

**The glory of Christ embraces us in our weakness in order to transfigure us in Christ.**

**1) The glory of Christ embraces us in our weariness and sloth (v. 32).**

- a) J. B. Phillips New Testament: “But Peter and his companions had been overcome by sleep and it was *as they struggled into wakefulness* that they saw the glory of Jesus and the two men standing with him.”—they didn’t become “fully awake” as the ESV, NIV, NASB, and KJV translate, but they were fighting sleep even as this scene unfolded before them.
- b) Mark’s portrayal of disciples as “slow” or “thick” is softened by Luke, but in this section Luke incorporates some examples of this as well: “O faithless and twisted generation, how long am I to be with you and bear with you?” (9:41); “But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask Him about this saying.” (9:45); “An argument arose among them . . .” (9:46); “Do not stop him!” (9:50); “But He turned and rebuked them . . .” (9:55).
- c) We are weak—Jesus is a “sympathetic High Priest”
- d) We are slow—Jesus is a patient teacher
- e) We are careless—Jesus keeps watch over us

**2) The glory of Christ embraces us in our misguided desires (v. 33).**

- a) Peter wants to stay on the mountain basking in Christ’s glory.
- b) Moses and Elijah’s departure compels Peter to suggest a course of action to prolong the event.
  - i) “As the men were parting”
  - ii) “It is good that we are *here*”
  - iii) “Let us make three tents, one for You and one for Moses and one for Elijah”—never mind that they are departing;
  - iv) Peter’s suggestion also fails to see that Christ, as the radiance of God’s glory, already has the tabernacle of His flesh (cf. John 1:14).
- c) This might be compared to Matthew’s chronology according to which, after Peter confesses that Jesus is the Christ, he then seeks to deter Jesus from going to the cross (Matt. 16:22), which of course receives a sharp rebuke from Jesus (Matt. 16:23). Here the rebuke is in the form of the narrator’s aside, “not knowing what he said.”
- d) When Jesus talks of the cross it is as though “they have hearing loss at those frequencies.” (Martin)

**3) The glory of Christ embraces us in our fear (v. 34).**

- a) Each account of the transfiguration notes the disciples’ fear, yet at different places during the event: Matthew—“When the disciples heard the voice they fell on their faces and were terrified”; Mark—Peter’s proposal is attributed to his fear; Luke—as they entered the cloud
  - i) Appropriate apprehension due to God’s holiness and personal/corporate sinfulness (Isaiah, Ezekiel, John the son of Zebedee in Revelation)
  - ii) Overcome by God’s gracious action (God touched Isaiah’s lips and assured him that his sins were atoned; God put His hand on Ezekiel and set him on his feet; Jesus lifted John up and set him on his feet)
- b) Christians are simultaneously justified and sinners; therefore, we experience both the joy of acceptance with God and the sorrow of our failings when we sin against His grace. At times, God’s children may struggle with the assurance of their acceptance with God because of the remnant of sin in their lives.
- c) Recall Peter’s initial realization of Jesus’ divinity (Luke 5:8): “He fell down at Jesus’ knees, saying, ‘Depart from me, for I am a sinful man, O Lord’”

d) Recall Jesus' gracious reply (Luke 5:10): "Do not be afraid; from now on you will be catching men."

**4) The glory of Christ embraces us in our disfigured state in order to raise us to the glory of His transfigured humanity (2 Peter 1:3-4; Romans 8:29-30).**

a) 2 Pet. 1:3-4 "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence, by which He has granted to us His precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire."

b) Rom. 8:30 ". . . and those whom He justified He also glorified."

c) Rom. 8:29 ". . . to be conformed to the image of His Son, in order that He might be the Firstborn among many brothers."

d) How are we transformed from glory to glory?

i) Christ became human to redeem our humanity.

ii) Christ our King rules us.

iii) Christ our Priest atones for us and prays for us.

iv) Christ our Prophet reveals to us the will of God for our salvation.

v) The Holy Spirit who "overshadows" us works in us as He did in Christ's humanity.

vi) The Father reassures us that in Christ we are His beloved sons, His elect, and His witnesses.