

5.8.CR(33).Hidden Glory of King Revealed. Mark 9:1-13

Imagine the Son of God, facing his accusers in the religious court of the Jewish Sanhedrin. This glorious Son was with God in the beginning , fashioning the worlds at the Father's command, leading Israel through the wilderness like lost lambs following their Shepherd, even protecting Hezekiah and the nation from the threats and powerful invading force of Sennacherib. This Son, always at the Father's side, was now hidden before his accusers as an errant outsider. The very Firstborn Heir of David Himself, heir to the throne, future-world ruler, the Elohim anointed by Elohim to sit on an eternal throne, now standing in simple cloth in the presence of finery, gold, and religious power. Then, the High Priest accuses him of *blasphemy*. This maddening gap between the true *reality* of the Lord's hidden glory and the

injustice which the worldly blindly accuses in its unbelief is what you will face constantly as a shepherd.

But, in the Kingdom, the Lord God and His Mashiach sees and will repay. But, if you have suffered derision, rejection, and humiliation for the sake of his name, remember that you are blessed!

Keep serving the Lord, until this hidden glory of the Kingdom will be fully known! Until then, rest in the Lord who sees you in secret! (Matthew 6:6).

Mark 9:1-13.

And he 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.**” 2 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,³ and his clothes became **radiant, intensely white**, as no one on earth could bleach them. Mark 9:1-3

Background:



The Kingdom of God and its exceeding glory are hidden from fleshly eyes, but these disciples “saw

the kingdom of God after it has come with power” (9:1) when this material world and its blinders were outshone on the mountain, so that they “saw...Jesus only” (8).

So, in this story, we will discover how we too, as disciples, might know the full glory and power, a small glimpse of the full reality that will one day be ours to fully experience. And, this exposure to the Kingdom of God in its power is given to us only because of and for the goal that we might “see Jesus only!”

#1: Relational Glory: Knowing Jesus Only.

In one scene, Mark gives us glimpse of our Kingdom predicament. When these *mortal disciples* were exposed the to raw power of the Kingdom at the *transfiguration* of Jesus, they were at a loss over what to do and what to say. Simply drawing from their very inadequate human experiences, the best they could come up with was to erect “three tents,” perhaps thinking of

how Moses met with God in the “tent of meeting” and how the presence of the Lord accompanied Israel in a *tent—a tabernacle*. For, Mark shows us Peter as being overwhelmed by this experience—he was “terrified” (6) and at a loss for words.

So, our initial human impulse is to receive the revealed glory of the Kingdom and translate it into familiar religious receptacles. Forms that will comfort us in the sheer *terror* of the Kingdom. For, the Kingdom and its Glory *terrifies* our weak flesh because our flesh cannot control it; our fleshly Self-importance can’t compare to its exceeding glory; and, the darkness of its sin has no place in its perfection. But, after even God addresses them from heaven, they realize that the one thing that remained, the bridge anchoring the Kingdom and its exceeding glory to their lives in this untamed material world was Jesus alone. So, the main application of how we can know the Kingdom’s Glory even in our world which is

currently in rebellion against his rule? “See Jesus only!” And, let us not diminish the Kingdom’s glory to *controllable and reasonable religious forms*.

Case Study: the danger of knowing everything but Jesus.

The church of Jesus Mashiach, whose place in the Kingdom is a *temporary structure of seven lamps*, was the first to receive the outpouring of the Kingdom’s power as the testimony of Jesus Mashiach was accompanied by the “signs” of the Kingdom. But, when the fleshly Self-interests of man shaped how the people were to live out their Kingdom life, through traditions and religious forms, *religious* life grew complicated, seeking to replicate the Kingdom’s power by the resources of man. The Word’s power to command was replaced by man-made theologies and doctrines, enforced by institutions to achieve a standard of piety. The workings of the Spirit were diminished into religious

entertainment and spectacle. Even the harvest of the Kingdom was monetized.

In the Last Days, the Church devolved into a powerful, money-making enterprise. In Revelation, the *last church* has even become “rich” by shutting Jesus out of his own church—he has the “stand at the door and knock” (Revelation 3:20). So, let us never forget. Jesus Mashiach is the King, center, and glory of the Kingdom!

#2: **Radiant** Glory: A Righteousness not of this earth.

When Jesus Mashiach displayed in himself the “glorious” reality of the Kingdom, this glory was first of all a “radiant” glory rather than a mere “reflected” glory. Jesus, at the heart of His Kingdom, embodies the very life and presence of God. The glorious life he gives to his disciples

emanates from the fullness of his own life (John 1:1-5).

So, because Jesus emanates the very life of God, this glory is “intensely white,” displaying a purity and holiness that are revealed from the *righteousness* of his very nature.

For this reason, the King of the Kingdom of God makes his people righteous, for he is truly Yahweh Tzedekenu—*The Lord our Righteousness*. Not only does the King emanate the radiant glory of his righteous nature, but all of his people are similarly clothed in “white robes” (Revelation 7:9). These white robes of the Kingdom replace the “shameful nakedness,” the *corrupted life of the flesh*, which Adam had passed down to his generations.

#3: **Revealed Glory: the Law and the Prophets testify.**

Finally, Moses and Elijah talk with Jesus as the Kingdom’s appointed Mashiach. What a perfect picture of how the Law (voiced by Moses) and the

Prophets (by Elijah) are in conversation with the Kingdom's Heir, Jesus!

For, the Law reveals the Kingdom's Mashiach in his original role as the "Seed," "the Son of Man" who is the appointed Redeemer of all Adam's generations to be the heirs of the "heavens and the earth." As the Son of Man, humanity's Heir, Jesus fulfills the promise to Abraham that in his Seed, Mashiach, "all the nations of the earth" will be blessed. For, as promised before Pharaoh, "Israel is my Firstborn" (Exodus 4:22) and so has the Right to Redeem all the families of the earth through the Seed of Abraham, Jesus Mashiach.

But, the Prophets reveal the Kingdom's Son as Mashiach, the "Seed/ Son of David" who establishes a generational House which establishes Mashiach's throne to rule a Kingdom forever. Spoken of first to David through the prophet Samuel, God promises to "raise up Seed" for David, thus ensuring that Mashiach will be

both the Son of God and the Son of David by redemptive right- *geullah* and family duty—*yibbum*. This Mashiach, anointed by the Spirit and freeing the captive, as Isaiah predicted (Isaiah 11:1-3 and 61:1-3) would be raised up to be “the Lord their God and David their King” (Jeremiah 30:9) in order to restore David’s broken line, terminated by God at Jeconiah (Jeremiah 22:30). Thus, never think that the Kingdom of God and his future for all humanity centers around anyone or anything but Jesus, the Kingdom’s source of glory! A kingdom focused on the glory of its people becomes a cheap harlot sitting on a bloody throne. A kingdom showcasing the excellence of humanity becomes bestial genocide and blasphemous tyranny. The Kingdom of Jesus Mashiach is glorious, but anyone else, a horror.

Focus:

- 1.f Revealed: Comes with Power) 9:1
2. King Radiant: Reality is Blinding in flesh) 9:2-5
- 3.Kingdom Terrifying to Flesh: See only Jesus, beloved Son) 9:6-8.
4. Kingdom Timing:when humbled Son of Man resurrected). 9:9-13

Consider:

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Question:

Further Discovery:

