

10/4/20

A Preview Of The Second Coming
Mk. 9:1-13

Jesus had been talking about the cost of being one His disciple and not being ashamed of Him, but those who are ashamed of Jesus will be judged at the Second Coming, when He come in the glory of His Father with the holy angels.

And without making a distinction He moves right into a personal promise to Peter, James and John, who had not been ashamed of Jesus, they would not see death till they would see the Kingdom of God having come on the mount of transfiguration. Mk. 9:1-13

* The parallel passages. Matt. 17:1-13; Lk. 9-27-36

We want to look at the transfiguration of Jesus that unfolds for in three movements. Matt. 17:1-13

I. The revelation at the transfiguration. vs. 1-4

II. The conversation during the transfiguration. vs. 5-8

III. The proclamation after the transfiguration. vs. 9-13

I. The revelation at the transfiguration. vs. 1-4

A. The proclamation about the Second Coming. vs. 1

1. The chapter and verse divisions were made years later to facilitate finding passages, some break-up the natural division, as in verse one and should be the last of chapter 8.
 - a. The chapter divisions were developed by Stephen Langton, an Archbishop of Canterbury, around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.
 - b. The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. The Geneva Bible was the first to have chapter and verse divisions employed by Stephanus and have been accepted into nearly all the Bible versions.
2. The high privilege of seeing the Second Coming, "And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power." vs. 1
 - a. The word assuredly "amen" can be used in two ways.

- 1) The word at the beginning of the sentence announces something of great importance, reliable and trustworthy regarding what is about to be declared, as in our text.
 - 2) The word at the end of a sentence simple is affirming and confirming what has been declared.
- b.** The phrase "taste death" speaks of physical death.
- 1) The negative is emphatic, "in no way taste death". Lenski
 - 2) It did not mean the three were never going to die, but rather they would not die seeing the kingdom.
- c.** The word present "erchomai" is a participle perfect active tense, literally having come or already come.
- 1) What they were going to see was the actual kingdom in the future.
 - 2) This was not some delusion or imagination of their mind.
 - 3) In other words, they were going to see the Son of man coming in His Kingdom, a preview of the Second Coming of Jesus in His Kingdom.
Mk. 8:3
- d.** The word power confirms and varifies the nature of the coming kingdom.

- 1) The word power "dunamis", means inherent divine power , in this case divine power.
 - 2) This power is in connection to destroy the armies of the world in judgment, as they attempt to stop Jesus from setting up His kingdom.
- B.** The manifestation about the Second Coming.
vs. 2-4
1. The time is stated, "Now after six days Jesus took Peter, James, and John." vs. 2a-c
 - a.** The six days is in reference from Peter's confession at Caesarea Philippi.
* Luke says about eight days, as a round figure not exact number. Lk. 9:28
 - b.** The disciple chosen to accompany Him was Peter, James and John.
 - 1) The three disciples were the inner circle of greater privilege, present at the raising of Jairus' daughter, here and later in the Garden when Jesus prayed. Mk. 5:37; 14:33
 - 2) Luke says Jesus took them up with Him, and went up on the mountain to pray. Lk. 9:28
 2. The location is also stated, "and led them up on a high mountain apart by themselves." vs. 2d
 - a.** The sight was a high unnamed mountain.

- b. Most believe it is Mount Hermon, instead of the traditional Mount Tabor, since Jesus was just at Caesarea Philippi.
- 3. The miraculous vision is declared, “and He was transfigured before them.” vs. 2
 - a. The word transfigured, “metamorphoo”, means to transform and change.
 - 1) We get our word metamorphosis from it, that describes the change of a caterpillar into a butterfly.
 - 2) The outward expression of Jesus, the essential form of His very inner nature of God appeared. Phil. 2:6
 - b. The tense is an indicative aorist passive, indicating an acutualized truth. Lenski
 - 1) Luke is the only one that tells us it was while Jesus was praying. Lk. 9:29
 - 2) The transformation involved the Father; Jesus was in prayer with Him.
- 4. The tranformation details are stated, “His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.” vs. 3
 - a. The emphasis of the clothes is on the brightness and purity beyond compare, the word became “ginomai”, is the indicative aorist in the middle voice. vs. 3a
 - 1) The indicative aorist indicates the objective fact of the actual changes.

- 2) The middle voice indicates Jesus brought about the transformation.
 - a) The skin of the face of Moses shinned having been with God on the Mount Sinai. Ex. 34:30
 - b) The Ancient of day seated, His garment white as snow. Dan. 7:9
- b. The multiple description of the clothes of Jesus. vs. 3
 - 1) The initial description of His clothes is stated as shining “stilbo”, it means to gleam or to flash intensely. vs. 3a
 - 2) Then follows a superlative adjective, the phrase exceedingly white “leukalian”, meaning brilliant beyond measure, comparing it to, like snow, a simile. vs. 3b-c
 - 3) The heavenly whiteness of His clothes is stated to have been unable and impossible to be compared to any white on earth, “such as no launderer on earth can whiten them.” vs. 3d
- c. The two other synoptics suppliment the transfiguration record.
 - 1) The face of Jesus shone like the sun and His clothes became white as the light. Matt. 17:2
 - 2) The countenance of Jesus was altered and His robe became white and glistening. Lk. 9:29

5. The manifestation of two persons at the transformation stated, “And Elijah appeared to them with Moses, and they were talking with Jesus.” vs. 4
- a. Elijah and Moses appeared “*aptanomai*”, an aorist passive indicates they were seen by the disciples, not something imagined in their minds. vs. 4a
 - 1) Elijah represented the prophets, who had been carried off to heaven in a chariot of fire. 2King 2:11
 - 2) Moses represented the Law and died not having entered the promised land and God buried him and Satan disputed for his body. Deut. 34:6;
Jude 1:9
 - b. Elijah and Moses were talking with Jesus. vs. 4b
 - 1) Luke says Elijah and Moses were speaking with Jesus about His decease “*exodus*”, His death, resurrection and departure after finishing His mission. Lk. 9:31
 - 2) Luke also gives us more details about the appearance, “But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.” Lk. 9:32

Illustration

God was **manifested** in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.”
1Tim. 3:16

Application

1. In the Old Testament God appears in theophanies, a cloud, lightning, fire, to veil the epitome of holiness, lest man be consumed.
 - a. “Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they **saw** the **God** of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity.” Ex. 24:9-10
 - b. Paul says, “who alone has immortality, dwelling in unapproachable light, whom **no man** has seen or can see, to whom *be* honor and everlasting power. Amen.” 1Tim. 6:16
2. The Second person of the Godhead, Jesus, became Incarnate to walk with man.
 - a. “In the **beginning** was the Word, and the Word was with God, and the Word was God.” Jn. 1:1
 - b. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Jn. 1:14
3. God is Spirit, He has no physical body.
 - * Jesus told the Samaritan woman, “But the hour is coming, and now is, when the true worshipers will **worship** the Father in **spirit** and truth; for

the Father is seeking such to **worship** Him.” Jn. 4:23

The revelation at the transfiguration was undeniable!

II. The conversation during the transfiguration. vs. 5-8

- A.** The reaction of Peter about the Second Coming revelation. vs. 5-8
- 1.** Peter affirmed to Jesus that His choice of the three was good, “Then Peter answered and said to Jesus, “Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah.” vs. 5
 - a.** Matthew has “Lord”, Luke Master”. Matt. 17:4b; Lk. 9:33d
 - b.** The phrase “it is good for us” is emphatic and Lenski and other Greek Scholars point out the “us” indicates only Peter and Jesus.
 - c.** Matthew has “I will”, Peter alone, to mean he would manage the work. Matt. 17:4
 - d.** Luke tells us that Peter said this as Moses and Elijah were departing. Lk. 9:33
 - e.** The word tabernacles “skene”, means booths like at the Feast of Tabernacles to commemorate the event.

- * Some believe Peter perhaps wanted to prolong the experience?
- 2.** Mark provided the reason for Peter saying these words, “because he did not know what to say, for they were greatly afraid.” vs. 6
 - a.** Remember Mark wrote his gospel from Peter’s account and Peter told him the actual reason, Matthew does not have it.
 - b.** This is just nervous and foolish talk, these glorified men did not need any shelter or shrine!
 - 3.** The heavenly interruption then came, “And a cloud came and overshadowed them; and a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!” vs. 7
 - a.** All three synoptics record the cloud enveloped the three, Matthew and Luke say it happened as Peter was still speaking. Matt. 17:5; Lk. 9:34
 - 1)** Clouds in the Old Testament are used for the shekinah glory of God. vs. 7a
* Ex. 13:21; 14:19; 1King.8:10
 - 2)** Luke says they were heavy with sleep, it took place at night. Lk. 9:32
 - b.** The voice was the Father’s, “My beloved Son. Hear Him!” vs. 7c-d
 - 1)** An imperative command, literally, “Him be hearing”.
 - 2)** Matthew has, “My beloved Son, in whom I am well pleased. Hear Him. And when the disciples heard *it*, they

- fell on their faces and were greatly afraid.” Matt. 17:5-6
- 3) Luke has, “My beloved son. Hear Him.” Lk. 9:35
 - 4) The Father spoke at His baptism, here and at Gethsemane, three times. Mk. 1:11; Jn. 12:28
4. The vision ended, “Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves. vs. 8
- a. Moses and Elijah were gone.
 - b. Only Jesus was present.
 - 1) They were to worship and follow only Jesus!
 - 2) Jesus comforted the three, “But Jesus came and touched them and said, “Arise, and do not be afraid.” Matt. 17:7

Illustration

The transfiguration would be like being allowed to see your presence in heaven after you died, now in the present, with all its splendor and joy.

Application

1. The Bible says two witnesses will terrorize the Kingdom of the Anti-Christ during the Tribulation period. Rev. 11
 - a. God will empower them to call down fire from heaven, shut the heavens of rain, turn water into

- blood and strike the earth with plagues. Rev. 11:3-6
- b. The two men that have not died are Enoch and Elijah, I believe it will be them, though some believe it will be Moses. Gen. 5:24; Mal. 4:5
2. We must be so careful not to get too enamored with any man, Pastor or teacher more than Jesus.
- a. Jesus is God, who became man. Jn. 1:14
 - b. Jesus is the Last Adam to prove that First Adam did not have to fail, but rather chose to fail. 1Cor. 15:45
 - c. Jesus is the Lamb of God to take away the sins of the world. Jn. 1:29
 - d. Jesus was "the prophet", “I will raise up for them a **Prophet** like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. ‘And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.” Deut. 18:18-19
 - e. Jesus is the only spokesman for God, “**God, who** at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much

better than the angels, as He has by inheritance obtained a more excellent name than they.”

Heb. 1:1-4

3. The three, Peter, James and John saw the Son of Man coming in His Kingdom.

- a. In splendor and glory.
- b. Coming back with His church, His bride.
- c. God will destroy the armies of the world who will try to stop Him from setting up His kingdom.

* The heathen will rage, but God will laugh at them and have them in derision and speak to them in His wrath and commands to Kiss the Son, lest He be angry, “And you perish *in* the way, When His wrath is kindled but a little. Blessed *are* all those who put their trust in Him.” Ps. 2:12; Rev. 19

The conversation during the transfiguration was unbelievable!

III. The proclamation after the transfiguration. vs. 9-13

A. The declaration by Jesus to the three. vs. 9-10

- 1. The instructions from Jesus about the Second Coming, the time is again stated, “Now as they came down from the mountain.” vs. 9a

- a. Matthew confirms the time, “Now as they came down from the mountain.” Matt. 17:9a
 - b. Luke says they came down the next day. Lk. 9:37
2. The instructions were clear, “He commanded them that they should tell no one the things they had seen.” vs. 9b
- a. The word commanded “*diastellomai*” means to order or charge.
 - b. The indicative aorist tense, middle voice, is an imperative command, not a suggestion.
 - c. Matthew confirms this and tells us Jesus called “the things” a vision. Matt. 17:9
 - 1) A vision is while a person is awake.
 - 2) A dream is while a person is asleep.
3. The length of time was also specified, “till the Son of Man had risen from the dead.” vs. 9c
- a. The title “Son of Man”, indicates His Incarnation, His humanity, as God became man that would die and be resurrected from the dead.
 - 1) Matthew records the same thing. Matt. 17:9d
 - 2) Luke does not record this last section, only Matthew and Mark do. Matt. 17:9-13
 - b. The duration was till Jesus rose from the dead.

- 1) The absence of the article in the Greek points to the quality of the dead confirmed by the word from “ek”, means out from among the dead.
 - 2) The disciples were to keep the vision to themselves, that included the other nine apostles and the many disciples.
 - 3) This reveals the reason Jesus only took the three, they were in a place of privilege, Jesus knowing their hearts to keep it till the resurrection.
4. The confusion of the three, “So they kept this word to themselves, questioning what the rising from the dead meant.” vs. 10
- a. The three were the only ones who saw the revelation and vision and kept it.
 - 1) The word kept “krateo”, means to keep carefully and faithfully.
 - 2) Luke says, “But they kept quiet, and told no one in those days any of the things they had seen.” Lk. 9:36c-d
 - b. The three were questioning as they came down the mountain till they reached the other disciples.
 - 1) The word questioning “suzeteo”, means disputing with each other about what Jesus meant about rising from the dead.
 - 2) The word is in the present active tense, all the way down the mountain. Matt. 17:9

- 3) The three as Jews believed in the resurrection of the dead, the just and unjust, but “ek” out from the dead puzzled them.
 - 4) They believed Jesus was headed to Jerusalem to overthrow Rome and set up the Kingdom. Lk. 19:11
- B.** The clarification to the three about Elijah. vs. 11-13
1. The puzzling question, “And they asked Him, saying, “Why do the scribes say that Elijah must come first?” vs. 11
 - a. The three are trying to figure out the coming of Elijah first with Jesus saying He is going to rise from the dead, while concealing the vision on the mountain from the other nine disciples.
 - b. The coming of Elijah was prophesied by Malachi, a two-fold prophecy. Mal. 4:5-6
 2. The clear interpretation about the short-term fulfillment, “Then He answered and told them, “Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?” vs. 12
 - a. The word written is in the perfect passive, meaning, as it has been written and now stands thus written and can never be changed.

- b. Elijah will come first to restore all things in his literal person during the Tribulation, before Jesus comes in His Second Coming, the long-term prophecy of Elijah and Himself. Rev. 11
- c. The Son of Man in His First Coming fulfilled the short-term, “must suffer many things and be treated with contempt.”
 - 1) Jesus says likewise the Son of Man will suffer. Matt. 17:12; Ps. 22:1-18; 69:8-9; Is. 53:3
 - 2) Jesus proclaimed the two-fold prophecy of Himself. 2Sam. 7:12-17; Is. 61:1-3; Dan. 9:24-27
- 3. The affirmation that Elijah had come already, the short-term fulfillment, “But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him.” vs. 13
 - a. John the Baptist had come in the power and spirit of Elijah, the short-term fulfillment. Matt. 17:9-13; 11:14; Lk. 1:17
 - b. Matthew tells us, “Then the disciples understood that He spoke to them of John the Baptist.” Matt. 17:13

Illustration

One of the important teaching of Parents to their children is to know what information is only for the ears of family and what is for the ears of others.

Application

1. The validity of the transfiguration experience by the disciple is stated clearly by Peter. 2Pet. 1:16-21
 - a. Peter said thirty some years later that they did not invent or lie about their experience, “For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased. And we heard this voice which came from heaven when we were with Him on the **holy mountain.**” vs. 16-18
 - b. Peter said the transfiguration was validated being the fulfillment of Prophecy, And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.” vs. 19-21
2. There are times when God has each of us to not disclose certain things to others God has allowed us to

go through or experience with Him, they are just for us.

- a. When God has spoken to you in a very personal way, regarding some issue and you sense His presence.
- b. When Jesus gives you some particular direction or promise.
- c. The lack of maturity or pride can lead a person to not have discretion nor to be discerning.
 - 1) “When pride comes, then comes shame; But with the humble *is* **wisdom**.” Prov. 11:2
 - 2) “**Wisdom** rests in the heart of him who has understanding, But *what is* in the heart of fools is made known.” Prov. 14:33

The proclamation after the transfiguration was uncommunicable!

Conclusion

We have looked at the transfiguration of Jesus that unfolded in three movements.

- I. The revelation at the transfiguration was undeniable!
- II. The conversation during the transfiguration was unbelievable!
- III. The proclamation after the transfiguration uncommunicable!