

sure that we understand that He means **how we represent ourselves** in the world as **His followers**, and **how we communicate the Gospel** to others He states, **“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 is one way that Jesus applies what it means to live **“for My sake and the gospel’s,”** it means living in a way that is **unashamed** of **Him** and representing oneself to the world as belonging to Christ and **telling** them about the **Gospel**. For if you are **“ashamed”** to tell people you **follow Christ** and you are **“ashamed”** to tell people **“His words,”** that they need to be saved from eternal death and the only way is through the Gospel of Jesus Christ, don’t fool yourself, **“the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”** Can you imagine what would have become of the church if after Jesus’ Ascension the disciples had gone out and been **ashamed** of the **Gospel**, and **ashamed** of **Jesus**, and **ashamed** to tell people **“His words”** that people needed to be saved by repenting and trusting Christ by faith? In that same way, **us disciples** in this **generation** bear the Gospel of Jesus in **our world** and promote the Christian Faith in **our day and time**. Let us therefore not be **“ashamed”** of the Jesus or **“His words”** of the Gospel, but let us be **hearty ambassadors** of Christ in the world. But notice here that Jesus has made a very **important statement** about His **Second Coming**. And He has stated that the way we live and behave in this life and time will correspond to a judgment or appraisal of our actions at that time when **“the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”** Jesus is saying that the **reality** of our **faith** is going to be **tested** by how we live unashamed of Him in our daily lives, and that when He comes again in glory, He will either be happy to identify with us as His own, or **“ashamed”** to identify with us **before God** the **“Father”** and the **“holy angels.”** In fact, in Matthew Jesus speaks of that time as a **judgment** of mankind and how we have lived as ashamed of Him or represented ourselves in the world as His self-denying followers.

Matthew 16:26-27 - 26 "For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul? 27 **"For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds.** NASB

Solemn words indeed, but let us not miss that Jesus has now also said that He will **“come in the glory of His Father with the holy angels.”** Another important **doctrine** the disciples must **learn** in order to establish the Church is that Jesus will **come again in glory** with His angels and in **judgment** of humanity. This is an **essential** part of the **Gospel message** the Church must bear before the world. It is

important to recognize that when Jesus speaks of Himself as “**the Son of Man,**” He necessarily connects **Himself** with the **Messianic figure** in the Old Testament who will come in the judgment of God to **rule** all the **nations**.

Daniel 7:13-14 - 13 "I kept looking in the night visions, And behold, with the clouds of heaven **One like a Son of Man was coming**, And He came up to the Ancient of Days And was presented before Him. 14 "And **to Him was given dominion, Glory and a kingdom, That all the peoples, nations, and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away**; And His kingdom is one Which will not be destroyed. NASB

The **Jesus** who will **come in glory and judgment**, is the “**Son of Man**” who will rule the nations **forever** before the “**Ancient of Days.**” Also, when Jesus says, “**come in the glory of His Father,**” this necessarily means He will come twice. Obviously, we realize that His **first coming** was as a **suffering servant** to give His life as a ransom and **sacrifice** for all who would **trust Him** for their **righteousness** before God. This **first coming** was **not in glory** but in **humility** and condescension from His Heavenly Glory. But here Jesus speaks a word of **future prophecy** as He teaches that there will come a time when He will “**come in the glory of His Father with the holy angels.**” This **Second Coming** will not be like the first but rather a glorious, powerful coming in judgment on all of humanity, “**to recompense every man according to His deeds**” (Matt 16:27). This teaching about the **Second Coming of Christ** is an **essential** part of Jesus’ **Gospel**, and that the world will **not continue** forever in its **fallen state**, pining away in sin and darkness, but Christ will come in the **Glory of His Father** and **change** the course of **human history forever**, powerfully changing the world by dealing with Satan, sin and death in the world with **finality**. This of course is taught throughout the Bible (Daniel 7:1-27, Zech 12-14, 2 Thess 1:7-2:12, Rev 19:11-20:15) but specifically in Jesus’ **Olivet Discourse** in the Gospels, (Matthew 24-25, Mark 13:1-37, Luke 21:5-36). Here Jesus mentions it as He instructs His disciples about the most important elements of the Gospel that they must learn, His **death and resurrection**, their **losing their lives** in discipleship to **follow Him**, and the **Second Coming** in glory and powerful judgment. Not only has Jesus taught them about His **suffering and death**, but also about His **Resurrection and Glory**. Later in chapter 13 He will expound on His Second Coming, but see here how He has outlined some important **essential elements** of His **Gospel**. Having begun to partially **heal the blindness** of these **disciples**, He will now give them a revelation of the glory of His **ministry** as the **Christ** in the **Transfiguration**.

Mark 9:1-8 - 1 And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of

God after it has come with power." 2 And six days later, Jesus took with Him Peter and James and John, and brought them up to a high mountain by themselves. And He was transfigured before them; 3 and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. 4 And Elijah appeared to them along with Moses; and they were talking with Jesus. 5 And Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles, one for You, and one for Moses, and one for Elijah." 6 For he did not know what to answer; for they became terrified. 7 Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!" 8 And all at once they looked around and saw no one with them anymore, except Jesus alone.

Now having ended the **first conversation** with the disciples about Jesus suffering and death, resurrection and Second Coming, **God will now confirm Peter's testimony** of Jesus being "**the Christ and Son of God**" (Mark 8:29, Matt 16:16) through a powerful **vision** in the **Transfiguration**. "**1 And He was saying to them, "Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power."** It is clear from the context that when Jesus says "**shall not taste death until they see the kingdom of God after it has come with power,**" that He refers to the **Transfiguration**, where indeed the **surpassing** glory of Christ in His Kingdom glory is revealed. Even as Jesus had just stated "**the Son of Man will come in the glory of His Father,**" that Messianic Daniel figure in Kingdom glory (Dan 7:14) shall now be revealed to them. "**2 And six days later, Jesus took with Him Peter and James and John, and brought them up to a high mountain by themselves. And He was transfigured before them; 3 and His garments became radiant and exceedingly white, as no launderer on earth can whiten them.**" Here is another amazing miracle that happens before their very eyes as Jesus is revealed in Heavenly Glory. What Peter had **affirmed by faith** about Jesus being "**the Christ and Son of God**" will now be revealed supernaturally by God to **three witnesses** among the disciples as "**Jesus took with Him Peter and James and John.**" Yes, indeed Jesus is "**the Christ and Son of God**" by **human testimony**, but now will the eyes and ears of the disciples be given **divine testimony** of the reality of **Jesus' Person**. Not only will **God speak** with His own mouth such testimony (v-7), but will in the vision show Jesus as being the very fulfilment of the **Word of God**. "**4 And Elijah appeared to them along with Moses; and they were talking with Jesus.**" The **Law and Prophets** are **represented** here, the obvious significance being that Jesus is here in **fulfilment** of the entire **Hebrew Bible, the Word of God**. Just as the **glory of God** was revealed to **Moses and Elijah** on **Mount Sinai** in the Law and Prophets, so Jesus now

stands upon a high mountain, in **surpassing glory**, with the three **witnesses** of the **Law**, the **Prophets** and the **Father**, and the disciples themselves having **three witnesses** to the divine testimony of the heavenly glory of Christ. Not only was the vision instructive, which is the main point, it was also awe inspiring and exceedingly scary! “**5 And Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles, one for You, and one for Moses, and one for Elijah."** **6 For he did not know what to answer; for they became terrified.**” As disconnected as Peter’s suggestion might seem, we don’t really know what he is thinking except that he obviously is **amazed** at the **experience** and doesn’t want it to end. But in order that this **great lesson** might have its firmest **affirmation**, God the **Father** appears a second time (Mark 1:11) in the book with an **audible voice** from Heaven. “**7 Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!"**” This profoundly impacted the disciples who took it to heart. We know this from Peter’s words much later in his life of **this experience**.

2 Peter 1:16-18 - 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.** NASB

No doubt, this really **sunk in** and helped them to persevere through the dark days ahead. Jesus has appeared in **surpassing glory** with Moses and Elijah while the **Father** gives a **testimony** revealing Him as far surpassing any human prophet before, even the **greatest Old Testament servants of God**. “**8 And all at once they looked around and saw no one with them anymore, except Jesus alone.**” And indeed **Jesus stands alone** above all other prophets and wise men in history for He Himself is the very Son of God, “**7 This is My beloved Son, listen to Him!**” Let us obey this divine voice and “**listen to Him.**”

The **scene** could not be more **revealing** and **profound** concerning the **Person** and the **Work of Christ**. The disciples have just received a **surpassing revelation** of the glory and power of **Jesus**, with the Law, the Prophets and even the Father Himself **testifying** of the **pre-eminence** of **Christ**. This was undoubtedly given in order to bolster their **confidence** in the Person and Power of Jesus, who was trying to teach them that He would soon **suffer** and **die**. But this was not at the **expense** of His powerful **divine glory**, whose **Kingdom** would indeed **triumph** as the Messianic “**Son of Man**” would receive His kingdom which would be an “**everlasting dominion**” that would “**never be destroyed.**” The disturbing news

that Jesus would suffer and die also needed to be balanced by the fact that He was indeed the **“Christ, the Son of the living God,”** whose Kingdom would be established in the end. The **Transfiguration** serves to be a **confirmation** and **divine testimony** to the disciples of just exactly **who Jesus is**, so that in the due course of Jesus ministry, they could go out and boldly **proclaim** the **Gospel** and establish the **Church** and the **New Testament**. That of course is exactly what happened in just a few short years after this momentous occasion.

Mark 9:9-13 - 9 And as they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man should rise from the dead. 10 And they seized upon that statement, discussing with one another what rising from the dead might mean. 11 And they asked Him, saying, "Why is it that the scribes say that Elijah must come first?" 12 And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt? 13 "But I say to you, that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him."

Now having received Divine testimony of Jesus as Messiah, Jesus again warns them not tell anyone of this experience. **“9 And as they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man should rise from the dead.”** Clearly now, this is a matter of **timing** as Jesus **“not to relate to anyone what they had seen until the Son of Man should rise from the dead.”** Obviously, He does not want this Transfiguration vision to be **proclaimed** until the **timing** has reached its **fulness** and the time has arrived to begin to **openly preach** that **Jesus** is the **Christ** and Savior of the world. But also see here that the disciples are still in the dark about Jesus death and Resurrection, **“10 And they seized upon that statement, discussing with one another what rising from the dead might mean.”** They still don’t realize what is soon going to happen to Jesus, but it certainly as them wondering about His ministry as the Messiah, so they ask about why they have yet to see Elijah come, since Malachi had said that Elijah would come first. **“11 And they asked Him, saying, "Why is it that the scribes say that Elijah must come first?" 12 And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?"** Jesus answers affirming that **“Elijah does come first and restore all things,”** but in order to get them to consider His ministry as the **Suffering Servant** who dies as a Sacrifice, He asks, **“yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?”** How can it be says Jesus, that Elijah must come first and yet the Son