

The Inscrutable Question: Revelation of the Shekinah Glory, Matt 17:1-2, 9; Three Categories of Miracles: Creation-, Messiah-, & Agent-Related

- 6- The glory of Christ was veiled, but never surrendered. This glory was temporarily unveiled on the Mount of Transfiguration:

Matthew 17:1 - And six days later Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves.

v. 2 - And He was transfigured before them [*μεταμορφώω / metamorphoo*]: **an outwardly visible transformation into another form**]; and His face shone like the sun, and His garments became as white as light.

- 7- This demonstration of His divine essence was a testimony to three men who were to become permanent rank apostles in the upcoming Church Age. They “beheld His glory” and, as eyewitnesses, wrote about its importance in identifying Jesus as Messiah.
- 8- However, the Lord implored them not to mention what they had seen until *after* His resurrection:

Matthew 17:9 - And as they were coming down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man has risen from the dead.”

- 9- Peter writes about his experience on the mountain when he reviews the event of Matthew 17:1-5 in:

2 Peter 1:17 - When Jesus 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”—

v. 18 - and we ourselves [**Peter, John, and James**] heard this utterance made from heaven when we were with Jesus on the holy mountain.

- 10- John makes a similar statement in His gospel:

John 1:14 - The Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

- 11- There was divine approval for this momentary revelation of the Lord’s heavenly glory. His clothing of light, His “uniform of glory” is the manifestation of the Lord’s hypostatic union of undiminished deity with true humanity.
- 12- *Kenosis* veiled this glory throughout the Incarnation with the exception of this incident. His miracles were manifestations of this unique union and served as signs to His disciples.
- 13- Turning water into wine at Cana was the first of His miracles and established the principle that such acts were intended to reveal His true nature to any who would believe:

John 2:11 - This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Three Categories of Miracles



There are three categories of miracles performed by our Lord during the Incarnation. None of them were performed by His true humanity. No miracle is ever performed by any source other than that of the omnipotence of one of the three Members of the Trinity. The first category performed by our Lord is:

- 1) Creation related miracles, performed by the omnipotence of the undiminished deity of Jesus Christ. This category is not subject to *kenosis* since it in no way compromises the spiritual life for the Incarnation. It includes the omnipotence of Christ holding the universe together. Other miracles of this type include calming the storm, turning water into wine, and bringing Lazarus back from the dead. These did not violate the rules of engagement of the appeal trial since miracles were prophesied in the Old Testament and were designed and intended to reveal the identity of Messiah.
 - 2) Messiah related miracles, performed by the deity of Jesus Christ. These were designed to give credibility to Him as the Messiah of Israel. As undiminished deity, Jesus Christ is the God of Israel. As true humanity He is King of Israel. Response to these miracles required faith on the part of the one who observed or knew about them. These miracles include casting out demons and healing the blind and lame.
 - 3) Agent related miracles, performed by the Holy Spirit, were designed to give credibility to the Lord's messages. Again, no miracle ever has or ever will originate from human power but rather from divine power. Miracles were prophesied in the Old Testament as a means of identifying Messiah during His First Advent. Therefore, miracles performed by God the Father, Jesus Christ, or the Holy Spirit during the Incarnation do not violate the rules of engagement for the appeal trial.
- 14- A disciple is actually a student. By believing that Jesus was Messiah these people became students of His ministry and teachings. Those who lived until the beginning of the Church Age became "sons of glory" and are members of the royal family.
- Hebrews 2:10a** - For it was proper for God, because of Whom are all things and through Whom are all things, and because He was bringing many sons to glory, ..."
- 15- There are several critical doctrines that we have noted so far in the exegesis of Hebrews 2:9-10:
- 4) Jesus Christ made lower than the angels speaks of His true humanity in hypostatic union.
 - 5) His successful completion of the plan of God for salvation results in Him receiving a crown of glory and honor at His Session.
 - 6) His sufferings during the Incarnation were necessary, under the rules of engagement for the appeal trial, so that God could through Him bring many sons into glory.
- 16- There is a correlation here among three principles: (1) *Kenosis*, (2) glory belonging to deity, and (3) glory imputed to believers.
- 17- We will examine these principles after we complete verse 10 under the Doctrine of Glory.