore all things should eliminate the need for Christ to go on the cross and suffer.*
 - *Also, the way that these three disciples phrased their question in the Greek text is a small and subtle indication that for many first century jews the Scribal/phariseedic tradition took precedence over the written law.*
 - It’s clear, these three disciples have decided their stance on how they want this to play out.

- *Verses 12-13, give Jesus’s answer to the decision of generalization over scripture that the disciples had landed on:*
 - ‘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.”’
 - *When Jesus said ‘Elijah does come first to restore all things.’ It shows that Jesus affirmed the scribal teaching, simply because it was the same that scripture teaches (in Malachi 4:5-6).*
 - *Jesus tells them they are right, but then, it takes a turn that they did not see coming.*
- *Jesus brings up how the suffering He will go through (for them and all humanity), is also recorded in the scriptures.*
 - While the Disciples pointed one thing out from the scriptures about Elijah, Jesus is clear that there is something that must happen **BEFORE** the final restoration on the Day of Yahweh, the suffering of the Son of Man.
 - *The OT scriptures that speak on and predict the suffering of the*

*Son of Man are Isaiah
52:13-53:12 as well as Psalms
22.*

- ***The same Scriptures that predicted the coming of Elijah prior to the Day of the Lord, also predicted a suffering Messiah.***
 - Don't you see how similar we are to the disciples? We hinge on one aspect or part of scripture, instead of reading it and viewing it through the scope of the entire counsel of God's Word.
- ***If Jesus hadn't already turned their world upside down by confirming that He would have to suffer, then the continuation of His answer in verse 13 certainly would...***
 - 'But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.'
 - ***In verse 13, the fact that Elijah has come is a reference to John the Baptist.***
 - Here, Jesus is contradicting the popular expectation that the literal return of Elijah would come.
- Matthew 17:12-13 backs this up:
 - ***'But I tell you that Elijah has already come, and they did not recognize him,***

but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." 13 Then the disciples understood that he was speaking to them of John the Baptist.'

● ***As well as Luke 1:17.***

- ***John the Baptist, was killed because of his message. And the same will be done to Jesus.***
 - In 1st Kings 19:2, Jezebel threatened the prophet Elijah.
 - The parallel is interesting because the death of John happened with the instigation of a wicked woman who manipulated a weak king. The persecution that the prophet Elijah experienced was due to a woman who manipulated another King.
 - ***It's possible that Mark and his contemporaries of the day saw in John's death, a prophecy of Jesus death to come.***
- Dr. Daniel Aiken said ***'John fulfilled the assignment given to him by God, and so would our Lord. God would faithfully see them through their suffering and greatest hours of trial! Might we not be able to trust Him to do the same for us?!'***

- May we be careful before we make generalizations about our God.

Conclusion:

- The transfiguration of Christ as we have seen in our passage of scripture today should show us the following:
 - ***#1: Jesus is the Son of God.***
 - ***#2: The Glimpse of the Glorified Jesus here, will be revealed in the second coming.***
 - ***#3: We don't always have to open our mouths.***
 - ***#4: We must take into account the entire counsel of God's Word, not just specific parts.***
- ***For those who are believers in Christ, you will get to see Jesus in the Glorified Glimpse that Peter, James and John saw here.***
 - ***You will either see Jesus in this glorified state Holy, or Hot. And the choice is completely up to you.***
- **Truth #1: *The Glory of the Son.* (v. 2-4)**
- **Truth #2: *The Guidance from the Father.* (v. 5-8)**
- **Truth #3: *The Generalization of Peter, James, and John.* (v. 9-13)**