

Mk. 9:1-13 “Metamorphosis”

For the Children: Have you ever watched a caterpillar go into a cocoon and come out as a beautiful butterfly? The Lord Jesus also had His appearance changed, from that of an ordinary man to one who was shining brightly with the glory of God – then back again to an ordinary appearance. This shows us that God can show His glory, and the glory of His Son, any time He wants. Just because you can't see it now, doesn't mean you won't later. God's children will all see the glory when we come into God's Presence in heaven and at the end of the world when Jesus returns. **Questions:** What was wrong with Peter wanting 3 tents to be set up on the mountain? Why were the disciples confused about Jesus' work? What did the presence of Moses and Elijah imply?

Introduction:

First Point: Confusion on the Mountain

- **Some Will See:** There is much debate about Jesus' comment that some in the crowd would not die before seeing the coming of the Kingdom with power and glory (v. 1). See also Mt. 24-25, 10:23, Mk. 13:30. However, the “coming of the Kingdom” is a complex of events, from incarnation to passion to ascension to heavenly Session, to 2nd coming. Some of these parts of it were to occur soon
- **Tents on the Mountain:** V. 1 also leads into the brief unveiling of Jesus' glory on the Mt. of Transfiguration. The disciples didn't understand the need for Jesus to die, so they wanted the glory of Jesus and His visitors to remain. Peter wanted to set up tents. This is like his reaction in 8:32
- **Jesus, Moses and Elijah:** The visitors discuss Jesus' approaching death (Lk. 9:31), adding to the disciples' confusion. Elijah's presence also implied the restoration of all things by the Messiah (Mal. 3,4), not His death
- **The Gag-Order:** Not only are the disciples barred from telling others of Jesus' glory, but He forbids them from speaking of it until after He has risen from the dead – more mention of His dying, which the disciples seized upon

Second Point: Glory on the Mountain

- **The Changed Appearance:** “Transfiguration” means a change of form, a metamorphosis. The change reminds us of OT appearances of God's glory (theophanies). These commonly involved mountains, and a shining, white appearance (Ex 24:16, 17, 34:29f, Rev. 1:14, 16; 1 Kgs. 19:11). Even the gap of 6 days reminds us of Ex. 24:16. Jesus' shining speaks of divine glory (Heb. 1:3)
- **Moses and Elijah:** Moses implies the Law, the covenant, the Exodus, and the Great Prophet of Dt. 18:15. Elijah implies the Prophets and the preparation for the Messiah. Together they imply the fulfillment of the OT
- **The Cloud and the Voice:** The Glory Cloud is another element from OT theophany, indicating God's presence (Ex. 19:9, 24:15, 40:34f; 1 Kgs. 8:10). The Voice of God accredits Jesus as the Son of God and Messiah in whom the Father is well-pleased (1:11), because He is obeying God even to the point of going to His death. He must be listened to (Dt. 18:15f) – also when He speaks of that death

Third Point: Concealment on the Mountain

- **When the Cloud Left:** The glory of the Transfiguration was only temporary. When the Cloud left, there was no more visible glory, no Moses and Elijah or Voice from heaven. Jesus' glory was hidden again
- **The Gag Order Again:** The “gag-order” further concealed the glory. The mention of His death again implied further humiliation instead of glory. For the passion had to occur before His exaltation
- **The Role of Elijah:** This prompted the disciples to ask about Elijah. Why talk of dying when Elijah's presence implied glory (Mal. 3,4)? Because Elijah was also persecuted, as John was killed. That didn't deny his role. Jesus' death wouldn't deny His role as Messiah. But the humiliation must precede the exaltation

Conclusion: