

## Mark 9:1-13 "The King Has Come"\*\*\*1

Series: "Mark: The Servant in Action"

Main Idea: There's something about Jesus that many don't know, something He revealed to a select group of followers in Mark 9:1-13. We're about to see Jesus from the perspective of heaven. Jesus is the King, and in this passage, He reveals the nature of His kingdom in three ways.

- I. The King delivers a kingdom prediction (1).
  - A. The kingdom of God is coming.
  - B. Some of you will see a glimpse of it.
    1. He wants us to know that suffering isn't the end.
    2. He wants us to know that the glory is coming.
- II. The King delivers a kingdom presentation (2-8).
  - A. We see Jesus like we've never seen Him before (2-4).
    1. He is in a different form (2).
    2. He is glorified (3).
    3. He is talking with Elijah and Moses (4).
  - B. We see Peter's confusion (5-6).
    1. Peter didn't understand what he saw.
    2. Peter didn't want this mountain-top experience to end.
  - C. We hear the Father's commendation (7).
    1. He reveals who Jesus is.
    2. He reveals what Jesus means to Him.
    3. He reveals what Jesus deserves from us.
  - D. We see things go back to "normal" (8).
- III. The King explains the kingdom plan (9-13).
  - A. He had to die first (9).
  - B. He had to rise from the dead first (10).
  - C. He had to fulfill Scripture prophecy first (11-13).

Take Inventory: Let's ask ourselves two vital questions...

1. Do we know the real Jesus?
2. Are we ready to see Him?

Towards the end of this service we will come to the Lord's Table, to remember the Lord Jesus and what He did for us. But there's a problem, and we must face it.

There are many in churches just like ours this morning who think they know the truth about that baby in the manger. They've heard about Him over and over again. They know the stories, or at least many of them. And so they assume that because they know some things about Him they really know Him.

Granted, the world is full of people who have never even heard about Jesus, but that's another subject, our need to make Christ known to those who've never heard. I'm concerned about another group, a huge group of people that do know about Jesus, that think they know Jesus because of this knowledge.

The problem, simply put, is that their *knowledge of Jesus is incomplete*. And one of the realities that is so often missed is the one we'll see clearly demonstrated today.

*Scripture Reading: Mark 9:1-13*

What you don't know *can hurt you*. It's true in many realms. In marriage, for instance, you can think you know your spouse, you can tell yourself you know your spouse, you can tell others you know your spouse, and the fact may well remain, *you may not know your spouse*. And if don't, are there implications for the quality of your marriage relationship? Absolutely. What you don't know can hurt you.

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\*\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>1</sup> For a previous look at this passage, see the Mark series in 2004.

You can't live life as God intended unless you know the truth, the whole truth about Jesus. Furthermore, you can't face death with confidence that's founded and grounded unless you know the truth, the whole truth about Jesus.

You say, "What are you talking about, the *whole* truth?" This. Many people know some facts, even a lot of facts about Jesus: He was born to the virgin Mary, lived a remarkable life, did miracles, healed the sick, died on a cross, came out of the tomb, returned to heaven. They know these facts, but they really don't know Jesus. Theirs is a *deficient knowledge*. Something's missing.

I'll put it plainly. There's something about Jesus that many don't know, something He revealed to a select group of followers in Mark 9:1-13. We're about to see Jesus from the perspective of heaven. This is heaven's assessment. *Jesus is the King*. In today's passage, He reveals the nature of His kingdom in three significant ways.

### I. The King delivers a kingdom prediction (1).

Verse 1 begins, "And he said to them." The "and" beckons us to look back into the preceding chapter for context. Context is always important, but especially here. Jesus had just made His first unveiled prediction of His upcoming suffering, death, and resurrection. Peter subsequently objected, but the Lord rebuked him, "Get behind me, Satan. You do not have in mind the things of God, but the things of men." In other words, "It's the plan of God that I die."

Then the Lord revealed this shocker in 8:34, "If anyone would come after me, he must deny himself and *take up his cross* and follow me." Jesus says He is not the only one that would bear a cross. They would too.

Then He said in verse 38, "If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him *when he comes in his Father's glory* with the holy angels."

Think of how this sounded to the disciples. They knew Jesus was the Messiah, and had just confessed that fact in 8:29. But this talk about the Messiah dying didn't compute. It indeed confused them and caused them great consternation. What they needed at this point was some encouragement.

And Jesus gave it to them in the very next verse. Verse 1, "Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power."<sup>2</sup> To encourage His followers, Jesus gave a twofold prediction.

**A. The kingdom of God is coming.** He'd just announced that He was going to die. They assumed that a Messiah who died couldn't fulfill kingdom predictions. They were wrong. The fact is, His death was part of God's plan to reestablish His kingdom on earth, indeed, at the very center of that plan. Yes, the kingdom of God is coming, says Jesus.

**B. Some of you will see a glimpse of it.** "*Some who are standing here* will not taste death before they see the kingdom of God come with power."

Note His words. *Some*—not all, but a select group. *Some who are standing here*—remember, Jesus is speaking to a crowd of people (8:34). He says that something is going to happen to some of that crowd. And what is that? Before they *taste death*—a way of saying, before they *die* (and that's what He just predicted would happen to both Him and His disciples, they would bear crosses, they would die). But *before* they die, they will *see* something. They would have an experience they would never forget.

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<sup>2</sup> The NIV says, "I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power."

They will *see the kingdom of God come with power*. This was the hope of every Jew. It was God's promise to the world in the Old Testament. Since Genesis 3 Satan has been having *his* day in this world, but God is going to have *His* day. His kingdom is coming. And Jesus told this particular crowd that some of them would see it before they died.

So what is Jesus talking about? Mark gives us the answer, at least in part, in what he records next. The *transfiguration on the mountain*. On that mountain Jesus permitted some of His followers to see a sneak preview of something that would encourage them greatly. They needed to know something. We need to know something. He wants us to know something, namely this.

1. *He wants us to know that suffering isn't the end.*

2. *He wants us to know that the glory is coming.* Suffering, yes, there's no escaping suffering, not for Jesus nor for His followers. But suffering isn't the end. Glory is coming. What kind of glory? The kind we're about to see.

Oh, my friend, are you struggling with the Lord's plan in your life? Do His purposes seem to be causing you consternation and confusion? He has something He wants you to see, something He intends to encourage you.

First, the King delivers a kingdom prediction. Second...

## II. The King delivers a kingdom presentation (2-8).

Verse 2 sets the stage. "And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves." Mark, as does Matthew, says the event occurred "after six days." Luke says it happened "some eight days later." There's no contradiction. Mark and Matthew are counting just the days *between* the day Jesus made the prediction and the day the transfiguration occurred. Luke is apparently counting all the days involved, including the day of the prediction and the day of the transfiguration.

After six days. Where else do we see six days in the Bible? For starters, in the creation account. Also, in Israel's redemption account. It is likely not a coincidence that it was after *six days* that God's voice came from the cloud on Mount Sinai (Ex 19:16).<sup>3</sup>

Mark says that Peter, James, and John accompanied the Lord. Why these three? We're not told. We do know that Jesus permitted these same three disciples to see Him raise Jairus' daughter, as well as later to be with Him in Gethsemane.

Were they His closest disciples? J. Vernon McGee offers an interesting perspective, "He didn't take them because they were His little pets or superior to the others. I think that they were the weakest of the apostles, and He had to carry them along with Him like babies or they would not have come along at all."<sup>4</sup>

I'm not sure I agree with saying they were the "weakest," but they were weak, just like us. And the Lord took them as witnesses who would later tell the story of the privilege sight they were about to observe.

He took them to a "high mountain." The traditional site is Mount Tabor, but Tabor is only 1,800 feet high and is in the south of Galilee. Caesarea Philippi (which is where Jesus was just before heading to the mountain; 8:27) is in the north. It seems more likely this is Mount Hermon which is indeed a "high" mountain (as Mark says), some 9,200 feet above sea level. It's also not far from Caesarea Philippi.

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<sup>3</sup> See Cole, p. 212.

<sup>4</sup> McGee, p. 107.

It likely took them the better part of a day to hike up Mount Hermon. Again, we're talking heights that are over 9,000 feet above sea level and some 10,000 feet above the Sea of Galilee. The effort was worth it.

When they reached their destination, they were all alone. Luke adds this note concerning the purpose of the trip, saying that Jesus went up the mountain *to pray* (9:28). In fact, while Jesus prayed the other three got sleepy and started to doze off (9:32). Then it happened, something so incredible that it removed all thoughts of sleeping.

Let's put ourselves into this story. In so doing we see four things...

**A. We see Jesus like we've never seen Him before (2-4).** Notice three details.

1. *He is in a different form* (2). "And he was transfigured before them." The Greek word for "transfigured" is the term from which we get *metamorphosis*. Remember science class? The toad becomes a frog, the caterpillar becomes a butterfly. Metamorphosis. This term appears only four times in the Bible: here, in the parallel account of Matthew 17:2, and in Romans 12:2 and 2 Corinthians 3:18 (the latter two texts express the Christian's progressive change into the likeness of Christ).

Wiersbe explains, "The word...describes a change on the outside that comes from the inside. It is the opposite of 'masquerade,' which is an outward change that does not come from within."<sup>5</sup> By definition the word means, "to change; to transform the essential nature of something; to change into another form." And that's what happened to Jesus on that mountain. He *took a different form*.

Think carefully. Throughout eternity past, the Triune God did not have a body. God is spirit, says John 4:24. But in order to reclaim fallen humanity, the Sovereign Lord chose to *reveal* Himself. The second person of the triune Godhead, who enjoyed eternal fellowship with the Father and the Spirit before He created the world, actually entered into this world. In what form? In the form of a man.

What "form" had the Son of God utilized prior to His incarnation? We're treading on sacred ground as we answer that question.

The prophet Isaiah can help us. He shares this experience in Isaiah 6:1, "In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple." Who did Isaiah see? The Lord.

You say, "So did Isaiah see the second person of the triune Godhead?"

The apostle John says he did, and keep in mind that he is one of the eyewitnesses on that mountain. He later wrote in John 12:41, "Isaiah said this because *he saw Jesus' glory* and spoke about him."

We may well see the Lord in another form in Exodus 3. It's the account of the burning bush. Exodus 3:2 states, "There the angel of the LORD appeared to him [Moses] in flames of fire from within a bush."

So when we see the Son of God prior to His incarnation, we see Him in splendor. In shekinah glory, no-man-can-see-Me-and-live, splendor.

But that changed at Bethlehem. The Son of God took a different "form." Philippians 2:6-7 explains, "Who, being in very nature God [KJV "being in the *form* of God], did not consider equality with God something to be grasped, but made himself nothing, taking the very nature [KJV, "the *form*"] of a servant, being made in human likeness."

After His resurrection Jesus apparently took on still another "form," as Mark 16:12 indicates, "Afterward Jesus appeared *in a different form* to two of them while they were walking in the country." Luke 24:16 records, "But they were kept from recognizing him."

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<sup>5</sup> Wiersbe, p. 141.

So on the mount Jesus assumed a different form. What kind of form? Simply put...

2. *He is glorified (3)*. “And his clothes became radiant, intensely white, as no one on earth could bleach them.” The NIV says, “His clothes became dazzling white.” The KJV says, “exceedingly white like snow.” The word *stilbein* is elsewhere used for the glistening beam of burnished gold or brass, as well as of the golden glare of the sunlight.

Mathew’s description reads this way (Matt 17:2), “There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.” Luke describes the moment by saying (in Luke 9:29), “As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning.”

In every other miracle in the gospels, Jesus is the giver of grace. In this one He is the receiver of glory.<sup>6</sup> He is transformed, though just for a few moments, from His earthly form into the glorified form He will exhibit when His kingdom comes in its fullness.

Just a few months later, it is that glory that He has in mind when He prays to His Father in John 17:5, “And now, Father, glorify me in your presence with the glory I had with you before the world began.”

And yet, to say that Jesus was changed while on the mountain isn’t totally accurate. To express it properly, we must assert that the real transfiguration occurred thirty-three years earlier at Bethlehem. That’s when the Son of God was truly *metamorphosed*, when He took human form. Cole rightly points out, “On the mount of transfiguration Jesus was but re-assuming His own true form, even if only temporarily.”<sup>7</sup>

The way Mark tells the story makes us recall another trip up a mountain, and another transfiguration of sorts. Moses led Joshua up onto Mount Sinai in Exodus 24, and while there Moses was unwittingly transfigured by the glory of God (Ex 34:29). The glory that Moses demonstrated was but a reflected and fading glory (2 Cor 3:7, 13). In contrast, the glory Jesus demonstrated on the mount was indeed His own.<sup>8</sup>

Staggering? Yes! But there’s more. Mark gives us a third stunning detail in verse 4.

3. *He is talking with Elijah and Moses (4)*. “And there appeared to them Elijah with Moses, and they were talking with Jesus.”

Why did Elijah and Moses appear on that mountain? We can’t be sure, but there’s a clue in those words, “appeared *to them*,” which includes not only Jesus, but the three disciples. God sent Elijah and Moses to meet with Jesus, and He wanted Peter, James, and John to see it.

Why? Think about it. Moses has been dead for over 1400 years and Elijah about 900 years, but here they are, two of the most important men in Israel’s history.

What do these men have in common? For starters, both men had previous experiences conversing with God on mountains. Moses did on Mount Sinai (Ex 31:18), and Elijah did on Mount Horeb (1 Kings 19:9ff). Additionally, they both had seen God’s glory. And to top it off, they both left the earth mysteriously, Elijah in a chariot of fire, and Moses died on Mount Nebo and was buried by God in a grave known only to God.

These two men are heroes of the Jewish faith, Moses the Law-giver, and Elijah the prophet. They represent the Law and the Prophets, in other words, the Old Testament or Old Covenant.

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<sup>6</sup> J. D. Jones, p. 285.

<sup>7</sup> Cole, p. 210.

<sup>8</sup> Observation by R. Alan Cole, p. 210.

Kent Hughes comments, “Moses was the great lawgiver, and Elijah was the great prophet. Moses was the *founder* of Israel’s religious economy, and Elijah was the *restorer* of it. Together they were an ultimate summary of the Old Testament economy.”<sup>9</sup>

Do you remember what Jesus said earlier about His relationship with the Law and the prophets? In His first major sermon, which we call the Sermon on the Mount, Jesus said He had not come to destroy the Law and the Prophets, but to fulfill them (Matt 5:17). And now, up on that mountain, the disciples see the living color embodiment of the Law and the Prophets showing by their very presence their support for Jesus’ claim.

Mark says that Elijah and Moses “were talking with Jesus.” About what? Mark doesn’t tell us. Luke does in Luke 9:31, “They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.” That’s significant. His *departure*. They were talking about His upcoming death on the cross.

Let’s not miss their perspective on the cross. The cross was not the end for Jesus, but merely His means of *departure*. In fact, the Greek word is *exodon* from which we get the English “exodus.” So Elijah and Moses knew what Jesus Himself knew, that His coming death on the cross would not simply be a tragedy He endured, but an exodus He accomplished.

Listen to this conversation, my friend. Listen to Elijah and Moses. Why did Jesus die? To bring about another exodus. He died to deliver hell-bound captives from sin’s bondage.

And this is why there’s hope for you and me today. No matter how many our sins and how great our sinfulness, we can be set free.

My friend, Jesus will set you free from sin’s penalty and bondage if you will repent and believe in Him. It’s why He came. He did not come to remain in the bliss of the glory of this mountain in Mark 9. He came to endure the horrid pain of Mount Calvary, in order to make the ransom payment that will set you free, if you will but call on Him.

But then, right in the middle of this glorious moment, something happened that changed the mood dramatically. Notice verses 5-6, “And Peter said to Jesus, ‘Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.’ For he did not know what to say, for they were terrified.”

**B. We see Peter’s confusion (5-6).** Mark says Peter didn’t know what to say. Luke says Peter didn’t “realize what he was saying (NASB).” Luke 9:34 specifies, “*While he was speaking* [emphasis added], a cloud appeared and enveloped them, and they were afraid as they entered the cloud.” To put it plainly...

1. *Peter didn’t understand what he saw.* Luke specifically states that Peter and the others “saw His glory” (Luke 9:32), but did not know what to make of it. But there’s something that Peter DID know, namely...

2. *Peter didn’t want this mountain-top experience to end.* Luke’s account indicates that Peter gave this suggestion, “Master, let us make three tabernacles,” just as Moses and Elijah were leaving Jesus (9:33). To put it bluntly, it’s as if Peter sees the party breaking up, and says, “Don’t let them leave, Jesus. We’ll fix a place for them to stay. We must not let this mountain-top experience stop!”

There’s a valuable insight into human nature here, and we must see it. Humans love mountain-top experiences. We pay big money for them. We love the thrill, the emotion of it all. And there’s nothing wrong with being on the mountain, especially when the Lord takes you up there. That is, until it’s time to come down.

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<sup>9</sup> Kent Hughes, p. 16.

Brothers and sisters, the Lord doesn't intend for His people to live on the mountain-top. Not in this age. That's the next age. If we want to live for Jesus in this age, we must be willing to go down into the valley, as Jesus does in the very next scene, to go down into the valley of suffering.

There's a lesson here. It's great to come to church, to behold God's beauty through the proclamation of His Word and the fellowship of His people. It's like going up on the mountain. We need that experience, every week if possible. But coming to church is supposed to prepare us for life in the real world. When the Lord's Day ends, we go down the mountain and serve our Savior, and suffer for Him if need be, in the real world.

**C. We hear the Father's commendation (7).** "And a cloud overshadowed them, and a voice came out of the cloud, 'This is my beloved Son; listen to him.'"<sup>10</sup>

In the Bible the presence of God is often connected with a cloud. God came to the Tabernacle in a cloud. At the dedication of the temple built by Solomon, a cloud filled God's dwelling place. Here we see another cloud. We also hear a voice, God the Father's voice who reveals three important truths about Jesus.

1. *He reveals who Jesus is.* There should be no question as to the true identity of Jesus of Nazareth. Hear the Father's announcement. "This is my Son."

2. *He reveals what Jesus means to Him.* "Whom I love," the Father proclaims. Mark doesn't record everything the Father said. Matthew adds, "This is my Son, whom I love; with him I am well pleased (Matt 17:5)."<sup>11</sup>

It's tough for a parent to watch their children grow up. One particular challenge is to see them head out into the world on their own and in many cases, live at a lower standard of living. When Sherry and I were married, for instance, I took my bride from her parent's beautiful home with all of its comforts and beauty, and moved with her into a very basic two-room apartment.

Just think of how the Son of God's standard of living changed when He left heaven. Think of what that lowering meant for the Father as well as for the Son.

In the NIV, "This is my Son, *whom I love*," says the Father, to Peter and the others.

3. *He reveals what Jesus deserves from us.* Notice how the Father interrupted Peter, and then gave him a strong exhortation, saying, "This is my beloved Son. *Listen to Him!*"

Ponder that command. It's the key to a joyful, God-pleasing life. Don't do your own thing. Listen to Him. *Listen to Jesus.*

It's significant that the Father put the disciples' attention, not on the spectacular works of His Son, but on His Word. "Hear Him!" He said.

Wiersbe rightly points out, "The memory of visions will fade, but the unchanging Word abides forever. The glorious vision was not an end in itself; it was God's way of confirming the Word."

A lot of Christians these days keep looking for the spectacular. They want transfiguration-like mountain-top events. But God didn't promise to duplicate that experience, not for the first disciples, nor for us. What He told them (and us) is that we need something more than experiences. We need to *listen to His Son*. Wiersbe's reminder is essential, "Discipleship is not built on spectacular visions but on the inspired, unchanging Word of God."<sup>12</sup>

We need the Book. This is how we hear the Son today, through the Scriptures.

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<sup>10</sup> This is the same message the Father proclaimed at Jesus' baptism.

<sup>11</sup> Luke records the Father as saying, in Luke 9:35, "This is my Son, whom I have chosen; listen to him."

<sup>12</sup> Wiersbe, p. 141.

About thirty-five years later, Peter himself emphasized this point in a letter he wrote to second generation Christians. Interestingly, he reflected on his experience up on that mountain, and then drew this conclusion in 2 Peter 1:16-18:

“We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but *we were eyewitnesses* of his majesty. For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, ‘This is my Son, whom I love; with him I am well pleased.’ We ourselves heard this voice that came from heaven when *we were with him on the sacred mountain.*”

It was a great experience, Peter said, to be on that mountain with the glorified Christ. But we have something better. “Better?” you say. Yes, that’s what Peter said in the very next verse, 2 Peter 1:19:

“And we have the word of the prophets *made more certain*, and you will do well to pay attention to it.” Being on a mountain with Jesus is great, but we have something better, something “more certain” than an experience. We have the written word of the prophets. We have the Scriptures. And Peter says, with counsel he received from the Father that day on the mountain, we need to *pay attention to it*.

Notice verse 8, “And suddenly, looking around, they no longer saw anyone with them but Jesus only.” So immediately, after the Father’s commendation...

**D. We see things go back to “normal” (8).** What’s normal? It’s the picture of Jesus many folks today have, a Jesus that looks like us. No shining glory. No radiant splendor. No terrifying brilliance.

My friends, Jesus did become like us, indeed He did. He became a man, but never forget this. Never forget what we’ve just seen, *who He really is*.

And I must hasten to say this. We’d better pay attention to the view of Jesus that we’ve seen today, because that’s how He will look the next time we see Him, on the day we leave this world and stand in His presence (see Rev 1:12ff.).

What is the right way to respond to Jesus, to *King* Jesus? Matthew tells us how Peter, James, and John responded in Matthew 17:6: “When the disciples heard this [heard what? When they heard the Father’s announcement about His Son], they fell facedown to the ground, terrified.”

These men had been with Jesus for over two years, but on this day they saw Jesus as they’d never seen Him before. He is the brilliant Holy One, the One who is so dazzling in His perfection that to be in His presence is to have your sinfulness exposed. He’s the One Moses and Elijah predicted, the King who has come to establish the kingdom of God. He’s the One and only Son of the Living God, the One that the Father loves, with whom the Father is well pleased, and concerning whom the Father says, “Listen to Him!”

Jesus is not merely a name to which we give lip-service by merely signing a decision card. He is the Savior we must receive, the Master we must follow, and the King to whom we give our joyful allegiance.

Have you ever fallen to your face before God in the presence of *this* Jesus?

You say, “So do we stay on our face before Him?” No. Matthew adds this comforting follow-up in verses 7-8, “But Jesus came and touched them. ‘Get up,’ he said. ‘Don’t be afraid.’ When they looked up, they saw no one except Jesus.”

The One who deserves to be feared takes away our fear, by His grace.

So the King delivers a kingdom prediction in verse 1. Then the King delivers a kingdom presentation in verses 2-8. One more...

### III. The King explains the kingdom plan (9-13).



Verse 9, “And as they were coming down the mountain, he charged them to tell no one what they had seen.” Stop there. Don’t tell anyone about this, He said. Don’t tell them about my glory. But notice the next word. *Until*. The reason Jesus told Peter, James, and John to keep quiet was due to the kingdom plan.

“What’s the kingdom plan?” you ask. The plan is that some things had to happen to Jesus *before* He demonstrated His glory. According to Jesus, three things needed to happen first.

**A. He had to die first (9).** Don’t tell anyone...“until the Son of Man had risen from the dead.” The glory was coming, yes, but first He had to die. He was born to die, to give His life as a ransom payment for sinners (Mark 10:45).

**B. He had to rise from the dead first (10).** “So they kept the matter to themselves, questioning what this rising from the dead might mean.” The disciples didn’t understand what He meant, but they sure caught what He said. They were to keep quiet about His glory until after He *had risen* from the dead. So their Master was going to die, yes, but then He would conquer the grave.

**C. He had to fulfill Scripture prophecy first (11-13).** Verse 11—“And they asked him, ‘Why do the scribes say that first Elijah must come?’” It was common Jewish teaching that Elijah would come before Messiah. The disciples knew that Jesus was the Messiah. Where was Elijah? they wondered. Why hadn’t He returned yet?

Jesus replied in verses 12-13, “And he said to them, ‘Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? <sup>13</sup> But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.’”

According to Matthew 17:13 Jesus was talking about John the Baptist and the disciples knew it. “They did what was written about him,” Jesus emphasized, “and they will do what is written about Me.”

Before My glory is seen, I must die first. I must rise from the dead first. I must fulfill all Scripture prophecy first. This is the kingdom plan.

Brothers and sisters, this is a passage that should give us great hope today. Why? Because He did die. He did rise from the dead. He did fulfill Scripture prophecy. Which means, the glory is coming. *He* is coming in glory.

Take Inventory: Let’s ask ourselves two vital questions...

1. *Do we know the real Jesus?*
2. *Are we ready to see Him?*

One of the men on the mountain with Jesus in Mark 9 was the apostle John. Listen to what he later wrote in John 1:14, “We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” We saw His glory, John said. *We saw it!*

But it’s not just past tense, as John made clear when he wrote in 1 John 3:2, “Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, *we shall be like him, for we shall see him as he is.*”

**Closing Song:** #228 “*Rejoice, the Lord is King*” (all four verses)

**Communion**