

Good morning church family. How are we? Good? Good, all right, good. So if you would take your Bibles and turn with me to Mark chapter nine. So we're breaching into a new chapter. We kind of touched base on the first verse of chapter nine last week, but we're gonna dig into the meat of chapter nine today. Chapter nine in verses two through 13. So Mark chapter nine, two through 13. We're gonna talk about the transfiguration today. The title of the message is Christ's Glory Beheld. Christ's Glory Beheld. So once you found Mark chapter 9, if you would stand with me in honor of the one who gave us this word as we read our text together this morning. Mark 9, verses 2-13 reads, And six days later Jesus took with him Peter and James and John, and brought them up on a high mountain alone by themselves, and he was transfigured before them. And his garments were shining intensely white, as no launderer on earth can whiten them. And Elijah appeared to them with Moses, and they were conversing with Jesus. And Peter answered and said to Jesus, Rabbi, it is good for us to be here. Let us make three booths, one for you and one for Moses and one for Elijah. For he did not know what to answer, for they became terrified. Then a cloud formed overshadowing them and a voice came out of the cloud. This is my beloved son. Listen to him. And all at once, when they looked around, they saw no one with them anymore except Jesus alone. And as they were coming down from the mountain, he gave them orders not to recount to anyone what they had seen until the Son of Man rose from the dead. And they seized upon that statement, arguing with one another what rising from the dead meant. And they began asking him, saying, Why is it that the scribes say that Elijah must come first? And he said to them, Elijah does come first and restore all things. And yet, how is it written of the son of man that he will suffer many things and be treated with contempt? But I say to you that Elijah has indeed come and they did to him whatever they wished, just as it is written of him. This is the word of the Lord. Let's pray. Dear Heavenly Father, thank you so much for the opportunity to come gather as a body this morning. We're so thankful that you have, by your grace, gathered us together to serve you and to glorify you and to encourage one another with our singing so far this morning, and I pray that this text This message would edify the body and glorify you and I pray Lord that you will help me to endure this morning and help me to have focus not be distracted and to Speak the words that you would have me to speak to glorify you We just pray for your grace today on this Lord's Day that we would rest in you and that rest would continue through the week And that we would glorify you and all that we do in your holy name. I pray Amen. All right, you can be seated

so Mark chapter nine, we kind of talked about the transition a little bit in verse one last week, but now we're in verse two. And it's really, really important that everyone remembers the conversation that Jesus has just had with the disciples over the last two weeks, as we've talked about them. So as Jesus was traveling to Caesarea Philippi, if you recall, the question that he ultimately asked Peter was, who do you say that I am? That was the ultimate question. That's a pivot point in Mark. And then he goes on to explain who the true Messiah is. And we talked about all the background that Peter had in his mind about who the Messiah should be, what the Messiah should do, to the extent where he thought it appropriate to rebuke Jesus. Jesus in turn rebukes him, calls him Satan, tells him to get behind him. And then Jesus goes on and explains since they had an incorrect view of the Messiah, he corrects their view of discipleship, which we talked about last week. So it's very, very important to remember that those two texts as we get into the transfiguration today, because they are just absolutely tied together, inextricably linked together. And to understand the transfiguration and fully appreciate the depth of what occurs here, we have to understand the context of the passage as a whole. So just remember that throughout the text today, what Jesus was teaching the disciples over the last two weeks. This particular teaching that Jesus has given them over the last two weeks is a very varied, I mentioned this before, but it's a very hard thing to hear. It's a very hard thing to hear. In fact, Paul in 1 Corinthians 1.23 says, We preach Christ crucified to Jews a stumbling block and to Gentiles foolishness. The idea of a Messiah, the God of the universe, the creator of all things, to suffer and die, the death that he has said he would suffer and die, is absolutely unheard of. And so we're going to see today that he is going to reveal his true nature to his inner circle of disciples to give them the confidence for what's coming. And yet even still, we're going to see their questions. I mean, they just don't quite grab it yet. So let's dig in here this morning. Number one, the event. So number one, the event versus two through four is the event itself. Let's reread verses two through four and Six days later, Jesus took them, excuse me, took with him Peter and James and John, and brought them up on a high mountain alone by themselves, and he was transfigured before them. And his garments were shining intensely white, as no launderer on earth can whiten them. And Elijah appeared to them with Moses, and they were conversing with Jesus. So as we look here with the beginning of this amazing, amazing event, Mark gives us something he very, very, very seldom does. He gives us a specific timeline. Do you notice that? Mark says six days later. Now, if you remember all through Mark, he just says immediately, been followed, then they went over here. He very seldom gives any specifics at all. And so it's very important that we pick up on that because six days later

is very, very specific. Luke mentions about eight days for his transfiguration. So his is not nearly as specific as Mark. Mark is very specific on saying it's six days, and then they go up on a tall mountain. Now the mountain itself, and I'll explain more about the six days in a moment, but I want to set the stage for physicality is where, where are they located. So the tallest mountain near Caesarea Philippi is Mount Hermon. Traditionally, some have said it was Mount Tabor that they were on. Mount Tabor is a dome-shaped, much lower elevation mountain. So I don't think that that's really where it is because it was a very long distance, probably more than a six days journey for them to get to Mount Tabor. So the highest mountain in the region that they were already in over the conversations we just had the last two weeks is Mount Hermon. So very likely the tallest peak in that area. And so they're up on this mountain and he takes his three inner circles. So now you're going to see Jesus shift from the outward circle And those who were inside, so you guys remember the outsiders and the insiders, so we have the crowd in general, his followers in the inner part, and now he has his inner circle, his inner inner circle, if you will, with Peter, James, and John. And the six days is extremely important because Mark throughout this text, I'm gonna point it out multiple times, so you may even make a list or a spot in your notes if you're a note taker of all the different things that Mark uses to point back to Mount Sinai and Moses, but this is inextricably parallel to Moses going up on Mount Sinai and receiving the law and the covenant from God. So the first one is six days. In Exodus 24 and verse 16, it reads, and the glory of Yahweh dwelt on Mount Sinai and the cloud covered it for six days. On the seventh day, he called to Moses from the midst of the cloud. So there's already a touch point there about Mount Sinai and Moses and the tie-in that we have there, and there'll be many more to come. So with this inner circle up there, they were completely alone. No one else was there. No one else was around. He didn't bring any other disciples with him. It's just the three disciples and Jesus. Suddenly, suddenly at the end of verse two, it says he was transfigured before them. And this is an amazing word, an amazing word. In fact, in the original language, this word metamorphon, does that sound like a word you might recognize, metamorphosis, as we would eventually in English use? Metamorphon is used only four times in all of the Greek New Testament. And this is such an extreme transformation. Every single use is a radical transformation. In fact, it's the exact, exact same word that Paul uses in second Corinthians chapter three in verse 18, when he describes the transformation that God works in his people. Paul wrote, but we all with unveiled face beholding as in a mirror, the glory of the Lord are being

transformed or metamorphosed into the same image from glory to glory, justice from the Lord, the spirit. So this is a radical transformation. It's absolutely completely different from what he looked like before. So this is an instantaneous radical transformation that Jesus's outer image now matches his inner nature. I wanna say that again a little bit differently. Jesus's outward appearance now matches his inner nature. This was not a change in his nature, it was simply a revelation of his nature that had been clothed with humanity that he might walk the earth as a man. And so the radical change here is absolutely mind boggling. In fact, Mark can barely come up with words to describe the change. He simply says, his garments were shining intently white as no launderer on earth can whiten them. And they didn't have bleach back then. So the whitest thing he can come up with is just the whitest clothing possible. And both Matthew and Luke record also that Jesus' face shone, another allusion to Moses on Mount Sinai, but that Jesus' face shone with a glory as white as his clothes, as bright as his clothing. So now Mark is taking a deeper level here of comparing it to Moses and Mount Sinai, and we'll understand more, why more here in just a few moments. But now this radical transformation has happened, and that's not it. Now they get to see the inner nature on the outside of Jesus, his inner nature coming forth, but now he's joined by two of the most prominent men of the Old Testament. And the way it's worded in the original language is that Elijah appeared to them along with Moses, is how we see it in English. But in the original language, Elijah is actually, the way it's worded, subordinate to Moses. So it's basically Moses and Elijah tagging along, if you wanna kinda think of it in that English way. So Moses was there and Elijah came with him. So we see the prominence of Moses here in this context throughout, not only in Mark's writing style, but in Moses himself being there. And so these two figures come and appear with him, but that makes you go, why in the world did Moses and Elijah appear with Jesus? Isn't his splendor in this transformation, isn't his inner nature coming out good enough? Don't the disciples see who he is now, his face shining so brightly, his clothes whiter than snow, whiter than anyone on earth can make them? It's hard to know for sure specifically why these two men of all the Old Testament are there, but I think, accurately, the common accepted interpretation of this is that these two men are here to represent the law and the prophets fulfilled in Jesus. That these two men are here conversing with Jesus, pointing to him as the fulfillment of everything that they represent. To a Jewish culture, as I mentioned earlier in one of the other sermons, Elijah was extremely important to Jews because, number one, he received law at Mount Sinai as well. In 2 Kings, or excuse me, 1 Kings

19, one through nine, it says that Elijah went to Mount Horeb and received from God a word from him. Mount Horeb is the same mountain as Mount Sinai. So Elijah has now been on Mount Sinai. Moses here representing another time that God came to Mount Sinai. And here God is resplendent in his glory in the form of the Son of Man. on Mount Sinai again, on a high mountain compared to Mount Sinai again. And so we see God's consistent, repetitive revelation of himself to his people. And yet these two representatives of the four shadows of Christ are now here to point to him. We are not the people that you need to look to. Christ is. We are not who you rely on. We are not who you depend on. This is the preeminent Christ. This is who you look to. We are simply here to point to him and now he's here. This is the man that you've been waiting for. This is the Messiah. Now, when I said a moment ago, you can't detach the previous conversation that Jesus had with his disciples from the transfiguration. Do you begin to see why? Because if their misunderstanding of who the Messiah is, based on their misinterpretation and extra additional things that the Jewish leaders have added to the Old Testament over the years, have grossly misrepresented who the Messiah would be, the two primary figures of Judaism now by God's grace are here pointing to Christ. This is who it's about. It's not about us. It's not about the law. It's not about the prophets. We are simply here to point towards him. The overarching divine plan of redemption is coming to fruition on the great day of Yahweh, which we know will be his death and resurrection. And so everything he just taught his disciples over the last two weeks that we've heard about, I will suffer, I will die, you'll be to my disciples and you will suffer and die with me. All of this is being backed up by what the Jewish people thought were the greatest teachers of Jewish history saying, it's not us you need to worry about. This is the preeminent Christ. This is who we were pointing towards. And so we know this is true also because of Malachi 4 verses 4 through 6. You don't have to turn there right now, but we will revisit that later. But in Malachi 4, 4 through 6, The prophet specifically writes, remember the law of Moses, my servant, even the statutes and judgments which I commanded him in Horeb for all Israel. Behold, I'm going to send you Elijah the prophet before the coming of the great and awesome day of Yahweh. And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers. Lest I come and strike the land, devoting it to destruction. So we know that a prophet has already said that Moses and Elijah would be the ones pointing towards the Messiah. And so here in the transfiguration,

we have Jesus solidifying what he just taught to his disciples, the inner circle of his disciples. showing them his glory, showing them his inner nature, being joined by these two great men of the Old Testament, all to point to Christ himself. These two men are preparers of the way for Jesus, Moses giving the law and the covenant, explaining that to the nation of Israel, pointing forward as a foreshadowing towards Christ, Elijah leading and rescuing the people as a deliverer as one who would receive the information from God and bring it back to renew and re-energize the people towards God, both pointing towards the ultimate prophet, priest, and king that we'll see in Christ. So on this first point, I want us to really apply, really apply and understand that Jesus is at the center of the redemptive plan. He's at the absolute center of the redemptive plan. He is the one that came to usher in the great day of Yahweh. That is our Savior that we serve. And that this insight cannot, this understanding cannot come from anyone but God alone. The divine plan for salvation through all the intricacies of the Old Testament and how everything interweaves and points back to Christ and all the different ways we have to understand it and read it. In Sunday school this morning we talked about the covenants and how they all point to Christ and how he's developing this idea of a redemptive metanarrative, the overarching idea of scripture or a metanarrative is. redemption of humankind. And at the very center, the climax of that redemptive plan is Christ and Christ alone. We must not forget that. We must not. For it is him and him alone that can save his people. Moses and Elijah could not save the people from their sins. The law and the prophets that they represented could not save the Jewish people from their sins. The covenant breakers were going to be held responsible for breaking the covenant. But God sent his savior, sent his son to be the savior of his people. We must not forget that Jesus is at the center. Number two, number two in our text, verses five through eight is the reaction. the reaction. So now there's this amazing, we've seen the amazing bright light, the glory of Jesus, these two men that have been dead and gone for centuries, back to speak with him. And now we're gonna see the disciples reaction. Verses five through eight reads, and Peter answered and said to Jesus, Rabbi, it is good for us to be here. Let us make three booths, one for you and one for Moses and one for Elijah. For he did not know what to answer for they became terrified. Then a cloud formed overshadowing them and a voice came out of the cloud. This is my beloved son, listen to him. And all at once when they looked around, they saw no one with them anymore except Jesus alone. So can you imagine, can you imagine

the reaction of these three men? Suddenly their entire world is torn apart. They'd never seen anything like this before. The great glory of God seen in Christ as his inward nature comes out. They have no idea what to reply. I love how Mark writes it in verse six. For he did not know what to answer, they became terrified. Yeah, I don't blame them. And so, in an attempt to answer something that he could possibly think of, because Peter can't just be quiet, have we learned that already, right? Peter can't just be quiet, he's gotta say something. And instead of just being quiet, he decides, you know what, we should build booths. We should build, another word for that is tabernacles in the original language. We should build tabernacles for all three of you. And for the longest time, I interpreted this text as just how silly can you be, Peter? Why would you build a booth or a tabernacle for Elijah and Moses? Christ is the preeminent one, right? We just talked about that. Christ is the preeminent one. But as you dig in and understand the feast of tabernacles, and the idea that that feast was then turned into an eschatological weight, and we're gonna go over a little bit of that. I don't have time to completely develop that for you today. But when you begin to understand, in reality, Peter is just simply being a knowledgeable and conscientious Jew. So let me explain why. Peter's actually exercising what he knows to be, what he thinks is true. So the reference to tabernacles has always carried with it the idea from the primary tabernacle that the nation of Israel carried around with them and set up and down all throughout the wilderness, right? And we know that's representative of God dwelling with his people. That was the point of the tabernacle. When in reality, what Peter is ultimately saying is, oh, this is the Messiah. You just told us you were the Messiah. We just heard this not 15, 20 verses ago in our Bibles, right? Six days ago for them. You just told us who you were. That means you're here now to dwell with your people. You're here to dwell with your people, right? We're here to do this, but think about what it means if, according to the prophecies that we see in the Old Testament, if Jesus had come to dwell with his people and it was time for him to have the new heavens and the new earth and to dwell forever with his people, what does that ultimately mean for Jesus? It means he doesn't have to suffer and die. What does it ultimately mean for the disciples? They don't have to suffer and die. So in Peter's mind, he's going, this is great. This is great. You just told us we were gonna suffer and die, and now you're completely transfigured. We see all of your glory. Moses and Elijah are here. This is it. This is the great day of the Lord. According to Malachi, Moses and Elijah would come on the great day of the Lord. This is it. We're here. We've arrived. Now we don't have to suffer.

We don't have to get any on the way to Jerusalem. Let's just make tabernacles here on this high mountain. We'll call it good. And yet, what does that mean for Peter? He still doesn't understand, does he? He still doesn't take in its entirety the Old Testament because we're gonna see here shortly that Jesus will reference the suffering servant of Isaiah. And Peter's still gonna argue with him here in just a moment by the way he asked this next question, or the disciples will overall, and their reaction to the resurrection and things like that, so I don't wanna get too far ahead of myself. But ultimately, Peter is being a conscientious Jew and going, okay, I know that the coming of the Son of Man, the coming of the Messiah in all his glory means that he has come to dwell with his people, let's build tabernacles. But his reasoning is still wrong. His reasoning is still wrong. For God will come to dwell with his people, doesn't he? He comes to dwell with his people, but the difference is, is the Messiah, Jesus Christ, is the tabernacle that comes to dwell with his people. God's condescension back to his people again, God's condescension to his elect, God's re-entrance into the world and dwelling with his people is not found in the tabernacle that is a shadow of what's to come, that is a representation of what the Messiah would truly do. Jesus is the ultimate dwelling place of God with man. How beautiful is that? And then when you understand further on the New Testament that as Paul says, we are united with Christ in him and his spirit indwells us, we then become tabernacles and dwelling places of God himself. And yet Peter didn't understand this. He didn't comprehend it. For him, he was doing a good Jewish, good boy Jewish act of God's here, let's build a tabernacle. But he misses it, he misses the point once again. For Christ has come to dwell with his people. God condescended to man in the God-man Jesus Christ. And with them being completely beside themselves, it's no wonder that they were missing it. I don't think I could have spoken at all in that situation. So I give Peter props for at least getting his tongue to work. I probably would have passed out personally. but he's not done yet. Mark is not done telling us what happened. For they became terrified, but it's not over yet. Now a cloud in verse seven, a cloud formed overshadowing them and a voice came out of the cloud. This is my beloved son. Listen to him. Listen to him. Now I'm hoping with the connections that we've been able to see with the Old Testament so far in the transfiguration, your mind is already racing towards other times that you've seen God approach man in a cloud. First of all, Exodus chapter 24, verses 15 and 16. We're touching on Mount Sinai once again. Then Moses went up to the mountain, and the cloud covered the mountain. And the glory of Yahweh dwelt



on Mount Sinai, and the cloud covered it for six days. And on the seventh day, he called to Moses from the midst of the cloud. And so now we see God's, the representation of all writers throughout scripture, when they represent God condescending in a glory, it's in a cloud, the form of a cloud, right? We see that all throughout the Old Testament. We see that in the tabernacle. We see that in the temple that Solomon built over and over and over again, we see that. And now God's glory is coming down on the mountain around them. And the way this words in the original language overshadowing them, this means they were enveloped. completely enveloped. Think about the strongest and thickest mist you may ever hear walked in a really thick fog or a mist. And like you can't see a tree five feet away. I imagine it is something like just completely enveloped. It's that idea of completely surrounded. So now not only have they seen Jesus, they've seen two dead men who've been dead for centuries. They've seen Jesus transfigure, metamorphose, a radical transformation to allow his glory to be seen by common man. And now they're enveloped in a cloud that has a thundering voice coming out of it saying, this is my beloved son, listen to him. And if you think about this situation, it also reminds us of what? What happened earlier in Mark? When did something very similar to this happen? Baptism. So now we're reminiscent of the baptism. So Mark is tying in the beginning with the baptism and the resurrection that we're gonna see later on. Do you see how Mark in his triplicate, and you guys remember when I say Mark always does things in triplicate? So we've seen the baptism opening, the resurrection at the end, and now the transfiguration right in the middle. And so he's tying the entire book, book end to book end with a point here in the middle to bring our focus back to Christ. And so this time though, the difference is in the baptism, who was God speaking to? You remember? He spoke to Christ himself, you are my beloved son and whom I am well pleased. Who is God talking to here? God is talking to the disciples. He is specifically talking to the disciples. God, the creator of the universe, has come down in a cloud, similar to what he did on Mount Sinai, and he is telling the disciples, this is my beloved son, listen to him. And that's a command. You can't get in a stronger imperative than the way that's worded in the original language, to listen to him. It's a continuous, never ceasing order of direction to listen to him. Always, never cease, listen. So, as we've seen the development, oh, and I wanted to also mention the passages just so you could see them for yourself. Exodus 40 in verse 35, and 1 Kings 8, 10 and 11, don't turn there, but those are, so you can later on look and see that the cloud and the wording is

very similar in those cases of the cloud coming down as it is here. I'm going to give you the specific passages so you can look those up. So as the voice speaks to him and proclaims his love for Jesus, he gives them a command to give constant heed to him, an unchangeable imperative. And yet here is another allusion to Moses on Mount Sinai. I would like you to turn here briefly, Deuteronomy chapter 18 and verse 15. Deuteronomy chapter 18 and verse 15. What we're gonna read is Moses declaring to the nation of Israel what the future would look like, of course, being God's prophet. These are the words of God coming to the nation of Israel. Deuteronomy chapter 18 and verse 15 reads, this is again Moses speaking, Yahweh your God will raise up for you a prophet like me from among you, from your brothers, you shall listen to him. Now we know that this particular passage is Moses pointing forward to Christ, the greater and better Moses, the one who will deliver us and lead us on an exodus from sin and death, just as Moses led Israel on an exodus from Egypt. But the very interesting thing that I want you to make a note here, if you write in your Bible, please note, The Mark chapter 9 and verse 7, and Deuteronomy 18 and verse 15, the words at the end of verse 15 in Deuteronomy, you shall listen to him. And the Greek Old Testament, which is the Septuagint, is the exact same wording, letter for letter. The exact same wording, letter for letter. And so in Mark 9 and verse 7, God is telling the disciples to listen to him in the exact same way that Moses said Jesus would come and they were to listen to him. God never changes. How beautiful is that? The same command that he gave centuries before he's giving to the nation of Israel again. The disciples were Jews, were they not? He comes back and says, listen to him because they just denied everything that Jesus told him. What did Peter do? Do you guys remember? He rebuked him as one would cast out a demon. He rebuked the Son of Man, the Messiah, saying, no, what you're telling me is literally demonic in nature, you can't be correct, right after Jesus tells them all that the Messiah has come to do, which is to suffer and to die on the way to Jerusalem, on the Via Dolorosa of the crucifixion. And yet God is telling him right here, the very man that just rebuked his son, you are to listen to him in an attitude of constant heed, the same way that Moses instructed Israel all those centuries ago. And so we see this event on this high mountain tying in over and over and over again. And God is essentially ratifying the way to the cross He's ratifying. The disciples didn't wanna buy it, did they? Peter said, no, Lord, that cannot be. And God comes back and tells him and corrects him again and says, no, no. And in essence,

God is ratifying everything that Jesus just told the disciples, that I will suffer, I will die, and I will raise again on the third day. Ultimately, what the disciples have to learn, the disciples have to get a grip on, is that the Messiah is not according to their own invention and mindset, or their own tradition, or what they can conjure up in their mind. The Messiah is only what he reveals himself to be, and what God tells us he is. This is a literal divine revelation to these three men. And it's a beautiful thing that we have a chance to read it this morning. And then after this booming voice gives this command reminiscent to what Moses said all those years ago in verse eight, all at once, when they looked around, they saw no one with him anymore except Jesus alone. But that is so beautiful. Think of it this way. Jesus in coming in the incarnation as a little child, fulfilling prophecy after prophecy, putting on flesh so that he could pay for the sins and redeem his own people that have been his enemies for their entire existence, setting aside his glory. The creator had never been without his glory. Understand what Jesus set aside to come to this earth. The creator had never sneezed. The creator had never had to use the restroom. The creator had never had to sleep. Imagine what he set aside being praised day after day after day after day as the angels lifted him on high and he set all that aside, put on flesh and came down to earth. And yet in this moment, for just a split moment, he reveals his glory once again. But you know what he doesn't do? He doesn't keep it. Do you realize that the only one left here is Jesus to complete his mission? He put back on the drabby, shabby human cloak and committed to completing his mission with these men who were his enemies so that you and I could profess him through his gift of faith and be redeemed by his love. He put all that aside and had His glory back for these few moments, and yet, by God's grace, He gave it back, put back on our flesh, and He went on His way to Jerusalem to suffer, knowing full well what would come. And that, to me, is absolutely mind-boggling. It's mind-boggling. I can't even begin to wrap my head around that. but thankfully and praise to God, he did complete his mission. Our application for the second point is that God came to dwell with humanity in the person of his son, Jesus Christ. He condescended to his people so that we could understand who he is and who God is and that he would redeem us because none of this could happen by human means or wisdom. None of this could happen by human means or wisdom. The revelation that God gave the disciples on this mountain was a beautiful gift of his revelation to himself. And if he had not explained and given them the knowledge of who Christ is, they never would have come up with it on their own. And neither would any person sitting in this room. Salvation is a gift of God and God alone.

That revelation for us to understand who Christ is, is a gift of God and God alone. We cannot forget where this comes from. It is not conjured up by man's wisdom or insight or his hard work. A man could spend all eternity and he would never, can never, could never, no matter how much effort he puts in, know who Christ is and the redemptive plan without God revealing it to him. And yet God does reveal, does condescend, does redeem, does give us his word over centuries with multiple authors so that we can understand his revelation of himself to us, that we might be redeemed and recovered in our relationship with him. Number three. Number three, the conversation, verses nine through 13. The conversation. So we've seen the event, we've seen the reaction, and now we're gonna see the conversation. Verses nine through 13 reads, and as they were coming down from the mountain, he gave them orders not to recount to anyone what they had seen until the son of man rose from the dead. And they seized upon that statement, arguing with one another what rising from the dead meant. And they began asking him, saying, why is it that the scribes say that Elijah must come first? And he said to him, Elijah does come first and restore all things. And yet, how is it written of the son of man that he will suffer many things and be treated with contempt? But I say to you that Elijah has indeed come and they did to him whatever they wished, just as it is written of him. So now the event is over. Can you imagine the adrenaline rush that they're on? I can't even imagine walking down a mountain at that kind of adrenaline or fly. Maybe they just flew down the mountain with that kind of adrenaline. I don't know. But can you just, can you imagine that the human reaction to something like that? Now they're coming down the mountain and the first thing that Jesus says is to not tell anyone what they had seen until the son of man rose from the dead. This is the last and final command to silence in the gospel of Mark. the last and final one, and the only one in the entire gospel of Mark that has an out. They're able to tell about it once he rises. It's the only one in all of Mark that has an out. But look at their reaction. It says in verse 10, and they seized upon that statement, arguing with one another what rising from the dead meant. So they fixated on the resurrection. After everything that just happened, they don't have questions about why Moses and Elijah were there. They don't have questions about where that glory came from or where it went. They don't have questions about who the voice was, maybe because they already knew, but either way, to me, there's so many other things that they could fixate on besides Jesus saying, don't tell anyone until I'm resurrected. and yet they fixate on it, but it's a different kind of fixation. So the word seized, and your translation may word it slightly differently, but the word seized in verse 10 carries the idea

of a keeping it for themselves or squashing the idea. So in other words, they're in effect denying the idea of the resurrection. which is really interesting because all throughout Mark and all the aspects of resurrection, nowhere has any disciple balked at the idea of resurrection. In fact, for some 200 years before this point, Jewish theology, Jewish teaching had solidified that there would be a resurrection of some kind, despite that the Old Testament doesn't really develop the idea of a resurrection all that well. And so for these Jewish men, they should have absolutely no problem with Jesus saying that he would resurrect. So why are they keeping, Jesus told them not to tell people, but it's almost like the worry that they actually had was not to tell anyone. I don't wanna tell anybody, good or indifferent. Whether you're resurrected or not, I don't plan on telling anyone. That's the idea of the original language here. Now, why do you think that is? Why do you think that is? Why would these men who got the special privilege to see this transfiguration, this radical transformation, decide that they didn't even want to tell anybody about it? Because for the Messiah to resurrect, what must happen first? He has to die. Do you see? They still can't wrap their minds around what Jesus is teaching them, despite God himself, through his cloud of glory, commanding them to listen to him. They're still not with it. They still don't get it. They are absolutely as humans do over and over and over again, stuck on projecting their image of the Messiah upon the Messiah instead of taking what he tells them and building their image of the Messiah. Now, how guilty are we of that in our culture? Oh my goodness. It's the same thing we'd struggle with today. How careful we must guard our hearts and minds and only view Christ as what he is revealed as in scripture and nothing else, taking nothing from that picture and adding nothing to that picture. It's absolutely vital that we understand Christ as he has revealed himself and nothing more. but these men still don't get it. The disciples are so adamant that they are not going to have to, or the Messiah is not going to have to suffer. And maybe there's some, a little bit of self-protection there because they just got told that if Jesus is gonna suffer, they're gonna suffer. So maybe they're just simply saying, I don't wanna go through all that. But either way, they are not willing or excited about having to share this after a resurrection, because that means someone has to die first. And they continue this with a very leading question. In verse 11, they began asking him saying, why is it that the scribes say that Elijah must come first? And so now they've kept the idea of resurrection to themselves in the wording. They don't want to have to tell anybody about it because resurrection means

a death. And now they lead with a question. Why is it that the scribes say that Elijah must come first? So turn back with me now to Malachi 4 verses 5 and 6. We read it earlier, but I'd like you to go ahead and turn there for me now. Because as we've already went through Mark, we've learned that Jesus has already shared that Elijah has come, right? You guys remember when Jesus explained to the disciples who John the Baptist actually was? You guys remember that weeks ago? And now Elijah has come again, right? We just, the disciples are going, we just saw Elijah. And now in referencing Malachi 4, that's basically what they're doing with their question, why is it that the scribes say that Elijah must come first? Malachi 4, verses 5 and 6 reads, Behold, I'm going to send you Elijah the prophet before the coming of the great and awesome day of Yahweh, which is every Jewish person's dream to see that great day. And he will turn the hearts of their fathers to their children and the hearts of their children to their fathers, lest I come and strike the land, devoting it to destruction. So the scribes have been teaching and interpreting that, that Elijah must come first, which is true. Elijah had to come first. But the reason why they are saying it this way is once again, very similar to the idea of tabernacles. In their mind, they were high-fiving each other, ideally, thinking that Elijah had just come, that means the great day of Yahweh is here and none of us have to go and suffer. Do you see this repeated, repeated over and over again, denial of wanting to have to suffer? The Messiah doesn't need to suffer, we don't need to suffer. Surely Jesus, this is it. Surely this is the coming of Elijah when he restores all things. And yet Jesus corrects them and reminds them of what must occur. He shows them by referencing three different people here that glory, scripture teaches that glory is bought on the road to suffering. The road to glory is paved with suffering. The mission of redemption must be bought with suffering. The entire sacrificial system is based on this principle, isn't it? Blood had to be shed to make atonement in the Old Testament. Suffering had to be had to make atonement. And so Jesus, understanding clearly, because he's God, understands what they're trying to do, and says to them in verse 12, Elijah does first come and restore all things. Now, Jesus is referencing the eschatological revelation, because Elijah's mentioned as a messenger of the end times, when Christ would come again. So Jesus is pointing to what Malachi actually references, which is the full day of the Lord, when Christ would come again. They've misinterpreted Malachi, the disciples have, but Jesus corrects them. Yes, Elijah does first come and restore all things. And yet, how is it written of the son of man that he will suffer many things and

be treated with contempt? And now Jesus is referencing the son of man. So we've seen Elijah, who we know will suffer. We've seen the son of man referenced, and now he's mentioning the suffering one. You guys remember where the suffering one comes from? Isaiah 53 in verse three, the suffering servant. It reads, he was despised and forsaken of men, a man of sorrows and acquainted with grief, and like one from whom men hide their face was despised, and we did not esteem him. So now we see Christ showing with three different examples in one question that suffering must come before glory. In other words, he's trying to get them to understand that the life of the Messiah and his disciples is one of suffering and there's no way around it. There's no way around it. You can't get around it. You can't move up the day of the Lord by building a tabernacle. You can't get around it by who you point to. and then to prove to them, to prove to them that even their misinterpretation cannot be valid, he adds in verse 13, but I say to you that Elijah has indeed come, and they did to him whatever they wished, just as written of him. Then he circles back around and says, yes, one of the comings of Elijah has already happened in John the Baptist, and he had to suffer too. He is painting an airtight, airtight argument that you cannot avoid suffering. The Messiah will not avoid suffering for it's the very cost of redemption and his disciples will not avoid suffering for they are united with him. This entire conversation was pointing back to the true path of the Messiah on the way to Jerusalem. And so we're gonna see over and over again as we continue to go through chapter nine that the, excuse me, the way that they were traveling, the way to Jerusalem is gonna be filled with pain and suffering. As far as our application for point number three, I hope that your mind is already going there, but I want us to understand that Jesus suffered to redeem his people. and it was by his suffering and his suffering alone through the beatings, through the mockings, through the bloodshed, through the terrible whippings, through the crown of thorns that was laid upon him, through carrying his cross up the road to the place of the skull, through having his delicate human flesh ripped apart with nails through his wrists and his feet and hung up where he was in such a position he couldn't even breathe. that that suffering was so that he could, as the culmination of the redemptive plan, fulfill his mission and reconcile the creation to the creator. And what a beautiful sacrifice that is. We must not forget that. But we also must not forget one other thing, another point of application. You and I must understand that we are on the way of suffering as well. It's who we are as disciples of Christ. And there's one thing you take

away from today's message is that in the transfiguration, God himself ratified exactly what Jesus was teaching would happen to himself and the disciples. We are all disciples of the Savior.

those who have professed Him. We should not be surprised when we suffer in this world for the name of our Savior. For His suffering was much more great than we can ever imagine ours would be. And He did that for us. And so we, being bought with His blood, being united with Him, will suffer on the way with Him as well. And yet we get to fall to our knees and praise Him for the privilege of being united with Him, for no suffering compares to what our glory will be one day when we stand before Him, whether in death or He comes again. And that's our hope as believers. That's what we get to rest in. When I say rest in Christ, that's exactly what I'm talking about. resting in the thought, the fact that we have a hope that far outweighs anything this world can throw at us for suffering, far outweighs anything this world can throw at us for disease and hurt. Our hope is in Christ and being in his glory for all eternity. So in conclusion, we've seen a beautiful picture of Jesus and His glory today. His inner nature shown out, and oh, what it would be like to see that. I can't wait for the day that we get to see that glory with our own eyes. But in that taste of His glory, we've seen Him show the fulfillment of the Old Testament found only in Him, as the two men that joined Him point to the preeminence of Christ and Christ alone. And He has once again showed the disciples what the true Messiah must do to erase any preconceived ideas of what the Messiah is. We must guard our hearts for that as well. And then next week, next week, we're gonna look at the cry that all of us should have. For next week, we're gonna look at the man that said, Lord, I believe, help my unbelief. Because after the context of what we've just went through, is that not our plea for all of us? Is that not the disciples plea? Because they believe, they believe he's the Messiah, but their unbelief is what they keep bringing up, the baggage that they keep throwing on it. And how often do we have that in our lives? Lord, I believe, help my unbelief. I believe you're the Savior. Help me to live more like you. Lord, I believe that you are the one who saved me. Help the unbelief I have left. And sometimes the unbelief far outweighs our belief, doesn't it? When you put them on the scales. And yet by God, by his grace, we'll continue to help us grow. So that will be coming next week. And I hope you'll join us for that. Let's go to the Lord in prayer and ask for his grace and blessing that we would rest in him this week. Dear Heavenly Father, we are so thankful for you and your grace. We are so thankful for you wrapping yourself in humanity for us to suffer on the way to the cross



that you would redeem mankind to yourself. And that we acknowledge, Lord, that you are the pinnacle of the redemptive plan and that you stayed for your mission to complete that miraculous redemption that we could never attain for ourselves. And I pray that we would rest in you and you alone throughout this week and solely focus on glorifying you in all that we do. In your holy name I pray, amen.