

## The Gospel of Mark

### Lesson 13

#### Mark 9:2 – 29

#### Review

- Baptism and temptation (1:1-13)
- Year long ministry in Judea (John 1:19-4:45)
- Galilean Ministry (1:14-7:23)
- Withdrawal with Disciples into Various Gentile Regions (7:24-8:26)
- The Road to Jerusalem (8:27-10:52)
  - The First Passion Prediction Unit (8:27-9:29)
  - The Second Passion Prediction Unit (9:30-10:31)
  - The Third Passion Prediction Unit (10:32-52)
- The Passion Week (11:1-15:47)
- The Resurrection (16:1-20)

#### The Transfiguration

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

- Six days later Jesus’ prophecy of 9:1 was fulfilled.  
And Jesus was saying to them, “**Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.**”
- Luke’s account in 9:28 places the transfiguration “Some eight days after these sayings...”. Where Luke is counting a part of a day as a whole day.
- Future glory would follow present suffering for Him *and* them (*the disciples and Roman readers of Mark*). The Bible Knowledge Commentary: New Testament
- Jesus took the inner circle of His disciples (Peter, James, and John) up to a high mountain. The mountain was probably the highest in the vicinity of Caesarea Philippi – the 9200 feet Mt Hermon.
- Jesus was “transfigured” (□□□□□□□□□□□□□□)- changed into another form.
- For a brief time Jesus’ human body was transformed (glorified) and the disciples saw Him as He will be when He returns visibly in power and glory to establish His kingdom on earth. The Bible Knowledge Commentary: New Testament
- Elijah and Moses – These two OT heroes were conversing with Jesus about His coming “departure”.  
<sup>30</sup>... Moses and Elijah, <sup>31</sup>who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. Luke 9:30-31

- Some suggest (MacArthur Study Bible Page 2006) that the two witnesses of Rev 11:3 are also Elijah and Moses.
  - <sup>3</sup>“And I will grant *authority* to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.” <sup>4</sup>These are the two olive trees and the two lampstands that stand before the Lord of the earth. <sup>5</sup>And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way. <sup>6</sup>These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire. Rev. 11:3-6
- Peter said something that didn’t make sense because “he did not know what to answer; for they became terrified.”
- The cloud is “the glory cloud, Shekinah, which throughout the OT was symbolic of God’s presence.” MacArthur Study Bible Page 1478
  - <sup>34</sup>Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.
  - <sup>35</sup>Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle. <sup>36</sup>Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; <sup>37</sup>but if the cloud was not taken up, then they did not set out until the day when it was taken up. <sup>38</sup>For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. Ex. 40:34-38
- “listen to Him” – meaning “be obedient to Him” referencing Deut 18:15.
  - <sup>15</sup>“The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. Deut 18:15
- Jesus succeeded Moses and Elijah, who suddenly disappeared leaving no one **except Jesus**. Their work was done and they were superseded. The Bible Knowledge Commentary: New Testament

### The Coming of Elijah

<sup>9</sup>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 rose from the dead. <sup>10</sup>They seized upon that statement, discussing with one another what rising from the dead meant. <sup>11</sup>They asked Him, saying, “*Why is it that the scribes say that Elijah must come first?*” <sup>12</sup>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 will suffer many things and be treated with contempt?*” <sup>13</sup>“*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.*”

- This was Jesus’ last command to silence recorded by Mark and the only one on which He set a time limit. This implied that a time of proclamation would follow this period of silence. Only from the perspective of the Resurrection would they understand the transfiguration and thus be able to proclaim its meaning correctly. The Bible Knowledge Commentary: New Testament
- With Elijah present at the transfiguration, the disciples believing that Jesus was the Messiah (8:29), and references to the Resurrection the disciples believed the end of all things was at hand and yet Elijah had not yet come.
- Elijah must come first – The scribal teaching was based on Malachi and confirmed in v12 by Jesus.
  - <sup>5</sup>“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. <sup>6</sup>“He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.” Mal. 4:5-6
- *And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?* The answer is that there are two advents prophesied in the OT – one to suffer; the other to rule.

- John the Baptist fulfilled the Elijah prophecy (Mal. 4:5-6) typically at Christ's First Advent. Yet Malachi's prophecy (Mal. 4:5-6) indicates that Elijah himself will also appear just before Christ's Second Advent (cf. Rev. 11). The Bible Knowledge Commentary: New Testament

### Healing a Boy with an Evil Spirit

<sup>14</sup>When they came *back* to the disciples, they saw a large crowd around them, and *some* scribes arguing with them. <sup>15</sup>Immediately, when the entire crowd saw Him, they were amazed and *began* running up to greet Him. <sup>16</sup>And He asked them, “**What are you discussing with them?**” <sup>17</sup>And one of the crowd answered Him, “Teacher, I brought You my son, possessed with a spirit which makes him mute; <sup>18</sup>and whenever it seizes him, it slams him *to the ground* and he foams *at the mouth*, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not *do it*.” <sup>19</sup>And He answered them and said, “**O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!**” <sup>20</sup>They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he *began* rolling around and foaming *at the mouth*. <sup>21</sup>And He asked his father, “**How long has this been happening to him?**” And he said, “From childhood. <sup>22</sup>“It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!” <sup>23</sup>And Jesus said to him, “**If You can? All things are possible to him who believes.**” <sup>24</sup>Immediately the boy's father cried out and said, “I do believe; help my unbelief.” <sup>25</sup>When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, “**You deaf and mute spirit, I command you, come out of him and do not enter him again.**” <sup>26</sup>After crying out and throwing him into terrible convulsions, it came out; and *the boy* became so much like a corpse that most *of them* said, “He is dead!” <sup>27</sup>But Jesus took him by the hand and raised him; and he got up. <sup>28</sup>When He came into *the house*, His disciples *began* questioning Him privately, “Why could we not drive it out?” <sup>29</sup>And He said to them, “**This kind cannot come out by anything but prayer.**”

- The subject of the argument between the remaining disciples and the scribes is not specifically given though it would seem to be centered on the man with a demon possessed son.
- The crowd was amazed when they saw Jesus. Some suggest that their amazement was due to some kind of “afterglow” from the transfiguration. This is unlikely since Jesus Himself commanded the disciples to not relate the event to anyone until after the resurrection (v9).

<sup>29</sup>It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. Ex. 34:29

- Jesus was distressed at the crowd and especially the disciple's lack of reliance on God.
- The child was possessed with a “deaf and mute spirit” whose purpose was to destroy the child. The father's appeal to the disciples in Jesus' absence was appropriate since they had been given power to cast out demons.

<sup>7</sup>And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; Mark 6:7

- Jesus took up the father's words of doubt, If You can, to show that the point was not His ability to heal the boy but the father's ability to trust in God who can do what is humanly impossible. Jesus then challenged the father not to doubt: Everything is possible for him who believes. Faith sets no limits on God's power and submits itself to His will.

The father's response was immediate. He declared his faith (I do believe), but also acknowledged its weakness: Help me overcome my unbelief! This brings out an essential element of Christian faith—it is possible only with the help of the One who is its Object. The Bible Knowledge Commentary: New Testament

- This is the last account of an exorcism in Mark. When Jesus saw a crowd gathering He immediately cast the demon out.
- The location of the house is unnamed.

- “This kind” – possibly a certain type of demon more powerful than others (cf. Dan 10). The disciples had been given authority to cast out demons, yet had failed here because they had become self-reliant about that ability.
- Apparently they had taken for granted the power given them or had come to believe that it was inherent in themselves. So they no longer depended prayerfully on God for it, and their failure showed their lack of prayer. The Expositor’s Bible Commentary Page 704
- “This kind cannot come out by anything but prayer.” Some manuscripts add “and fasting”, however the earliest manuscripts omit this word.