

Mark Dispensationally Considered

Mark 9:1-8: The Transfiguration, Part 1

Mark 9:1

- We have seen numerous times in our studies in Mark that the Gospel of the Kingdom was the announcement that the kingdom of heaven was at hand i.e., near. In this verse and others like it we learn just how near it was.
- Mark 1:14-15 (1046)—the time was fulfilled according to the prophetic time schedule established in the Old Testament. Consequently, John the Baptist, Jesus Christ, and the twelve apostles all preach this message along with performing the necessary signs to demonstrate the authenticity of their message.
- Mark 9:1—the kingdom of God was so near or at hand that Jesus tells them that some of them would not die “till they have seen the kingdom of God come with power.”
 - Matthew 16:28 (1022)
 - Luke 9:27 (1086)—the reality is this, many of the people Jesus healed wear not to experience death given the nearness of the kingdom according to prophecy.
- All of this is clearly conditioned upon Israel’s national acceptance of Christ as the Messiah.

Mark 9:2

- The first issue we need to consider in verse two is a timing issue. Matthew and Mark both say that the events recorded here happened “after six days,” whereas Luke records the events occurring “eight days after these sayings.”
 - Matthew 17:1
 - Luke 9:28—is very clear that the transfiguration happened eight days after these sayings, i.e., Christ’s announcement that he die and be raised again after three days (verse 22).
- Appendix 149 in the *Companion Bible* accounts for the difference in the number of days by stating the following, “it took place “about six days” (exclusive reckoning), or “about eight days (inclusive reckoning) from the Lord’s prediction.”

Mark 9:2

- I Peter 1:10-11 (1312)—it is interesting to note that in the Old Testament the “glory” is often mentioned with the “sufferings” (Isaiah 11; 32; 35; 40; 60) the “sufferings” are never mentioned apart from the “glory.”
- Peter, James and John are led by Christ into an high mountain apart by themselves. While on the mountain, in the presence of these three men only, Jesus is transfigured before them.
- Transfigured—comes from the Greek word *metamorphoō* which is similar to our English word metamorphosis. The word means to change form. Just as a caterpillar morphs or changes forms into a butterfly. The essential inner nature is revealed.

Mark 9:3

- In verse 3 we see the results of this metamorphosis. Christ's raiment shown whiter than snow.
 - Matthew 17:2—his face also shown like the sun
 - Luke 9:29—tells us that this took place while Christ was praying
- II Corinthians 3:7, 13 (1232)—the face of Moses shown bright have having been in the presence of God.
- Acts 9:3 (1160)—Acts 26:13 (1185)—it was Jesus Christ himself who appeared to Paul on the Damascus Road.
- I Timothy 6:15-16 (1278)
- Hebrews 1:2-3 (1291)—the Son is the brightness of the glory of God.

Mark 9:4

- Not only was the physical appearance of Christ altered but Moses and Elijah appear as well talking with Jesus.
 - Matthew 17:3
 - Luke 9:30-31—in Luke’s account not only are we explicitly told who the two men are (Moses and Elijah) but we are told what they spoke about, Christ’s impending death at Jerusalem.
- It is interesting to consider why Moses and Elijah appear with Christ in his transfiguration. First, Moses and Elijah typify difference experiences regarding death.
 - Deuteronomy 34:5-6 (255)—Moses died and was buried
 - II Kings 2:1-11 (422)—Elijah was taken directly to heaven without experiencing death. Just as there were some in Israel who would not taste death as we have already seen.
- Malachi 4:5 (984)—Elijah was going to come again before the great and dreadful day of the Lord.
- Revelation 11:3-12 (1340)—I believe that the two witnesses that prophecy on earth during the 70th Week of Daniel are Moses and Elijah.

Mark 9:5-6

- Verse 5 records that Peter spoke to Jesus and offered to make three tabernacles in that place. Verse 6 informs us that Peter said this because he was scared and didn't know what to say.
 - Matthew 17:4
 - Luke 9:32-33—although Peter put Jesus before Moses and Elijah, it was not God purpose to place these two great men of God on par with Jesus. This can be clearly seen by considering what happens next.

Mark 9:7-8

- While Peter was still speaking, offering to built three tabernacles a cloud overshadowed them out of which a voice was heard saying, “This is my beloved Son: hear him.”
 - Matthew 17:5-7
 - Luke 9:34-35
- Appendix 149 of *The Companion Bible* views the words heard from heaven regarding the son with special significance. They are viewed as a divine formula for consecration.
 - Matthew 3:17 (997)—at Christ’s baptism for the office of prophet at the commencement of His ministry.
 - Matthew 17:5 (1022)—at Christ’s transfiguration for His office as High Priest (Hebrews 5:5-10)
 - Acts 13:33 (1167)—at Christ’s resurrection (Psalm 2:7)

Mark 9:7-8

- II Peter 1:16-19 (1317)—the transfiguration is clearly what Peter is speaking about here in this passage.
 - Verse 16—Peter was an eyewitness of Christ’s majesty
 - Verse 17-18—Peter heard the voice of God the father while he was in the holy mount.
 - Verse 19—Peter place more weight, authority, and trust in God’s written word than in what he had seen or heard.

Conclusion

- Just as Christ was transfigured before Peter, James, and John the Apostles Paul teaches that as members of the Body of Christ we also need to undergo a process of spiritual transformation.
- Romans 12:2 (1206)—the Greek word translated “transformed” is *metamorphoō* the same word translated transfigured in Mark 9. We also need to undergo a metamorphosis and allow the rich deposit of who God has made us in Jesus Christ be put on full display for the world around us.
- In Jesus Christ we are no longer caterpillars anymore we are butterflies what we need to do is renew our minds so that our spiritual life can take flight.