

4. Proper division of the word; relation of the law and the gospel (2 Tim. 2:14; Col.2:14; Heb. 10:1-10).
- C. The reality of life after death: A pledge of endless life.
1. Moses had been dead nearly 1500 years (Deut. 34:6).
 2. Elijah translated about 900 years before (2 Kings 2:11).
 3. The Scriptures do not say how they knew Moses and Elijah, but the course of their conversation identified them if Jesus did not.
 4. This proves the resurrection is both possible and certain to occur: It is a pledge of the continuous and conscious existence of the spirit, after death of the body, in the intermediate state, and eternal life. It affirms the certainty of the resurrection: Death is not the end of man. Modernists therefore who deny the reality of the resurrection of man, heaven or hell, need to study and learn this lesson.
 5. Shall we recognize each other in heaven? Yes, most likely.
- D. Jesus and the apostles all received much needed encouragement.
1. Their prayers were answered in a splendid way: Jesus was fortified for his final days and death; and the apostles for life: for life's work.
 2. Peter had wanted the vision prolonged; but, "No one save Jesus only" remained to be seen after the vision.
 3. It made a lasting impression upon Peter (2 Pet. 1:16-19).
 - a. "We did not follow cunningly devised fables...but we were eyewitnesses of his majesty.....this voice we ourselves heard."
 - b. "And we have the word of prophecy made more sure."
- VI. SECRECY OF THE VISION ENJOINED. (Others were not ready for such news.)
- A. Until after the resurrection (Mark 9:9,10; Luke 9:36).
 - B. They kept the secret! (Mark 9:10; Luke 9:36).
- VII. CHRIST'S PREEMINENCE TODAY: Phil. 2:9-11; John 1:17.
- A. The world needs to see "no one save Jesus only." (Hebrews 12:1,2).
 - B. He is God's final, supreme and only spokesman today: (Matthew 28:18-20).
 - C. Only what he has authorized is binding on men now.

CONCLUSION -

- I. Are you listening to Him?
- II. What do you think of "the preeminent Christ"? (Hebrews 1:1-4; Matthew 22:42)?

STUDIES IN MARK--LESSON TWENTY-FIVE

The Transfiguration of Jesus

Mark 9:1-13

INTRODUCTION -

- I. The time of the transfiguration was a few months before the crucifixion, probably in the year A.D. 29.
- II. "About eight days" earlier Jesus had spoken at Caesarea Philippi of his suffering (Luke 9:28). Matthew and Mark say "after six days," which doubtless did not include the day of the conversation or the day of his transfiguration.
- III. The setting was "a high mountain apart by themselves."
 - A. Which one? A tradition dating from the 4th century says it was Tabor. But it was only 1748 feet high and Josephus mentions an inhabited garrison upon Tabor, doubtless at that time and several centuries preceding.
 - B. It was most likely on some lofty terrace or spur of Hermon, near Caesarea Philippi, the highest peak in Palestine (9,400 feet), and visible from great distances. Jesus was still in that region (Mark 9:30).
- IV. Matthew, Mark and Luke record the transfiguration. Peter refers to it (2 Peter 1:16-21). Although an eyewitness, John does not mention it in five books. (John 1:14?)

DISCUSSION -

- I. JESUS ON THE HOLY MOUNT (Mark 9:2; Matt. 17:1; Luke 9:28; 2 Peter 1:18).
 - A. The witnesses: Alone with Peter, James and John, who had qualified themselves by understanding to receive greater lessons.
 - B. The time: Evidently at night (Luke 9:32,37).
 - C. The purpose: They were on the mountain "to pray" (Luke 9:28,29).
- II. JESUS TRANSFIGURED (Mark 9:2,3; Matt. 17:2; Luke 9:29).
 - A. His appearance: "And he was transfigured before them; and his garments became glistening, exceeding white, so as no fuller on earth can whiten them" (9:2,3).
 1. "And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling" (Luke 9:29).
 2. Prayer does change things: Jesus is both proof and example.
 3. "It is when our faces are turned God-ward that the fashion of our countenance is altered (2 Cor.3:18).

- B. Literally "metamorphosed," meaning "the outward appearance was so changed as to reflect truly the inward," essential, divine nature.
 - 1. Not the same as metaschematizo, in 2 Cor. 11:14 ("for even Satan fashioneth himself into an angel of light"), meaning "to change the outside so as to conceal what is on the inside"--Goodpasture.
 - 2. "And his face did shine as the sun, and his garments became white as the light" (Matt. 17:2). Heaven's color: Symbol of purity.
- C. His disciples were given a preview of what he would be in his glorified state.
- D. "His deity had burst through the garments of his humanity"--B. C. Goodpasture.

III. THE VISITORS: MOSES AND ELIJAH APPEAR IN GLORY (Mark 9:4; Luke 9:30,31).

- A. Perhaps the most august and majestic scene ever witnessed by men.
 - 1. The two visitors represented "the law and the prophets," which predicted Jesus and were to be fulfilled by Him.
 - 2. They also represented the intermediate (Deut. 34:1-6), and the eternal or resurrection states of man (2 Kings 2:11).
- B. Subject of their conversation.
 - 1. "His decease (exodus, departure) which he was about to accomplish..." (Luke 9:31).
 - 2. Peter had said it would not happen (Matt. 16:22).
- C. Moses and Christ compared. See Clarke, I, p. 685.
 - 1. Moses a lawgiver and deliverer; so was Jesus.
 - 2. God put his words in Moses' mouth (Exodus 4:12). So also Jesus (Deut. 18:18; John 7:16; 17:8,14).
 - 3. Both performed signs and wonders (Acts 2:22).
 - a. The purpose of miracles (Ex. 4:3; Heb. 2:3,4).
 - b. First one of each (Exodus 4:3; John 2:1).
 - 4. Aaron mouthpiece of Moses. Jesus spoke through his apostles.
- D. Moses and Christ contrasted.
 - 1. Law by Moses; grace and truth came by Jesus Christ (John 1:17).
 - 2. Moses a servant; Christ a Son (Heb. 3:5,6).
 - 3. Moses a servant in the house; Christ the builder of the house (Heb. 3:3-6).

- 4. Moses sinned (Numbers 20:1-12). Jesus did not (Hebrews 4:15).

IV. THE VISION CONTINUES (Mark 9:5-8).

- A. Peter's two remarks: "Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah" (5).
 - 1. It was a good and revealing experience, and Peter sensed its greatness.
 - 2. But "not knowing what he said" (Luke 9:33), he suggested equal honor to all three: "three tabernacles." Impulsive, as always, but poor judgment, like us often. He did not understand the divine nature of Jesus, his new covenant, nor the nature of his kingdom (Acts 1:6).
- B. The cloud appeared, overshadowing the visitors (Mark 9:7; Luke 9:34; Matt. 17:5).
 - 1. God's presence was often indicated by a cloud in the Old Testament.
 - 2. The cloud took Moses and Elijah away, leaving Jesus only (Mark 9:8).
- C. Climax of the vision: "The Voice, exalting Jesus above the lawgiver and the prophet, as a son pre-eminent over servants."
 - 1. "This is my beloved Son: hear ye him" (Mark 9:7b; cf. Matt. 17:5).
 - 2. What does this mean? "Listen to Him; He is to be heard."

V. PURPOSE OF THE VISION: WHAT LESSONS DID THEY LEARN?

- A. The divine nature and preeminence of Christ was clearly manifested.
 - 1. Deuteronomy 18:18; Acts 3:22,23; Col. 1:18; 2:9.
 - 2. Supreme authority was to pass to Him as God's Son.
 - 3. He is both lawgiver and prophet: To hear Him is to hear God.
 - 4. Most important to "hear him" now: How God speaks (Matthew 7:24-27; 28:18-20).
- B. God was setting the stage for the passing of the old order and the bringing in of the new: The kingdom of heaven was at hand.
 - 1. The vision signalled fulfillment of the law and the prophets (Matthew 5:17,18).
 - 2. The old covenant was not ^{to} remain binding forever: Those who return to Moses fall from grace (Galatians 3:24; 5:1-3).
 - 3. God's law of exclusion: God did not have to say, "Thou shalt not hear Moses, Elijah, etc., any longer"!!—Cy Young, at funeral of Aunt Pearl Boyd.