

“The Disciples Assured – The Transfiguration”

Prepared by Patrick J. Griffiths © 2009 - pastorpat@waukeshabible.org
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“Jesus Assures His Disciples That He Is All He Claims To Be.
He Is The Christ, The Son Of The Living God”

Read Mark 9:2-13



Verses 1 and 2 connect the content of Mark 8:27ff with Mark 9:2-13. After the striking blow of our Lord's previously communication, He now assures them that He is the Christ and all that is claimed of Him is true. His inclusion of Peter stands in stark contrast to his rebuke earlier. Jesus lovingly restores those who misspeak. Peter and John briefly allude to the event in their writings (2 Pet. 1:16-18; John 1:14).

¹⁶ “For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but **we were eyewitnesses of His majesty**. ¹⁷ For **when He received honor and glory from God the Father**, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased" -- ¹⁸ and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain” (2 Pet. 1:16-18).

¹⁴ “And the Word became flesh, and dwelt among us, and **we saw His glory**, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).

Neither John, Peter nor Mark could not forget this moment. It “stained” their thinking and “conquered” their judgment. Everything would hinge on this *apocalypse* (i.e., “lifting of the veil”). Let us not lose sight of how our Lord's previous communication ended with triumph, conquest, and victory. Here He continues to reassure His disciples that He is God. Remember Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when **He comes in the glory of His Father with the holy angels**.” Here our Lord gives them a glimpse of “the glory of His Father” and He is accompanied by the holy “messengers.”

There are several prominent features in this event. **First**, the glory He had prior to His incarnation still resides within Him. The incarnation added humanity without diminishing deity. Jesus Christ never ceased to be all that He was prior to His enfleshment. This event establishes the truths of Mark 8:27 and contrasts with the horror of the cross. “The heavenly glory of Christ, which would within a short time be abased upon the cross, is confirmed by visible signs.”¹ **Second**, those figures by which He was identified (i.e., Elijah, Moses, one of the prophets [See Mark 8:28]) are His attendants. They are neither His equal nor superior.

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““Moses and Elijah have been interpreted to represent the Law and the Prophets, respectively, recognizing and adoring Jesus. The Transfiguration of Christ is the culminating point of his epic life, just as his Baptism is its starting point, and his Ascension is its end. Moreover, this glorious event has been related in detail by the appearance of Moses, to hand over as it were, the Law and the Dispensation to Jesus. This throws a light on the reason for the Transfiguration which is lost in the accepted versions of the Gospels. Elias also appears, so as to make with Moses, the "two witnesses" required by the Law. They recognize Jesus as the Christ, and witness to him as the great Prophet whom God should raise to succeed and take the place of Moses as the Legislator of the New Dispensation.”²

It is from this unveiling that the nature of the offering is manifested. The sacrifice offered is none other than the beloved Son of God. **Third**, the Father’s confirmation validated the Son’s person and work. He is the object of His affection, “My Son, whom I love.” He is the prophet through whom He speaks, “Listen to Him.” Consider the weight of this revelation in the context of what Jesus has now begun to share and continues to share. What Jesus speaks concerning Himself is the truth. It is not contrary to the previous prophecies or pictures, but the complete fulfillment of all that was foretold and pre-figured. Despite the perplexity of the communication for His disciples, they must believe what He says. **Finally**, prophecies of the One’s arrival are fulfilled in John and Jesus. The idea that His disciples did not “get it” is prevalent (Mark 6:52; 8:17, 21; 9:32). They consistently fumbled over the idea of death, burial, and resurrection. “As Jews they were familiar with the doctrine of the resurrection; it was the resurrection of the Son of Man that baffled them, because their theology had no place for a suffering and dying Messiah.”³ Yet, God pursues His people with equal persistency.

This entire event is to confirm the theology flowing from Mark 8:27 and following. What Jesus communicated and what the Father confirms are set forth in Isaiah 53. This moment continues to establish the one story of God as written from Genesis through Revelation. Who has eyes to see, who among us has ears to hear? God has spoken. Oh may we but believe. Jesus Christ is all He claims to be in His person and work. Dear God, “We do believe; help us overcome our unbelief!”

¹ 1599 Geneva Bible Notes on Mark 9:2

² http://www.thenazareneway.com/transfiguration_on_the_mount.htm

³ The NIV Study Bible on Mark 9:10

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