

Mark Dispensationally Considered

**Mark 9:9-13: The Transfiguration,
Part 2**

Introduction

- Last week we began learning about what took place on the Mount of Transfiguration. In review we saw the following points:
- Verse 1—some listening to Christ would not taste death until they saw the kingdom of God established.
- Verse 2—Peter, James, and John were led by Christ into a high mountain where they saw Christ transfigured (*metamorphoō*) or change form.
- Verse 3—we saw the results of this *metamorphoō*, Christ's raiment became whiter than snow, and his face shown like the sun (Matthew 17:2).

Introduction

- Verse 4—Moses and Elijah appear with Christ and are heard talking with Christ about his impending death at Jerusalem (Luke 9:30-31).
- Verses 5-6—out of fear Peter offers to build three tabernacles, one for each of them.
- Verses 7-8—Peter, James, and John were the voice of the God the father state from the cloud, “This is my beloved Son in whom I am well pleased” (Matthew 17:5-7)

Mark 9:9-10

- As they are coming down from the mountain, Jesus charges (i.e., orders) Peter, James, and John not to tell any man what they had seen till after his resurrection.
 - Matthew 17:9
 - Luke 9:36—while Luke gives greater detail some of the particular of this event his ending is short and abrupt.
- Verse 10 gives us further insight into the understanding of the Apostles regarding Christ's death, burial, and resurrection. We have already studied how Peter began to rebuke Christ when he learned that Jesus was going to be killed at the hands of the elders, chief, priests, and scribes and three days later rise again (Mark 8:31-33). The Lord rebukes Peter as Satan himself, for his suggestion that Jesus was not going to die.

Mark 9:9-10

- The fact they did not understand the meaning of the resurrection is further proof that they were not preaching the resurrection as part of the Gospel of the Kingdom. In addition, it corroborates what we said in a previous lesson; these men did not understand the resurrection until after the event occurred and did not even think to preach it as part of their gospel until after they understood it.
 - Luke 24:18-27, 36-45
- Peter bungled the Lord's announcement of his sufferings (Mark 8:32) and the insight he received on the mount of transfiguration regarding his glory (Mark 9:5). These facts prove that Peter and the twelve did not understand the prophetic scripture till after the resurrection and were not preaching the death, burial, and resurrection as part of the Gospel of the Kingdom during the time period covered by the four gospels.

Mark 9:11-13

- Mark 9:11—contains a simple and very straight forward question, “Why say the scribes that Elias must first come?”
 - Matthew 17:10-11—Jesus answer them by saying, “Elias truly shall first come to restore all things.”
 - Malachi 4:5
- Mark 9:12—contains the same answer given in Matthew 17:10 but it also contains yet another explanation on the part of Christ regarding the sufferings of the Son of Man.
- Mark 9:13—Jesus then tells them the Elijah has already come and received the things written of him.
 - Matthew 17:12-13—once again Jesus says that Elijah had already come and the people knew him not, and killed him. Likewise will they treat the Son of Man. Verse thirteen reports that they then understood that Christ was speaking about John the Baptist.

Mark 9:11-13

- As we have already seen throughout our studies in the Gospel of Mark there is a connection between John the Baptist and Elijah.
 - Mark 1:6—II Kings 1:8
- So are we to view John the Baptist as the fulfillment of Malachi 4:5? Did Jesus Christ view that passage as having been fulfilled in the person of John the Baptist?
- Matthew 11:2-14—contains the answer.
 - Matthew 11:12—what is Jesus speaking about in this verse? The kingdom of heaven. In other words, what is the “it” that the violent take by force? The kingdom of heaven.
 - Matthew 11:14—in the context, what does the “it” refer to in this verse? The kingdom of heaven. Notice that the word “it” is preceded in the verse by the conditional word “if.” The meaning of the verse is therefore clear, “if” (conditional statement) “ye” (the national of Israel) will receive “it” (the kingdom of heaven) then John the Baptist would have been considered Elijah which was for to come. Did the national of Israel receive her kingdom or her kingdom? No. So was John the Baptist Elijah? No

Mark 9:11-13

- There is a big “IF” in the ministry of Jesus, and it is here expressed in Matthew 11:14. The establishment of the Kingdom was contingent upon Israel’s receiving of it. Had they received it, John the Baptist would have been the Elijah who was to come, but Israel did not accept John or Jesus and the Kingdom economy was set aside. (Baker, 103)
- This helps to explain why Elijah appears with Moses upon the mount of transfiguration. In the mind of God, Elijah future ministry to the nation of Israel remain as yet unfulfilled because John the Baptist is not to be considered the fulfillment of Malachi 4:5
- Revelation 11:3-12—is when Malachi 4:5 will be fulfilled.