

Coming Attractions

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[0 : 00] Seven months ago, we finished studying the first half of Mark's Gospel, so let's do a brief! review before we read tonight's passage. In the very first verse of his Gospel, Mark told! us who Jesus is. Mark 1-1 said, the beginning of the Gospel of Jesus Christ, the Son of God.

Remember the significance of how Jesus is described here. Christ is a title for Jesus. The title of Christ identifies Jesus as the long-promised Messiah. That's good news by itself, but Mark tells us something about Jesus that's even better than Jesus being only the Messiah. Jesus also is the Son of God, and of course, that makes Jesus God himself. From Mark 1-1 through the end of chapter 8, Mark mainly focused on various events in Jesus' ministry to prove that Jesus is indeed the Messiah and also to prove that Jesus is indeed the Son of God. We saw a few recurring themes in the first eight chapters. Despite seeing numerous miracles, the twelve apostles were slow to grasp Jesus' identity.

We could summarize their progress as two steps forward and one step back. Just when we thought that they were making progress, they would say something that showed that they failed to truly understand who Jesus is. The end of Mark chapter 8 showed us some very important things, so let's read Mark chapter 8, verses 31 through 38. It says, And he, that's Jesus, began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.

And he said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, Get behind me, Satan, for you are not setting your mind on the things of God, but on the things of man. And calling the crowd to him with his disciples, he said to them, If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it. But whoever loses his life for my sake and the gospels will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels. After these incidents, Jesus and his disciples probably began to move south back toward the

Sea of Galilee, beginning the long journey to Jerusalem, where the cross and death awaited Jesus. We can only imagine that the disciples were filled with grim thoughts. The terrible words that Jesus had spoken to them right after Peter's confession were probably much on their minds. Jesus had said that he must suffer and die, and now he was heading toward that terrible event. So put yourself in the disciples' sandals for a minute. Think about how disheartened they must have been at this point.

[3 : 32] They've been following Jesus for quite a while now, and they've seen some amazing things. But now the disciples hear the person that they have been following, the person that they are beginning to believe is the Messiah, is going to suffer and die. And that background sets the stage for what we will cover tonight as we resume our study in Mark. The next two passages in chapter 9, verses 1 through 8, and verses 9 through 13 are closely linked. We'll only look at verses 1 through 8 tonight, but we're going to read all 13 verses. So here are Mark chapter 9, verses 1 through 13.

And he, that's Jesus, again, said to them, 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. And after six days, Jesus took with him Peter and James and John and led them up a high mountain by themselves. And he was transfigured before them. And his clothes became radiant, intensely white, as no one on earth could bleach them.

And there appeared to them Elijah with Moses, and they were talking with Jesus. 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. And a cloud overshadowed them, and a voice came out of the cloud. This is my beloved son. Listen to him. And suddenly, looking around, they no longer saw anyone with them, but Jesus only. And as they were coming down the mountain, he charged them to tell no one what they had seen until the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead might mean. And they asked him, why do the scribes say that first Elijah must come? 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? But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him. You probably have heard people say that looks can be deceiving. In the Old Testament, Isaiah prophesied that the Messiah would lack obvious physical characteristics that would identify him as the Messiah. In fact, Isaiah said that the Messiah would be downright ugly. Here is Isaiah 53, verse 2. Speaking of the Messiah, Isaiah wrote,

For he grew up before him like a young plant, and like a root out of dry ground. He had no form or majesty that we should look at him, and no beauty that we should desire him. As we study the transfiguration passage tonight, we'll see a prime example of how looks can be deceiving. Jesus may appear to be ugly. He may appear to be on his way to an unexpected death. However, three of his disciples are about to get a glimpse of Jesus' true glory as God in human flesh.

[6 : 58] Here's the main idea for tonight. Jesus provides some of his disciples with a glimpse of his future glory by confirming his power and position as the Son of God. Once again, Jesus provides some of his his disciples with a glimpse of his future glory by confirming his power and position as the Son of God.

Here's why that main idea is significant to us. Because the transfiguration confirms Jesus' deity, true believers can rest comfortably knowing that God, Jesus, and the Holy Spirit will fulfill all future promises to them. The transfiguration is something of a preview of coming attractions. It follows Peter's great confession in Mark chapter 8 verses 27 through 30, Jesus' prediction of his death that we just read in verses 31 through 33 of chapter 8, Jesus' call to radical discipleship in Mark 8 34 through 38, and Jesus' promise that some standing with him will see the kingdom. All of these events are related.

Here at the beginning of the second half of Mark's gospel, we'll see some of the same themes that we saw in the first eight chapters. Jesus again will prove his deity. Despite Peter's confession in Mark 8 27 through 30, Peter and the other disciples with Jesus on the mountain will prove that they are still struggling to realize who Jesus is. And when we get to verses 9 through 13 next time, Jesus again will tell those disciples that he will die. We're going to split tonight's verses into four sections, starting with just verse 1 of chapter 9. And in verse 1, we see the direct promise. The direct promise is the first thing we'll look at. Here is verse 1 again. And Jesus said to them, 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.

The event that Jesus had in mind here has been interpreted as his resurrection and ascension, the coming of the Spirit at Pentecost, the spread of Christianity, or the destruction of the temple of Jerusalem in A.D. 70. The most accurate interpretation, though, is to connect Christ's promise here with a transfiguration that's recorded in the next few verses. The transfiguration provided a preview of Jesus' second coming glory. The fact that the gospels of Matthew, Mark, and Luke all placed this promise immediately before the transfiguration supports this view, as does the fact that kingdom can also refer to royal splendor. That's an alternate translation of the original Greek word for kingdom there. The call to follow Jesus in discipleship is a costly calling, but it also is filled with encouragement and confirmation. The word translated truly in the ESV is the word Amen. We can fall into the trap of thinking that that word is just what we're supposed to say at the end of a prayer, but the word means so be it or this is the truth. Used at the beginning of a statement like what follows here, Jesus is adding additional emphasis to what he has to say in verse 1.

[10 : 39] We mentioned that after Jesus predicted his own death, Peter and the other disciples needed assurance that Jesus would ultimately triumph. His forceful prediction that some of them would see the kingdom of God present with power must have reduced their fears. So let's move

now to the second section of this passage. Jesus has just made a bold promise in verse 1, and in verses 2 through 4, Jesus quickly fulfills that promise by giving three of his disciples the dazzling proof. So the dazzling proof is your second set there.

Listen to verses 2 through 4 again. After six days, Jesus took with him Peter and James and John and led them up a high mountain by themselves.

And he was transfigured before them. And his clothes became radiant, intensely white, as no one on earth could beat them. And there appeared to them Elijah with Moses, and they were talking with Jesus.

Before we dig into these verses, let's debunk one thing that some so-called scholars believe is a contradiction in the Bible here. This is how Luke introduces the transfiguration.

Mark says the transfiguration took place six days after the events at the end of chapter 8.

[12:21] So does Matthew in Matthew 17:1. But you notice that Luke says the transfiguration happened about eight days after these events. There is no contradiction here, though.

Luke included the day the Lord made the promise and the day of the transfiguration itself. Matthew and Mark referred to only the six days between those two events.

We know that Peter, James, and John were the three disciples in Jesus' inner circle. We previously have seen them chosen for a special trip with Jesus.

They alone witnessed Jesus' raising of Jairus' daughter in Mark chapter 5. Jesus took them with him here to satisfy the law's requirements that the truth be confirmed by two to three witnesses.

Scholars debate whether the mountain that they went to was Mount Hermon or Mount Tabor. Mount Hermon is more likely, but the actual location is much less important than what happened on that mountain.

[13:27] Mark describes the event in just a few words. He says that Jesus was transfigured before them. Transfigured translates a form of the verb from which the English word metamorphosis comes from.

It appears four times in the New Testament, always in reference to a radical transformation. Here and in Matthew 17:2, it describes the transfiguration.

In Romans 12:2 and 2 Corinthians 3:18, it refers to the transformation in the lives of believers that's brought about by salvation. We know that Christ's nature could not change.

Only his appearance changed. The brilliant glory of his divine nature blazed forth through the veil of his humanity, and his face was altered, and his face shone like the sun.

If you're following in your Bibles in Mark, you might be wondering why I said that Jesus' face was altered, and why his face shone like the sun. Well, these are details that were recorded in Luke and Matthew's accounts.

[14:36] Matthew and Luke both record some details that Mark omits. So let's take a couple of minutes to read those two accounts of the transfiguration, too.

Matthew's account is at the beginning of Matthew chapter 17. So here are Matthew 17, verses 1 and 2. Luke's account is in Luke chapter 9.

So let's read Luke 28 and 29. Luke 28 and 29 say, While we're in Luke's account, let's go ahead and read Luke's next three verses.

Luke 9, 30 through 32 reveal that Peter, James, and John almost slept through the whole thing. So here are Luke 9, 30 through 32.

It says, Some people think that the disciples were sleepy because of sorrow over Jesus' earlier statements about his upcoming death.

[16:32] If that sounds familiar, it should. When we get to near the end of Mark, we'll also find the disciples sleeping when they should be watching and praying. Of course, we'll see that happen in the Garden of Gethsemane on the night before Jesus is crucified.

Luke 9, 30 through 32 also gives us more detail about what Mark summarizes. Let's look at what Mark said in Mark 9, verses 3 and 4 as we go back to our main text.

Mark 9, 3 and 4 say, And his clothes became radiant, intensely white, as no one on earth could bleach them. And there appeared to them Elijah with Moses, and they were talking with Jesus.

For a brief time, Jesus' human body was transformed or glorified, and the disciples saw him as he will be when he visibly returns in power and glory to establish his kingdom on earth.

This was dramatically portrayed by the supernatural whiteness of his clothes. And that supernatural whiteness is unique to Mark. It probably reflects Peter's eyewitness report.

[17 : 44] Consider how shocking this must have been for the disciples. They had just awakened, and they looked at a super bright light. Perhaps their eyes struggled to adjust to the abrupt change, and this might have been similar to what can happen to us when a bright flash of a camera goes off.

As the disciples became fully awake, they realized that Elijah and Moses were talking with Jesus about his death. Christ's death is the truth which the transfiguration was intended to prepare the disciples.

Jesus was about to die, but that could not negate God's plan and the glory that was to come. The testimony that these two very important men confirmed the reality that the Lord Jesus would die, but that he would rise again.

We know that Jesus, Moses, and Elijah were talking about Jesus' upcoming death because Luke 9:31 said that they were talking about Jesus' departure.

The word for departure there in the Greek actually is exodus. So Jesus will lead the people of God out of the bondage of sin into a new exodus through his death, which actually is a new Passover, and then his resurrection, and Jesus will constitute a new people called the church.

[19 : 09] Luke's word choice of exodus is significant. The exodus is a really important backstory for the transfiguration. Remember, Moses went up on a high mountain.

God's glory came down in a cloud, and Moses heard God's voice. All of those details are here in the transfiguration, too. We have the high mountain.

We have God's glory in the cloud. We have God speaking from the cloud that we'll see next, and even Moses himself making an appearance. But there's a big difference between the two stories. The transfiguration takes place on a different mountain, not Mount Sinai. The transfiguration is not Mount Sinai all over again. At Sinai, Moses saw the glory of God and even reflected it in his own face, just like the moon reflects the sun.

Jesus, however, is not like the moon. Jesus is the source of the glory. The transfiguration shows that Jesus is God. He produces the glory, and it actually emanates from him.

[20 : 20] We know from Hebrews 1.3 that Jesus is the radiance of the glory of God. So why were Elijah and Moses there?

Well, Elijah and Moses represent the law and the prophets. They were both great deliverers, and together they represent the prophetic tradition that points to the Messiah.

Their appearance actually fulfills Malachi 4, verses 4-6. Listen to what God said through Malachi in Malachi 4, verses 4-6.

He said, Moses was the most honored leader in Israel's history.

He led the exodus from Egypt when God rescued the nation from captivity. Although he had the authority of a king, he never had a throne. Moses functioned as both a prophet proclaiming God's truth to the nation and a priest interceding before God.

[21 : 46] He was the human author of the Pentateuch, the first five books of the Bible, and Moses was the agent through whom God gave his holy law.

Elijah was the law's foremost guardian and fought against every violation of the law. He battled Israel's idolatry with courage and powerful warnings of judgment.

Elijah's preaching was validated by miracles, as Moses had done in Egypt during Israel's 40 years in the wilderness. There was no lawgiver like Moses and no prophet comparable to Elijah.

They are the most reliable possible witnesses to Christ's suffering and glory. Nothing could have brought the apostles more assurance and confidence that Jesus' death fulfilled God's purpose than hearing it from Moses and Elijah.

As we move to our next section now, listen to Proverbs 17, verses 27 and 28. Proverbs 17, verses 27 and 28 say, Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding.

[23 : 02] Even a fool who keeps silent is considered wise. When he closes his lips, he is deemed intelligent. We've seen earlier in Mark that Peter should have studied this section of Proverbs a little more.

Peter's motto seems to be, When you have doubts about what to say, say something anyway. We get the impression that before Jesus' death and resurrection, Peter took his foot out of his mouth just to put the other foot in.

And Peter proves that again in Mark 9, verses 5 and 6. And that's the third section of tonight's passage. In these verses, we see the disoriented proposal.

So we'll look at the disoriented proposal next. Here are Mark 9, verses 5 and 6 again. 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. We'll actually work this passage from back to front.

[24 : 14] Remember that this event happened before electric lights were invented and after the disciples were awakened from sleep. Of course they would have been terrified when they saw Jesus' face glowing and his clothes turn whiter than any launderer on earth could bleach them.

One definition for the Greek word translated terrified is frightened out of one's wits. And Peter proves that by what he says in verse 5. Look again at what he says in verse 5.

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. John MacArthur said, Peter interrupted this conversation between Jesus, Moses, and Elijah and blurted out, Rabbi, it is good that we are here.

Matthew records that Peter addressed Jesus as Lord. Luke records that he addressed Jesus as Master. Peter's use of all three titles reveals that he repeated his request and also reveals how overwhelmed and humbled he and the others were.

Assuming MacArthur is correct that Peter's use of three different titles means that Peter repeated his statements at least three times, we get the true picture of what Peter is thinking.

[25 : 40] Put yourself in the scene here. Jesus, Moses, and Elijah are talking about Jesus' upcoming death while Peter is persistently interrupting them and telling them that he has a better plan.

His plan is to make three tents on the mountain so that Jesus, Moses, and Elijah all could stay there. Peter essentially is saying, hey Jesus, forget all about that talk about death.

Just stay here. And then when that doesn't work, he says, hey Jesus, I have a better idea. Hey Jesus, listen to me. If Peter had not been so scared by Jesus' dazzling white clothes, Peter probably would have been tugging on Jesus' sleeve to get Jesus' attention.

Peter's comments here started well, but they ended poorly. It was good that they were there. Peter, James, and John got to see their faith turned to sight when Jesus revealed his glory to them.

The real problem with Peter's statement came in the second sentence that he said. Several things were wrong with Peter's plan to build three tents on the mountain. That second sentence reflects Peter's tenacious desire that the suffering of the cross be avoided.

[26 : 55] He wanted the three tents to stay there permanently in their glorious state and for the kingdom to be established on the spot. According to Luke's account, Peter spoke as Moses and Elijah began to leave.

Peter saw his dream of seeing the kingdom established slip away, and he made a last desperate attempt to stop that from happening. Why might he have done that?

Well, the timing of this event fueled Peter's hopes. The transfiguration took place in the month of Tishri, six months before the Passover. At that time, the Feast of Tabernacles, or booths, was being celebrated.

This feast commemorated the exodus from Egypt. So what better time, Peter may have reasoned, for the Messiah to lead his people out of bondage to sin and into his righteous kingdom than during the Feast of Tabernacles?

Thinking that the kingdom had come, Peter felt it appropriate to build booths for the feast.

Unwittingly or not, Peter was again resisting the suffering which Jesus had said would precede the glory.

[28 : 04] Above all, the proposal which Peter made showed a low view of his master's dignity and implied that Peter did not know that someone greater than Moses and Elijah was there.

Regardless of whether he intended to do so, Peter was implying that Jesus was on the same level as Moses and Elijah. We know from Pastor Mike's Sunday study in Hebrews so far that Jesus was and is superior to Moses, Elijah, or anyone else.

J.C. Ryle was as critical of the second half of Peter's statement as anyone else. He said that the second half of Peter's statement deserved to be condemned.

But he then continued with these words. Ryle said, But having said this, let us not fail to remark what joy and happiness this glorious vision conferred on this warm-hearted disciple.

Let us see in his fervent cry it is good for us to be here what comfort and consolation the sight of glory can give to a true believer. Let us look forward and try to form some idea of the pleasure

which the saints will experience when they at last meet the Lord Jesus at his second coming and meet to part no more.

[29 : 24] A vision of a few minutes was sufficient to warm and stir Peter's heart. The sight of two saints in glory was so cheering and life-giving that he wanted to enjoy more of it.

What then shall we say when we see our Lord appear at the last day with all his saints? What shall we say when we ourselves are allowed to share in his glory and join the happy company and feel that we shall no more go out from the joy of our Lord?

These are questions that no man can answer. The happiness of that great day of gathering together is one that we cannot now conceive. We shall all say with one heart and one voice when we see Christ and all his saints it is good for us to be here.

We just talked about how Peter thought he had a better plan than Jesus' death. This was the second time we have seen Peter try to interfere with that plan.

We reminded ourselves of the first time that Peter tried to interfere when we read Mark 8 verses 32 and 33. That first time Peter tried to change Jesus' plan was when Peter rebuked Jesus for telling the disciples that he must die.

[30 : 40] And Jesus of course then rebuked Peter by saying get behind me Satan for you are not setting your mind on the things of God but on the things of man. Peter is about to be corrected again.

This time by God the Father. In the previous section we saw that Peter wanted Jesus to listen to him. God sets Peter straight by commanding that Peter listen to Jesus.

And in this fourth section Mark chapter 9 verses 7 and 8 God makes the divine pronouncement. So the divine pronouncement is the last thing on your handout.

Let's look at that divine pronouncement by reading Mark chapter 9 verses 7 and 8 again. And a cloud overshadowed them and a voice came out of the cloud this is my beloved son listen to him. And suddenly looking around they no longer saw anyone with them but Jesus only. Interrupting Peter's own interruption of Jesus Moses and Elijah God arrived.

[31 : 55] A bright cloud signaling his glorious presence formed and began overshadowing them. The Father's command that they listen to the Son was a direct rebuke of Peter. God commanded Peter and the others to be silent and listen to what Jesus had to say about his death.

Matthew records the disciples' reaction to hearing God's voice. Listen to Matthew chapter 17 verse 6. Matthew chapter 17 verse 6 says When the disciples heard this they fell on their faces and were terrified.

The word translated as terrified there is a different Greek word than Mark used in Mark chapter 9 verse 6 but the meaning is similar. The disciples once again were very frightened but Jesus reassures them quickly.

Matthew is the only gospel writer to include any direct quotes from Jesus while they were all on the mountain. And those words came from Jesus immediately after the disciples fell on the ground terrified after hearing God's voice.

Listen to Matthew chapter 17 verses 7 and 8. Matthew 17 7 and 8 say But Jesus came and touched them saying Rise and have no fear.

[33 : 18] And when they lifted up their eyes they saw no one but Jesus only. God's words contained a rebuke for Peter but they also would have been reassuring to Peter.

That almost certainly is why Jesus told them to have no fear. Peter's earlier confession in Mark 8 29 that Jesus is the Christ is confirmed.

What Peter affirmed by faith would be verified by the transfiguration of the Lord so that his divine glory became visible. Matthew, Mark and Luke all note that after the transfiguration Moses and Elijah disappear.

As Mark puts it in Mark 9 verse 8 the disciples no longer saw anyone with them but Jesus only. That's a fitting end to the gospel accounts of the transfiguration.

Moses and Elijah were important figures. They pointed the way to Jesus but Jesus only is the Messiah. Jesus only is God in human flesh.

[34 : 29] All mankind has sinned against God and the Bible is clear that the wages of sin is death. Humans can never atone for their own sin but Jesus only can.

Jesus only through his willingness to die on the cross to pay the penalty for all believers' sins restored all believers' relationship with God the Father. If you have yet to confess your sins against

God you will experience eternal suffering if you die before you repent.

But Jesus only can rescue you. Listen to what Jesus himself said in John chapter 14 verse 6. Jesus said to him I am the way the truth and the life no one comes to the Father except through me.

Jesus will one day establish his glorious kingdom and fulfill all the many promises made through the prophets. Christ's sufferings and death would not prevent God from establishing his kingdom rather by solving the sin problem in God's world the cross would help make the kingdom possible.

Remember the main idea. Jesus provides some of his disciples with a glimpse of his future glory by confirming his power and position as the Son of God.

[35 : 52] The transfiguration experience transformed the three men who witnessed it in person.

The Holy Spirit inspired John and Peter to write about this experience and we have their writings in the Bible.

Listen to John chapter 1 verse 14 writing about Jesus. Here's what John wrote in John chapter 1 verse 14 and the word became flesh and dwelt among us and we have seen his glory glory as of the only son from the father full of grace and truth.

Now listen to what Peter wrote in 2nd Peter chapter 1 verses 16 through 19 Here are 2nd Peter chapter 1 verses 16 through 19 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ but we were eyewitnesses of his majesty for when he received honor and glory from God the Father and the voice was born to him by the majestic glory this is my beloved son with whom I am well pleased.

We ourselves heard this very voice born from the mountain for we were with him on the holy mountain and we have the prophetic word more fully confirmed to which you will do well to pay attention as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.

Peter's reply to those who would question the validity of his experiences is that believers have an even better source than Peter himself. Believers have the prophetic word of God more fully confirmed and that word of God also testifies to Jesus.

[37 : 43] Jesus had possessed essential glory from all eternity but veiled it until the transfiguration but that was just a preview of something even better in the coming attractions.

Jesus' glory will be fully revealed to the whole world in the future. In Matthew chapter 24 verses 29 and 30 Jesus said immediately after the tribulation of those days the sun will be darkened and the moon will not give its light and the stars will fall from heaven and the powers of the heavens will be shaken.

Then will appear in heaven the sign of the Son of Man and then all the tribes of the earth will mourn and they will see the Son of Man coming on the clouds of heaven with power and great glory.

J.C. Ryle wrote We are often tempted to give up Christ's service because of the cross and affliction which it entails. We see few with us and many against us.

We find our names cast out as evil and all manner of evil said of us because we believe and love the gospel. Year after year we see our companions in Christ's service removed by death and we feel as if we knew little about them except they have gone to an unknown world and that we are left alone.

[39 : 07] All these things are trying to flesh and blood. No wonder that the faith of believers sometimes languishes and their eyes fail while they look for their hope.

Let us see in the story of the transfiguration a remedy for such doubting thoughts as these. The vision of the holy mountain is a gracious pledge that glorious things are in store for the people of God.

Their crucified Savior will come again in power and great glory. His saints will all come with him and they are all in safe keeping until that happy day.

Then he says we may wait patiently. The transfiguration account shows us that appearances can indeed be deceiving. Although Jesus is not the kind of Messiah and Savior the nation of Israel was expecting, he is exactly the kind of Messiah and Savior that they needed.

Jesus looks defeated, but he actually is victorious. He dies and is buried by men, but he will be raised and exalted by God. Jesus looks like a regular dude, but in actuality, he is deity.

[40 : 23] If you are a true believer, you can rest comfortably knowing that God, Jesus, and the Holy Spirit will fulfill all future promises recorded in God's word.

Colossians 3, 4 says, when Christ who is your life appears, then you also will appear with him in glory. Let's pray.

Father, we thank you for this reminder that Jesus is exactly who he said he is and who he said he was. We thank you that in the midst of all the struggles that Jesus faced, you gave us this glimpse of his glory, and we know that his future glory will be even much more indescribable than this. Help us be willing to share that truth with others. In Jesus' name we pray. Amen. Thank you.