

Doctrine of Difficult Passages

Introduction

1. There are many difficult passages in the gospels. In our study of the book of Mark we encountered several difficult passages demanding special attention. I have attempted to export our explanations into a single categorical study. The information in this *Doctrine of Difficult Passages* has been extracted from my unedited class notes taught in Mark lessons number 141-146.

Mark # 141

1. Last week I taught Mar 7:31-37 and Mat 15:29-31. When time expired we were about to teach the purpose of miracles and to review the miracles covered thus far in the book of Mark.

2. Before we continue our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.

3. Before we begin our analysis of those miracles recorded by Mark, I want to give you an expanded translation of Mar 7:31-37 and Mat 15:29-31.

Expanded Translation

Mar 7:31 Jesus then left Phoenicia and went southeast to the Sea of Galilee where he sailed across to the province of Decapolis. He then led his disciples into what is now known as the Golan Heights. It was here he sought a place to train his disciples and to rest and recuperate from his many encounters with peoples in need.

Mar 7:32 He soon, however found himself once more surrounded by a large crowd of needy people. Though there were many disabled healed by Jesus, there was one in particular described by Mark. A deaf mute with a speech impediment was brought to Jesus for healing. Those accompanying the man begged Jesus to lay his hand on him and heal him.

Mar 7:33 Jesus took him away out of the sight of the crowd where He put his fingers into the man's ears, and after spitting, he touched the man's tongue.

Mar 7:34 Then he looked up to heaven, sighed, and said to the man, "Ephphatha!" which means, "Be opened!"

Mar 7:35 At once the man could hear and talk normally.

Mar 7:36 The Lord returned with the man at which time He asked the crowd not to spread the news of the healings.

Mar 7:37 The people were absolutely amazed, "He has done everything well. He makes the deaf hear, the mute talk, the lame walk and the blind see."

Expanded Translation

Mat 15:29 Jesus left Phoenicia and went down to the Sea of Galilee. He crossed over by boat to Decapolis where He and his disciples set-up camp over-looking what is now Syria.

Mat 15:30 A large crowd came to him, bringing with them the lame, the blind, those unable to talk, and many others. They laid them at his feet, and he cured them.

Mat 15:31 The crowd was amazed to see the deaf hearing, the mute speaking, the injured restored, the lame walking, and the blind seeing. So they praised the God of Israel.

4. I want to review some of that learned last week and then begin new material on page three.

5. After the Lord's encounter with the Syrophoenician woman He made His way to the Province of Decapolis. It is there Jesus healed a deaf man with a speech impediment and performed the miracle of feeding 4,000 tired and hungry followers. After feeding the 4,000 the Lord left Decapolis and sailed across the Sea of Galilee to the western shore just north of the city of Tiberius.

6. Decapolis is a compound of **Deka** meaning, "ten," and **Polis** meaning "city," thus the league of ten cities. As indicated by the name, there were originally ten cities in the league. Most of them were built by Seleucus, one of the successors of Alexander the Great, and to some extent were rebuilt by the Romans in 65 B.C.

7. The Gospels indicate repeated contact with this territory by Jesus during His early travels. Matthew in chapter four tells us multitudes coming from Decapolis followed Him in the beginning of His ministry. In Mark chapter five we have a record of Jesus casting hundreds of demons out of a man called Legion.

8. Mar 7:31-37 tell us Jesus went to a mountainous region of Decapolis in order to rest. Matthew tells us Jesus withdrew to a "mountainside" which would tend to indicate he traveled inland a few miles where elevations rise to around 500 feet.

9. Matthew also indicates there were many people healed beside the deaf mute.

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Mat 15:29 Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down.

Mat 15:30 Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.

Mat 15:31 The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

Nature of the Miraculous

1. Since the term miracle is popularly applied to unusual events, it is not easy to give the word miracle its true biblical significance.

2. Probably the simplest definition was provided by C.S. Lewis "an interference with nature by supernatural power."

3. J. Gresham Machen in his book, *The Christian View of Man* said, “A miracle is an event in the external world that is wrought by the immediate power of God.”

4. A miracle occurs when God does something beyond what could be accomplished according to the laws of nature as we understand them, and may, in fact be in violation of them.

5. Moreover a miracle is that which is beyond man’s intellectual or scientific ability.

6. As a biblical truth our living in the Devil’s world is a miracle.

The Purpose of Miracles

1. Some tend to view miracles as isolated events in the lives of the prophets or Jesus Christ.

2. Miracles always have a purpose.

2.1 Every event in the life of a believer has a definite purpose and though we may not view it as such, it is a miracle.

3. Miracles were not helter-skelter events.

4. Miracles served to authenticate the message and the messenger of God at critical junctures in the development of the Hebrew and Christian traditions.

5. They also helped preserve the truth of God from extinction.

6. The Bible was written by more than 40 men, in four different languages over a 1600 year period. The writers lived more than 1400 miles apart and in most cases, were not acquainted with one another. Then tyrants for centuries have tried to destroy and/or discredit it, and yet, it remains the Word of God.

6.1 By all rights the Bible should have been destroyed and yet it is extant and the most accurate book available from antiquity. Year after year we see a fresh new miracle; the Bible is repeatedly the world’s best seller.

The Miracles of Jesus

1. They had several purposes, five of which were:

1.1 to demonstrate His Deity and thus to prove that He was sent from God,

1.2 to support His Messiahship,

1.3 to lead His followers to saving faith,

1.4 to help prepare His disciples for the ministry they were to perform,
1.5 and lastly, the miracles of the incarnation, the resurrection, and the ascension are part and parcel of the divine provision of salvation for mankind.

2. We have seen many miracles of Jesus reported by Mark. Let me summarize these in what *Naves Topical Index* considers a chronological order.

2.1 He heals the demoniac
Mar 1:23-26; Luk 4:33-35

Luk 4:33 In the synagogue there was a man possessed by a demon, an evil spirit. He cried out at the top of his voice,
Luk 4:34 "Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God!"
Luk 4:35 "Be quiet!" Jesus said sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him.

2.2 He heals Peter's mother-in-law
Mat 8:14-15; Mar 1:29-31; Luk 4:38-39

Mat 8:14 When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever.
Mat 8:15 He touched her hand and the fever left her, and she got up and began to wait on him.

2.3 He cleanses the leper
Mat 8:1-4; Mar 1:40-45; Luk 5:12-13

Luk 5:12 While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."
Luk 5:13 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him.

2.4 He heals the paralytic
Mat 9:1-8; Mar 2:1-12; Luk 5:17-24

Luk 5:17 One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick.
Luk 5:18 Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus.
Luk 5:19 When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.
Luk 5:20 When Jesus saw their faith, he said, "Friend, your sins are forgiven ..."

Luk 5:22 Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts?"

Luk 5:23 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

Luk 5:24 But that you may know that the Son of Man has authority on earth to forgive sins...." He said to the paralyzed man, "I tell you, get up, take your mat and go home."

2.5 He restores a withered hand

Mat 12:9-13; Mar 3:1-5; Luk 6:6-11

Mat 12:9 Going on from that place, he went into their synagogue,

Mat 12:10 and a man with a shriveled hand was there. Looking for a reason to accuse Jesus, they asked him, "Is it lawful to heal on the Sabbath?"

Mat 12:11 He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?"

Mat 12:12 How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

Mat 12:13 Then he said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other.

2.6 He rebukes the demons in the blind and muted man

Mat 12:22-23; Mar 3:11; Luk 11:14-15

Mat 12:22 Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see.

Mat 12:23 All the people were astonished and said, "Could this be the Son of David?"

2.7 He stills the tempest

Mat 8:23-26; 14:32; Mar 4:35-41; Luk 8:22-25

Mat 8:23 Then he got into the boat and his disciples followed him.

Mat 8:24 Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping.

Mat 8:25 The disciples went and woke him, saying, "Lord, save us! We're going to drown!"

Mat 8:26 He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.

2.8 He casts out demons from Legion

Mat 8:28-32; Mar 5:1-20; Luk 8:26-39

Mat 8:28 When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way.

Mat 8:29 "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"

Mat 8:30 Some distance from them a large herd of pigs was feeding.

Mat 8:31 The demons begged Jesus, "If you drive us out, send us into the herd of pigs."

Mat 8:32 He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water.

2.9 He cures the woman with the issue of blood

Mat 9:20-22; Mar 5:25-34; Luk 8:43-44

Mat 9:20 Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak.

Mat 9:21 She said to herself, "If I only touch his cloak, I will be healed."

Mat 9:22 Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

2.10 He resuscitates the daughter of Jairus

Mat 9:18-19, 23-26; Mar 5:22-24, 35-43; Luk 8:41-42, 51-55

Luk 8:41 Then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house

Luk 8:42 because his only daughter, a girl of about twelve, was dying. As Jesus was on his way, the crowds almost crushed him ...

Luk 8:51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother.

Luk 8:52 Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep."

Luk 8:53 They laughed at him, knowing that she was dead.

Luk 8:54 But he took her by the hand and said, "My child, get up!"

Luk 8:55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.

2.11 He feeds five thousand people

Mat 14:15-21; Mar 6:35-44; Luk 9:12-17; Joh 6:5-14

Luk 9:12 Late in the afternoon the Twelve came to him and said, "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here."

Luk 9:13 He replied, "You give them something to eat." They answered, "We have only five loaves of bread and two fish -- unless we go and buy food for all this crowd."

Luk 9:14 (About five thousand men were there.) But he said to his disciples, "Have them sit down in groups of about fifty each."

Luk 9:15 The disciples did so, and everybody sat down.

Luk 9:16 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to set before the people.

Luk 9:17 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

2.12 He walks on the sea

Mat 14:22-33; Mar 6:45-52; Joh 6:16-21

Joh 6:16 When evening came, his disciples went down to the lake,
Joh 6:17 where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them.
Joh 6:18 A strong wind was blowing and the waters grew rough.
Joh 6:19 When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified.
Joh 6:20 But he said to them, "It is I; don't be afraid."
Joh 6:21 Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

2.13 He heals the daughter of the Syrophoenician woman Mat 15:21-28; Mar 7:24-30

Mat 15:21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon.
Mat 15:22 A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession."
Mat 15:23 Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."
Mat 15:24 He answered, "I was sent only to the lost sheep of Israel."
Mat 15:25 The woman came and knelt before him. "Lord, help me!" she said.
Mat 15:26 He replied, "It is not right to take the children's bread and toss it to their dogs."
Mat 15:27 "Yes, Lord," she said, "but even the dogs eat the crumbs that fall from their masters' table."
Mat 15:28 Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour.

3. After the healing of the Syrophoenician woman's daughter there will be two miracles performed in the province of Decapolis: the restoration of hearing and speech to a young man and the feeding of approximately 4,000 in a remote area. These two miracles have not as yet been taught.

3.1 He restores one deaf and speechless lad Mar 7:31-35

Mar 7:31 Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.
Mar 7:32 There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.
Mar 7:33 After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue.
Mar 7:34 He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means, "Be opened!").
Mar 7:35 At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

3.2 He feeds four-thousand people Mat 15:32-39; Mar 8:1-9

Mar 8:1 During those days another large crowd gathered. Since they had nothing to eat, Jesus called his disciples to him and said,

Mar 8:2 "I have compassion for these people; they have already been with me three days and have nothing to eat.

Mar 8:3 If I send them home hungry, they will collapse on the way, because some of them have come a long distance."

Mar 8:4 His disciples answered, "But where in this remote place can anyone get enough bread to feed them?"

Mar 8:5 "How many loaves do you have?" Jesus asked. "Seven," they replied.

Mar 8:6 He told the crowd to sit down on the ground. When he had taken the seven loaves and given thanks, he broke them and gave them to his disciples to set before the people, and they did so.

Mar 8:7 They had a few small fish as well; he gave thanks for them also and told the disciples to distribute them.

Mar 8:8 The people ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over.

Mar 8:9 About four thousand men were present. And having sent them away,

Mat 15:32 Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way."

Mat 15:33 His disciples answered, "Where could we get enough bread in this remote place to feed such a crowd?"

Mat 15:34 "How many loaves do you have?" Jesus asked. "Seven," they replied, "and a few small fish."

Mat 15:35 He told the crowd to sit down on the ground.

Mat 15:36 Then he took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people.

Mat 15:37 They all ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over.

Mat 15:38 The number of those who ate was four thousand, besides women and children.

4. The feeding of the four thousand is not given a specific setting other than the general statement that it occurred in a wilderness place. (Mar 8:4).

Mar 8:4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5. From the context however we must conclude the event took place in the province of Decapolis.

6. Jesus was moved with compassion toward these people just as he had been on the occasion of the feeding of the five thousand, but here his concern was caused by their physical need rather than by their spiritual condition.

7. Here, as in the feeding of the five thousand, the words took, gave thanks, and brake are all in the aorist tense in Greek, but the word gave is in the imperfect tense, showing that Christ kept giving the bread to the disciples for distribution.

8. The sufficiency of the miracle is seen in the statements that they were filled and that there was an abundance that was left. The word meat, inserted by the translators of the KJV, is better translated food.

9. These baskets were a different type than those used after the feeding of the five thousand. The Greek meaning in the Greek makes a distinction. The kind of basket described in the feeding of the 4000 was often quite large. It was the kind used to let Saul down over the wall at Damascus. (Acts 9:25)

Acts 9:25 Then the disciples took him by night, and let him down by the wall in a basket.

10. Thus the seven hampers of Mar 8:8 probably held more than the "twelve basketfuls" left over from the feeding of the 5,000. (Luk 9:17)

Luk 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

End Lesson Taught 7-23-2014

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Mark # 142

1. Last week I reviewed the 15 miracles earlier taught and gave you the chronology outlined in *Naves Topical Index*. I also taught two miracles performed in the province of Decapolis. The two being: the restoration of hearing and speech to a young man and the feeding of approximately 4,000 in a remote area.

2. Before we continue our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.

3. Before we return to our study of the book of Mark, I want to give you an expanded translation of Mar 7:31-37 and Mar 8:1-9.

Expanded Translation

Mar 7:31 Jesus then left Phoenicia and went southeast to the Sea of Galilee where he sailed across to the province of Decapolis. He then led his disciples into what is now known as the Golan Heights.

It was here he sought a place to train his disciples and to rest and recuperate from his many encounters with peoples in need.

Mar 7:32 He soon, however, found himself once more surrounded by a large crowd of needy people. Though there were many disabled healed by Jesus, there was one in particular described by Mark. A deaf mute with a speech impediment was brought to Jesus for healing. Those accompanying the man begged Jesus to lay his hand on him and heal him.

Mar 7:33 Jesus took him away out of the sight of the crowd where He put his fingers into the man's ears, and after spitting, he touched the man's tongue.

Mar 7:34 Then he looked up to heaven, sighed, and said to the man, "Ephphatha!" which means, "Be opened!"

Mar 7:35 At once the man could hear and talk normally.

Mar 7:36 The Lord returned with the man at which time He asked the crowd not to spread the news of the healings.

Mar 7:37 The people were absolutely amazed, "He has done everything well. He makes the deaf hear, the mute talk, the lame walk and the blind see."

Expanded Translation

Mar 8:1 Once again a large crowd gathered around the Lord. Jesus called his disciples and said to them,

Mar 8:2 "I feel sorry for the people. For three days they have listened intently with little to eat.

Mar 8:3 I am concerned that if I send them home before they've eaten, they might collapse on the road. Many have come a long way."

Mar 8:4 His disciples asked him, "Where could anyone get anything to eat in this deserted place?"

Mar 8:5 Jesus asked, "How many loaves of bread do you have?" They answered, "Seven." He also said, "And how many filets of fish do you have?" They said "Not many, just a few."

Mar 8:6 The Lord ordered the crowd to sit down on the ground.

Mar 8:7 He gave thanks and blessed the loaves and the fish; the disciples were amazed as the quantity of bread and fish began to multiply. The disciples busily collected the abundance into large baskets. The Lord then ordered the fish and chips be served. The abundance was such that several large baskets were required to hold the fish and loaves.

Mar 8:8 The people ate as much as they wanted. Several baskets were required to hold the left-overs.

Mar 8:9 More than four thousand people were fed that day. Then he sent the people on their way.

4. Matthew indicates there were other miracles performed in Decapolis other than the restoration of hearing and speech to a young man and the feeding of approximately 4,000.

Mat 15:30 In Decapolis great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.

Mat 15:31 The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

5. Jesus was moved with compassion toward the 4,000 just as he had been on the occasion of the feeding of the 5,000 but with reference to the 4,000 was added a concern for their physical needs.

6. The sufficiency of the miracle is seen in the statement “several baskets were required to hold the left-overs.”

7. Now we are ready to see what happens on the western shore of the Sea of Galilee in the vicinity of Magadan.

Mat 15:39 After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan.

Mar 8:10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

8. At the present time scholars cannot pinpoint the town of Dalmanutha with any degree of certainty. The context seems to assume a location across the sea, probably on the western shore of the Sea of Galilee. As you can see Matthew calls it Magadan in Mat 15:39; the location of Magadan is equally unknown to us today. My guess, based solely on the similarity of names, is a location near or at Magdala.

9. As best we can tell it was at Magadan where Jesus was asked by the Pharisees for a sign. (Mar 8:11-12)



Mar 8:11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mar 8:12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

1. Signs were always a problem for the legalists of Jesus' day. There were of course many signs available but their desire for signs could not be satisfied.

2. As we noted in our study of the miracles of Jesus we listed five purposes and three of the five could certainly be classified as "authenticating signs." The three are:

2.1 to demonstrate His Deity,

2.2 to support His Messiahship,

2.3 and to lead His followers to saving faith.

3. Jesus, of course performed many signs during His hypostatic union.

Mar 16:20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with many signs following.

Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

4. But even with the many signs performed by our Lord, His signs were not enough to satisfy the legalistic parasites investing the Scribes, Pharisees and Sadducees.

Joh 4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Mat 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Mat 16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Mar 8:11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Mar 8:12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

Joh 2:18 Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?"

Joh 2:19 Jesus answered them, "Destroy this temple, and I will raise it again in three days."

Joh 6:28 Then they asked him, "What must we do to do the works God requires?"

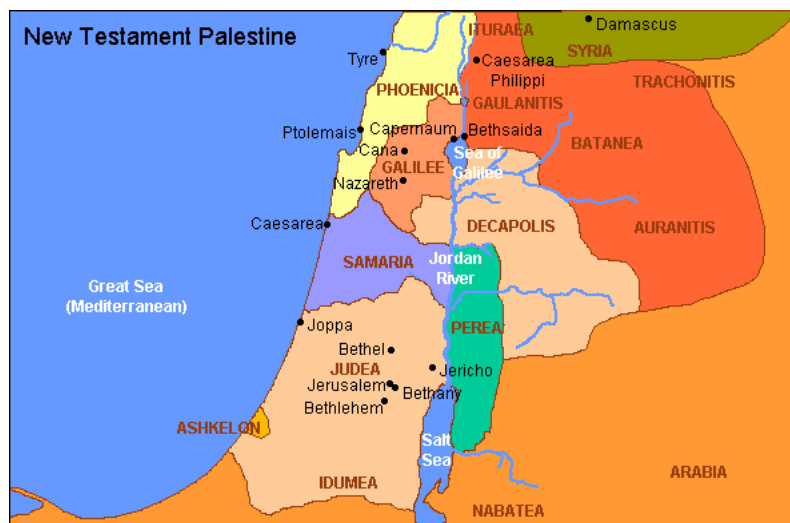
Joh 6:29 Jesus answered, "The work of God is this: to believe in the one he has sent."

Joh 6:30 So they asked him, "What miraculous sign then will you give that we may see it and believe you? What will you do?"

4.1 Even his own disciples wanted signs and to them (His loved ones) the Lord graciously responded.

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age?

5. The fourth and last withdrawal from Galilee was northward into the region of Caesarea Philippi to Bethsaida-Julias and it was during this trip Jesus took note of how little the disciples seemed to understand. (Mar 8:13-21)



Mar 8:13 And he left them, and entering into the ship again departed to the other side.

Mar 8:14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

Mar 8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Mar 8:16 And they reasoned among themselves, saying, It is because we have no bread.

Mar 8:17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Mar 8:18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Mar 8:19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

Mar 8:20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

Mar 8:21 And he said unto them, How is it that ye do not understand?

1. On the trip from Magadan to Bethsaida-Julias we find the disciples engaging in a conundrum of their own making.

2. They misunderstood our Lord's comment "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." The disciples thought he must be talking about the fact that they had not brought the left-overs from the feeding of the 4,000.

3. Jesus rebukes them for having so little understanding. The Lord appears to be somewhat exasperated with their obtuseness.

4. We must not be judgmental of our predecessors for remember: they as yet had not tapped into the teaching ministry of God the Holy Spirit. The events just as clearly shows how needful were His disciples for teaching help. This we, of course, now have.

5. It was at Bethsaida-Julias Jesus healed a blind man. (Mar 8:22-26)

Mar 8:22 They came to Bethsaida-Julias, and some people brought a blind man and begged Jesus to touch him.

Mar 8:23 He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?"

Mar 8:24 He looked up and said, "I see people; they look like trees walking around."

Mar 8:25 Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.

Mar 8:26 Jesus sent him home, saying, "Don't go into the village."

6. This is one of the miracles of our Lord which has provoked questions and even concerns in the minds of many believers.

7. First, why the spittle? We have seen this in another miracle where Jesus healed the deaf man with the speech impediment. It was the custom of the day for healers to use spittle in their procedures. For example Tacitus writes of the healing of Vespasian in Alexandria Egypt where spittle was used "*oris excremento*" and thus was a common practice. The Lord being a "God man" often submitted himself to the customs of the day and thus he used spittle on more than one occasion.

8. Second, why the gradual healing. No reason is given in Scripture. Given the context some have hypothesized a contextual conclusion.

8.1 We have disciples who have just expressed an imperfect vision of Jesus and His teachings, ergo like the blind man who at first does not clearly see; they too, though not totally blind had difficulty understanding. The Holy Spirit would eventually clear the disciple's vision just as the blind man ultimately saw clearly.

9. This is all we know of the trip from the western shore to Bethsaida-Julias. Jesus and His disciples would soon leave Bethsaida and travel north to Caesarea-Philippi where Peter will make his great confession of faith. It is there Christ also predicts His death and resurrection, and somewhere near-by, the Transfiguration takes place.

KJV

Mar 8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

1. Mark reports Jesus traveled north from Bethsaida, "into the towns of Caesarea Philippi." Rather than "towns of Caesarea Philippi" Matthew explains that he came into "the coasts of Caesarea Philippi," both seem to be a reference to the villages surrounding the larger city.

2. Jesus next directs the attention of the disciples to the \$64,000 question: "Who do men say that I am?"

Mar 8:28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

1. The disciples answer "John the Baptist, Elijah and one of the prophets." We cannot be sure from Mark's account which of the disciples provided this first answer. The gospels do, however, make clear who provided the second answer.

Mar 8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

1. This was the point at which Christ was aiming. The emphasis is on the word "you." "But you (in contrast to others), who do you say that I am?" Peter acted as spokesman for the disciples.

2. The question was not necessarily directed to Peter but good old Peter could not hold his peace.

3. His confession of Jesus as the Christ is more fully given in Mat 16:16, which adds the words, "the Son of the living God." Jesus is both the promised Messiah and the unique Son of God.

Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Mar 8:30 And he charged them that they should tell no man of him.

4. Here again Christ commanded silence, probably because of the revolutionary ideas connected with the Messianic concept. Christ was not ready at this time to establish an earthly Messianic kingdom.

Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

5. Instead, setting up an earthly kingdom at his first coming Christ was to suffer, be crucified, and rise again.

6. Particular attention should be given to the sharp contrast between the glowing confession of Peter and Christ's immediate declaration of suffering and death. Notice that the One who was to die was designated by the title Son of man. The cross was a necessary aspect of the Messiah's work. He must suffer.

7. This was made clear by the prophet Isaiah.

Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?
Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

8. Let's take a look at Matthew's account of this same event.

Mat 16:13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

Mat 16:14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

Mat 16:15 He saith unto them, But whom say ye that I am?

Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

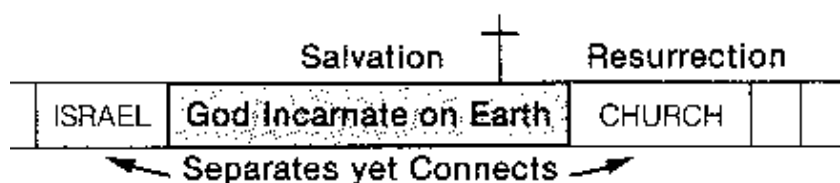
Mat 16:18 And I say also unto thee, That thou art Peter (**Petros**-a stone that can be easily removed), and upon this rock (**Petra** -a large mass of rock) I will build my church; and the gates of hell shall not prevail against it.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

1. It was God the Father Who motivated Peter's response. This more readily understood when consideration is given to a subsequent rebuke of Peter in Mar 8:33 where we will see the devil motivated Peter's response—**COMING ATTRACTION**.

2. Peter's confession though a spiritual jewel was a divine product by divine design. Like so often happens, God the Father used a fallible human for the glory of God. It happens today and will continue to see it happening until we are all changed in a "twinkling of an eye."

2.1 The reason we find the Father motivating Peter rather than the Holy Spirit is because we are in the Kingdom Age, and the Holy Spirit had not been sent because the Son had not as yet been glorified. We must never (and it is so easy to) forget where we are on the dispensation chart.



2.2 Did we not earlier read the story of the Syrophoenician lady—a Gentile, who is at first rebuked because she dared to approach the Jewish Messiah. It is most important if we are to understand the Lord's message to Peter in Mat 16:17-19.

3. The verses have spawned controversy because of attempts to elevate Peter to a position of international authority as the first Pope. Such error has resulted in a man being awarded super human powers and ultimate infallibility. The early Catholic Church did not give Peter such powers. They were bestowed gradually as the Catholic Church sought to make doctrines fit their needs. For example infallibility was not asserted until 1870 over many objections of priests and laypersons. Many of those objecting stayed to work for reforms inside the church and some became part of the Reformation. Out from this cachet of papal infallibility came many false doctrines and extra-biblical revelations.

4. Peter is not the rock upon which the universal church is built. That rock is the Lord Jesus Christ and not the person of Peter. The error finds substance in a failure to exegete **Petros** and **Petra** correctly and a failure to understand dispensations.

5. This failure begins in verse 18 where our Lord says, “Thou art Peter and upon this rock I shall build my church.” There are two words used in verse eighteen: Peter’s name, given by the Lord, is “**Petros**” which as Vines in his famous lexicon, and Strong in his dictionary define: **Petros** is a stone that can be easily removed or as another lexicographer has defined “a small rock chipped from a larger rock.”

6. Our Lord then says, “upon this rock I shall build my church.” The word used here for rock is **Petra** defined by Vines as “a large mass of rock.” It is upon the Lord Jesus Christ that the universal church is built. This is also the “stone” Daniel described as rolling down the hill and striking the awesome statue and the same rock from which water flowed in the desert.

7. The error of giving Peter as the Pope the keys to heaven and the “pearly gates” is based on verse 19 where we find, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

8. Why such a statement to Peter? The explanation is clear when we recall the context. Christ has just spent time making clear in the Syriophoenician lady scenario: He has a message for Jews and not Gentiles.

8.1 In the book of Acts and following the Lord will designate Peter as the apostle to the Jew. He will become the missionary to the Jews just as Paul will be the apostle to the Gentiles.

8.2 All future disciples, preachers, popes, priests, kings and lay persons shall have the keys in their mouths. Peter, however, will be the apostle to the Jews and no doubt a powerful and effective witness but exclusive powers were in no way bestowed and contrary to the context.

8.3 In our study of the book of Acts did we not see Peter leading the charge; so yes he was given special powers to jump-start the Jews in the early Church Age. It is true he will lose his zeal and we will lose track of him for some time until he can recover from his several bouts with reversionism.

8.4 Peter has been handed the keys to opening the doors of the Jewish hearts and minds to the reality of Jesus as the Messiah.

End Lesson Taught 7-30-2014

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Mark # 143

1. Last week I taught Mar 8:10-30 and when time expired we were about to analyze Mar 8:34-38 where Jesus warns His disciples of a coming judgment of those who are ashamed of Him and His platform.
2. Before we continue our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.
3. Before we return to our study of the book of Mark, I want to give you an expanded translation of Mar 8:10-30.

Expanded Translation

Mar 8:10 After feeding the 4,000, Jesus and his disciples got into a boat and went into the region of Magdala on the western shore of the Sea of Galilee.

Mar 8:11 The Pharisees sought out Jesus and began to argue with him. They tested him by demanding that he perform a miraculous sign from heaven.

Mar 8:12 With a deep sigh he asked, "Why do these people demand a sign? I can guarantee this truth: If these people are given a sign, it will be far different than what they want!"

Mar 8:13 Then Jesus and His disciples left Magdala and crossed over to the other side of the Sea of Galilee.

Mar 8:14 The disciples had forgotten to take any bread along and had only one loaf with them in the boat.

Mar 8:15 Jesus warned them, "Be careful! Watch out for the yeast of the Pharisees and the yeast of Herod!"

Mar 8:16 They had been discussing with one another that they didn't have any bread.

Mar 8:17 Jesus knew what they were saying and asked them, "Why are you discussing the fact that you don't have any bread? Don't you understand yet? Don't you catch on? Are your minds closed?"

Mar 8:18 Are you blind and deaf? Don't you remember?

Mar 8:19 When I broke the five loaves for the five thousand, how many baskets did you fill with leftover pieces?" They told him, "Twelve."

Mar 8:20 "When I broke the seven loaves for the four thousand, how many large baskets did you fill with leftover pieces?" They answered him, "Seven."

Mar 8:21 He asked them, "Don't you catch on yet? Bread will never be a problem for us."

Mar 8:22 As they came to Bethsaida, some people brought a blind man to Jesus. They begged Jesus to touch him.

Mar 8:23 Jesus took the blind man's hand and led him out of the village. He spit into the man's eyes and placed his hands on him. Jesus asked him, "Can you see anything?"

Mar 8:24 The man looked up and said, "I see people. They look like trees walking around."

Mar 8:25 Then Jesus placed his hands on the man's eyes a second time, and the man saw clearly. His sight was normal again. He could see everything clearly even at a distance.

Mar 8:26 Jesus told him when he sent him home, “Don't go into the village.”

Mar 8:27 Then Jesus and his disciples went to a small village near Caesarea Philippi. On the way he asked his disciples, “Who do people say I am?”

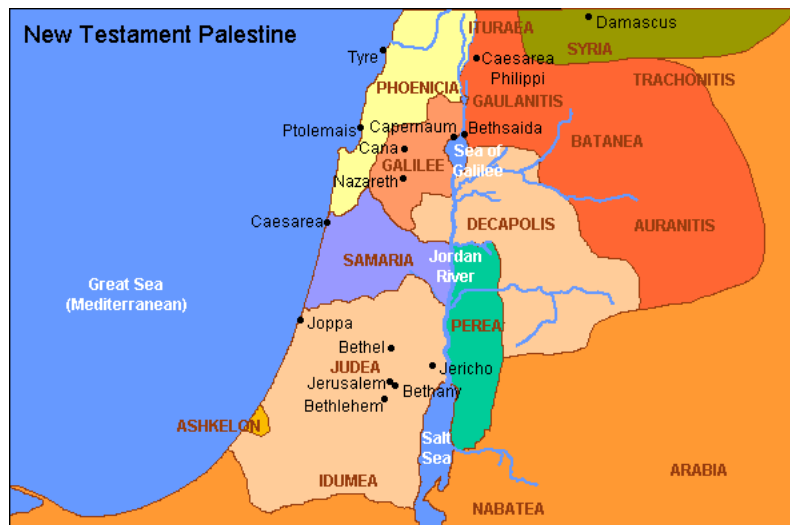
Mar 8:28 They answered him, “Some say you are John the Baptizer, others Elijah, still others one of the prophets.”

Mar 8:29 He asked them, “But who do you say I am?” Peter answered him, “You are the Messiah!”

Mar 8:30 He ordered them not to tell anyone about him.

4. I want to review some of that learned and then begin new material on page 5.

5. The fourth and last withdrawal from Galilee was northward into the region of Caesarea Philippi to Bethsaida-Julias and it was during this trip Jesus took note of how little the disciples seemed to understand. (Mar 8:13-21)



6. The disciples misunderstood our Lord's comment “Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.” The disciples thought he must be talking about the fact that they had not brought the left-overs from the feeding of the 4,000.

7. Jesus rebukes them for having so little understanding. The Lord appears to be somewhat exasperated with their obtuseness. It was at Bethsaida-Julias Jesus healed a blind man. (Mar 8:22-26)

8. This is one of the miracles of our Lord which has provoked questions and even concerns in the minds of many believers.

9. First, why the spittle? We have seen this in another miracle where Jesus healed the deaf man with the speech impediment. It was the custom of the day for healers to use spittle in their procedures. For example Tacitus writes of the healing of Vespasian in Alexandria Egypt where spittle was used and thus was a common practice.

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KJV

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8.2 All future disciples, preachers, popes, priests, kings and lay persons shall have the keys in their mouths. Peter, however, will be the apostle to the Jews and no doubt a powerful leader and effective witness but exclusive powers were in no way bestowed on Peter as the ruler over the universal church.

8.3 In our study of the book of Acts did we not see Peter leading the charge; so yes he was given special powers to jump-start the kingdom to Jews and Gentiles early in the Church Age. His kingdom message about Kingdom eligibility to all who would believe represent a fulfillments of Peter’s unlocking doors to the kingdom of heaven.

8.4 Peter has been handed the keys to opening the doors of the Jewish hearts and minds to the reality of Jesus as the Messiah.

9. Now let’s see what we can learn from Mat 8:31-33 where we have a record of Peter crashing and burning.

KJV

Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Mar 8:32 And he spake that saying openly. And Peter took him, and began to rebuke him.

Mar 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou **savourest** not the things that be of God, but the things that be of men.

1. Peter took him aside and rebuked him for speaking in such a manner. In Peter's mind violent death did not harmonize with Messianic dignity.

2. Peter's attempt to dissuade the Lord from going to the cross was similar to the Devil's temptation in the wilderness.

Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

3. Satan with subtlety used one of Christ's closest disciples to dissuade the Christ. Notice the similar rebuke by our Lord in Mat 4:10.

Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4. The Greek verb translated "savourest" in Mar 8:33 is **Phroneo** and describes a state of mind. More particularly it is used of subjective thought as opposed to **Dokeo**, the verb for objective thinking. Peter's mind was running on the fuel of emotion contrary to the purposes of God.

5. This often happens to believers today who let emotions lead rather than their intellects.

6. Jesus in Mar 8:31-38 will attempt to jerk these emotion-laden disciples back to reality. Our Savior is going to the cross to die for the sins of the world and to make our fellowship and service with Him possible.

Mar 8:31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.

Mar 8:32 He spoke plainly about this, and Peter took him aside and began to rebuke him.

Mar 8:33 But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."

Mar 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mar 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mar 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mar 8:37 Or what shall a man give in exchange for his soul?

Mar 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

1. The events described in Mar 8:31-9:1 are also recorded in Mat 16:21-28 and Luke 9:22-27. Notice how closely connected is Peter's denial with his magnificent statement of faith. The denial immediately follows the statement of faith.

Mat 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Mat 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Mat 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mat 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Mat 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Mat 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Luk 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Luk 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Luk 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Luk 9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Luk 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Luk 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

2. Being now fully convinced that he was the Messiah, the disciples must repeatedly be dissuaded from their erroneous notions that Jesus would set-up an immediate Messianic reign on earth.

3. Filled with this popular Jewish conception, it required frequent repetition to make real to their minds the amazing thought that the Messiah was to be put to death.

4. This important epoch in the life of our Lord takes place more than six months before the crucifixion. It must not for a moment be supposed that Jesus only now began himself to foresee his sufferings and death. He knew his ultimate destiny with the cross from an extensive knowledge of the Old Testament (Joh 2:19, Mat 9:15 and 12:40)

Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Mat 9:15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

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6. Peter's attempt to dissuade the Lord from going to the cross was similar to the temptation in the wilderness. In this instance, Satan with great subtlety, used one of Christ's closest disciples in an attempt to dissuade Him from the cross.

7. The Greek verb **Phroneo** translated savourest in Mat 16:33 is the same as we find in Mar 8:33. It refers to an emotional state of mind. Peter's thoughts were running contrary to the purposes of God.

8. The instructions recorded in Mar 8:34-38 is the natural outgrowth of His imminent suffering. Whosoever will come after Christ must walk the path which he walked, the path of denial and cross-bearing. He was about to walk a very difficult path.

NIV

Mar 8:34 Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me.

Mar 8:35 For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.

Mar 8:36 What good is it for a man to gain the whole world, yet forfeit his soul?

Mar 8:37 Or what can a man give in exchange for his soul?

Mar 8:38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

9. The cross is the symbol of suffering, and self-denial speaks of readiness to suffer for someone else. Christ is the pattern; the disciple is to keep following him (present imperative of the verb the **Akolouthéo**).

10. The paradox of these verses is resolved by understanding that the Lord used the term life in two different senses. The first expression, save his life, has reference to the preservation of physical life from death. The person who is completely devoted to the protection of this life might miss the life that is eternal.

11. On the contrary, the person who is so devoted to Christ that he is willing to lose his life is the person who gains true life. He finds that to die is gain (Phi 1:21).

Phi 1:21 For to me to live is Christ, and to die is gain.

12. This is not a description of the way of salvation for the lost, but rather of the philosophy of life for the disciple.

13. In Mar 8:36 the contrast is between world and soul. The latter term is the same as life in Mar 8:35. The two words translated “life” in verse 35 are derived from **Psuche**. Twice we have Psuche translated “life” and once in verse 36 we see **Psuche** translated “soul.”

Mar 8:35 For whoever wants to save his **life** will lose it, but whoever loses his **life** for me and for the gospel will save it.

Mar 8:36 What good is it for a man to gain the whole world, yet forfeit his **soul**?

14. Both are translations of psyche. This principle applies on the physical level as well as on the spiritual. What is the value of obtaining all that the world has to offer if a person dies and cannot enjoy it? Or, what is the good of amassing a world of earthly possessions for a few short years if it means the loss of eternal life.

15. When Christ used the expression, ashamed of me and of my words in Mar 8:38, he was drawing a contrast with the attitude of belief and unbelief. To be ashamed is to deny Christ in the hour of trial rather than to own him even at the risk of death.

Mar 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

16. All of the disciples will fail the Lord’s standard. Just as Zechariah prophesied “Strike the Shepherd and the sheep will scatter.” Zec 13:7

17. They will flee and scatter when the Christ is struck and even after the resurrection his followers will walk not in believing faith but only by sight. It will take God the Holy Spirit to teach and strengthen Christians and only then will thousands of Christians accept martyrdom rather than deny their Savior.

18. There will be great despondency on the part of the disciples because their King of Kings was slaughtered and in their minds “all hope was lost.”

18.1 Not a single male disciple followed Him on the road to Golgotha, only the ladies and their motivation was more from “feeling sorry for the poor defeated guy who thought He was God.” Examples of post resurrection sorrow:

Luk 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

Luk 24:14 And they talked together of all these things which had happened.

Luk 24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

Luk 24:16 But their eyes were holden that they should not know him.

Luk 24:17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Luk 24:18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. We now need to move on to Mar 9:1 and a glimpse of the ultimate victory.

20. The coming of the kingdom of God in this statement has been variously interpreted. However, in the preceding verse Christ speaks of his advent in glory, and in the following verses Mark records the Transfiguration.

End Lesson Taught 8-6-2014

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Mark # 144

8-13-2014

1. Last week I taught Mar 8:31-38 and when time expired we were about to study the *Doctrine of the Transfiguration*.

2. Before we continue our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.

3. Before we return to our study of the book of Mark, I want to give you an expanded translation of Mar 8:31-38.

Expanded Translation

Mar 8:31 Then He began to teach them that the Son of Man would have to suffer a lot. He taught them that He would be rejected by the leaders, the chief priests, and the scribes. He would be killed, but after three days He would come back to life.

Mar 8:32 He told them very clearly what He meant. Peter took him aside and objected to this.

Mar 8:33 Jesus turned, looked at his disciples, and objected to what Peter said. Jesus said, “Get out of my way, Satan! You aren't thinking the way God thinks but the way humans think.”

Mar 8:34 Then Jesus called the crowd to Himself along with his disciples. He said to them, “Those who want to follow Me must say no to the things they want, pick up their crosses, and follow Me.

Mar 8:35 Those who want to save their lives will lose them. But those who lose their lives for Me and for the good news of the gospel will save them.

Mar 8:36 What good does it do for people to win the whole world yet lose their lives?

Mar 8:37 Or what should a person give in exchange for life?

Mar 8:38 If people are ashamed of Me and what I say in this unfaithful and sinful generation, the Son of Man will be ashamed of those people when He comes with the holy angels in His Father's glory.”

4. I want to give you 11 review points before beginning our study of the Transfiguration.

4.1 In Matthew chapter 16 in answer to the Lord's question “Who do people say that I am? It was Peter in an emotional outburst who said “Thou art the Christ, the Son of the living God.”

4.2. Christ's question and Peter's answer has puzzled many Christians. A brief commentary is needed. H. A. Ironside in his book *Notes on Matthew* has written of not only Peter's response but he also explains quite well the Lord's statement concerning giving Peter the keys to the *kingdom* of heaven.

“Whom do men say that I the Son of Man am?” Speculation was ripe as to the actual identity of Jesus and whether He was only what He seemed to be or possibly a reincarnation of another. The Lord wished to put His disciples on record as to their apprehension of the mystery of His Person ... The question was not asked for His own enlightenment, but because He desired to elicit a clear, definite confession from His followers, as He was soon to go with them to Jerusalem, where He was to be crucified. It was all-important that they should know Him in the reality of His Divine-Human Personality ...

“This definite question called for a clear, positive confession and it was this He desired to obtain from them. “Thou art the Christ, the Son of the Living God.” Peter spoke for them all, though no one of the rest seems to have had the boldness to declare his faith openly ... It was God the Father who had enlightened his understanding and revealed to him the truth as to the Person of the Lord ...

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat 16:18 And I say also unto thee, That thou art Peter (Petros**-a stone that can be easily removed), and upon this rock (**Petra** -a large mass of rock) I will build my church; and the gates of hell shall not prevail against it.**

“Thou art Peter, and upon this rock I will build My Church. This rock is Christ ... He it is on whom the Church is built. Peter means a stone, or a piece of a rock. He was to be built into the Church. The Church was not to be built on him ... Note, He does not say, I have been building, or I am building; but, I will build ... In this house Peter was to be a living stone ... Christ, not Peter, is the Foundation-Rock on which the Church is builded ...

“Having spoken of the Church, Jesus reverts to the kingdom ... The keys of this kingdom were entrusted to Peter.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

“Note He did not give Peter the keys to heaven. Such a notion is the grossest superstition. A key is designed to open a door. On Pentecost Peter opened the door of the kingdom to the Jews; in Cornelius’ house he opened the door to the Gentiles.”

4.3 Here again Christ commanded silence, probably because of the revolutionary ideas connected with the Messianic concept. Christ was not ready at this time to establish an earthly Messianic kingdom.

4.4 Instead, setting up an earthly kingdom at his first coming Christ was to suffer, be crucified, and rise again.

Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

4.5 In Mat 8:31-33 we have a record of Peter crashing and burning.

KJV

Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Mar 8:32 And he spake that saying openly. And Peter took him, and began to rebuke him.

Mar 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou **savourest** not the things that be of God, but the things that be of men.

4.6 Peter took him aside and rebuked him for speaking in such a manner. In Peter's mind violent death did not harmonize with Messianic dignity.

4.7 The Greek verb translated “savourest” in Mar 8:33 is **Phroneo** and describes a state of mind. More particularly it is used of subjective thought as opposed to **Dokeo**, the verb for objective thinking. Peter's mind was running on the fuel of emotion contrary to the purposes of God.

4.8 The instructions recorded in Mar 8:34-38 is the natural outgrowth of His imminent suffering. Whosoever will come after Christ must walk the path which he walked, the path of denial and cross-bearing. He was about to walk a very difficult path.

Mar 8:34 Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me.

Mar 8:35 For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.

Mar 8:36 What good is it for a man to gain the whole world, yet forfeit his soul?

Mar 8:37 Or what can a man give in exchange for his soul?

Mar 8:38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

4.9 The instructions recorded in Mar 8:34-38 is the natural outgrowth of Christ's imminent suffering. Whosoever will come after Christ must walk the path which he walked, the path of denial and cross-bearing. The kingdom age saints, to whom our Lord spoke, would soon find themselves walking a path of martyrdom.

4.10 All of the disciples will initially fail the Lord's standard. Just as Zechariah prophesied “Strike the Shepherd and the sheep will scatter.” Zec 13:7

4.11 They will flee and scatter when the Christ is struck and even after the resurrection his followers will walk not in believing faith but only by sight. It will take God the Holy Spirit to teach and strengthen, Christians.

5. We now need to move to Mar 9:1 and a glimpse of the ultimate victory.

6. Now let's see what we can learn from the *Doctrine of the Transfiguration*.

Doctrine of the Transfiguration

Introduction

KJV

Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

NIV

Mat 16:28 I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

1. The comment in verse 28 is perplexing if one misunderstands the verse to teach that one or more of the disciples would not die until the millennial kingdom is established.
2. If such a misunderstanding is forced then much of the New Testament must be rewritten.
3. There have been varying interpretations but there is only one interpretation which fits. The Scripture is clearly fulfilled in the Transfiguration.
4. In light of the fact all three synoptic gospels make clear that the next recorded event is the Transfiguration. All three indicate the event took place approximately six days following the Lord's prediction.
5. The proximity, along with a common sense interpretation indicates that the Transfiguration fulfills the Mat 16:28 prophecies.
6. The Transfiguration is a preview and picture of Christ's millennial kingdom to come.

6.1 C.I. Scofield has written, "The Transfiguration scene continues, in miniature, all the elements of the future kingdom in manifestation: (1) The Lord, not in humiliation, but in glory ... (2) Moses glorified, representative of the redeemed who have passed through death into the kingdom ... (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation ... (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom ... (5) The multitude at the foot of the mountain representative of the nations who are to be brought into the kingdom ..."

6.2 H.A. Ironsides has an interesting interpretation of the glorious vision:

"The two heavenly saints who appeared with Him in glory depict two groups of believers who will share the Kingdom with Him. Moses represents those who, having died, will be raised in glorified bodies, and Elijah depicts all believers, who at the Rapture, will be caught up to heaven without passing through death (1Th 4:13-18).

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

“The three favored Apostles who beheld His glory and heard the Father's voice, speak of Israel restored to the Lord in the latter day and so entering into the blessing of the kingdoms. The scene at the foot of the mountain illustrates the effect of the second advent binding Satan and giving to the troubled nations deliverance from his power.”

7. Peter in his later writings spoke of the Transfiguration; there is no evidence that the favored three rushed out to tell what they had witnessed.

7.1 They were faithful to the Lord Who ordered them to tell no one of what they had seen, until after His resurrection.

Mat 17:9 As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."

7.2 One would think their vision of Jesus coming in His Kingdom would have been of such "news" that they just had to tell. However, it is also possible the three did not understand the meaning of what they had seen.

7.3 The nature and timing of the second coming was terribly misunderstood by most in the early church. Certainly, the activities of the early church at the first New Testament Pentecost most certainly reflect such a lack of understanding.

8. The Transfiguration is part and parcel of many prophecies relating to our Lord's return, the nature of which was for the early church abstruse.

9. Not until some twenty years after our Lord's ascension will the early church understand the basics of eschatological timing.

10. In the corresponding accounts found in both Mark and Luke our Lord's announcement is linked directly with the transfiguration scene.

Mar 9:1 And he said to them, "I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power."

Mar 9:2 After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them.

Mar 9:3 His clothes became dazzling white, whiter than anyone in the world could bleach them.

Mar 9:4 And there appeared before them Elijah and Moses, who were talking with Jesus.

Mar 9:5 Peter said to Jesus, "Rabbi, it is good for us to be here. Let us put up three shelters -- one for you, one for Moses and one for Elijah."

Mar 9:6 (He did not know what to say, they were so frightened.)

Mar 9:7 Then a cloud appeared and enveloped them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him!"

Mar 9:8 Suddenly, when they looked around, they no longer saw anyone with them except Jesus.

Mar 9:9 As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead.

Mar 9:10 They kept the matter to themselves, discussing what "rising from the dead" meant.

Mar 9:11 And they asked him, "Why do the teachers of the law say that Elijah must come first?"

Mar 9:12 Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected?

Mar 9:13 But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him."

Luk 9:27 I tell you the truth, some who are standing here will not taste death before they see the kingdom of God."

Luk 9:28 About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray.

Luk 9:29 As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning.

Luk 9:30 Two men, Moses and Elijah,

Luk 9:31 appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.

Luk 9:32 Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him.

Luk 9:33 As the men were leaving Jesus, Peter said to him, "Master, it is good for us to be here. Let us put up three shelters -- one for you, one for Moses and one for Elijah." (He did not know what he was saying.)

Luk 9:34 While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud.

Luk 9:35 A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him."

Luk 9:36 When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.

11. Knowing the context made clear in Mat 16:28 and Mar 9:1 is in fact the key to a correct understanding of this glorious vision which was intended to be, as translated in Mark a presentation of "the kingdom of God come with power."

12. This is confirmed for us by the Apostle Peter who in his Second Epistle writes, "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty ... when we were with Him on the holy mountain.

13. On the Mount of Transfiguration the Saviour appeared in the glory in which He will be manifested when He returns to take His great power and reign (Rev 11:15-19 and Rev 19:11-21).

Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

Rev 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great -- and for destroying those who destroy the earth."

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

The Transfiguration Scriptures

Expanded Translation

Mat 17:1 After six days Jesus took Peter, James, and John (the brother of James) and led them up a high mountain where they could be alone.

Mat 17:2 Jesus' appearance changed in front of them. His face became as bright as the sun and his clothes as white as light.

Mat 17:3 Suddenly, Moses and Elijah appeared to them and were talking with Jesus.

Mat 17:4 Peter said to Jesus, "Lord, it's good that we're here. If you want, I'll put up three tents here—one for you, one for Moses, and one for Elijah."

Mat 17:5 He was still speaking when a bright cloud overshadowed them. Then a voice came out of the cloud and said, “This is my Son, whom I love and with whom I am pleased. Listen to him!”

Mat 17:6 The disciples were terrified when they heard this and fell face down on the ground.

Mat 17:7 But Jesus touched them and said, “Get up, and don't be afraid!”

Mat 17:8 As they raised their heads, they saw no one but Jesus.

Mat 17:9 On their way down the mountain, Jesus ordered them, “Don't tell anyone what you have seen. Wait until the Son of Man has been brought back to life.”

Mat 17:10 So the disciples asked him, “Why do the scribes say that Elijah must come first?”

Expanded Translation

Mar 9:2 After six days Jesus took only Peter, James, and John and led them up a high mountain where they could be alone. Jesus' appearance changed in front of them.

Mar 9:3 His clothes became dazzling white, whiter than anyone on earth could bleach them.

Mar 9:4 Then Elijah and Moses appeared to them and were talking with Jesus.

Mar 9:5 Peter said to Jesus, “Rabbi, it's good that we're here. Let's put up three tents—one for you, one for Moses, and one for Elijah.”

Mar 9:6 (Peter didn't know how to respond. He and the others were terrified.)

Mar 9:7 Then a cloud overshadowed them. A voice came out of the cloud and said, “This is my Son, whom I love. Listen to him!”

Mar 9:8 Suddenly, as they looked around, they saw no one with them but Jesus.

Mar 9:9 On their way down the mountain, Jesus ordered them not to tell anyone what they had seen. They were to wait until the Son of Man had come back to life.

Mar 9:10 So they told no one what they had witnessed, although they did discuss among themselves what the Lord meant when he spoke of “rising from the dead.”

Expanded Translation

Luk 9:28 About eight days after he had said this, Jesus took Peter, John, and James with him and went up a mountain to pray.

Luk 9:29 While Jesus was praying, the appearance of his face changed, and his clothes became dazzling white.

Luk 9:30 Suddenly, both Moses and Elijah were talking with him.

Luk 9:31 They appeared in heavenly glory and were discussing Jesus' approaching death and what he was about to fulfill in Jerusalem.

Luk 9:32 Peter and the men with him were sleeping soundly. When they woke up, they saw Jesus' glory and the two men standing with him.

Luk 9:33 As Moses and Elijah were leaving him, Peter said to Jesus, “Teacher, it's good that we're here. Let's put up three tents—one for you, one for Moses, and one for Elijah.” Peter didn't know what he was saying.

Luk 9:34 While he was saying this, a cloud overshadowed them. They were frightened as they went into the cloud.

Luk 9:35 A voice came out of the cloud and said, “This is my Son, whom I have chosen. Listen to him!”

Luk 9:36 After the voice had spoken, they saw that Jesus was alone. The disciples said nothing, and for some time they told no one about what they had seen.

End Lesson Taught 8-13-2014

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Mark # 145

8-27-2014

1. Last week I taught a review of Mar 8:31-38 and when time expired we were about to complete our study of the *Doctrine of the Transfiguration*.
2. Before we continue our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.
3. I want to review some of that learned and then begin new material on page --.

Doctrine of the Transfiguration

Synoptic Points

1. At this strategic moment in the ministry of Jesus, just after he had evoked from Peter His true identity, God provides a preview of the Messiah coming in His Kingdom.

Mat 16:16 Simon Peter answered, "You are the Christ, the Son of the living God."

Mar 9:1 And he said to them, "I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power."

2. Matthew in regard to the timing of the Transfiguration writes in his gospel, "After six days." So also does Mark in Mar 9:2, however Luke in his gospel gives us a timing of "after about eight days."

2.1 Peter, James and John, former business associates (Luk 5:9-10) were granted special privileges on two other occasions (Luk 8:51; Mat 26:37). Wycliffe asks: "can it be that they had more spiritual perception at this time than the others?"

Luk 5:9 For he and all his companions were astonished at the catch of fish they had taken,

Luk 5:10 and so were James and John, the sons of Zebedee, Simon's partners.

Luk 8:51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother.

Mat 26:37 He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

Mat 26:38 Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

3. What of the location of the high mountain?

3.1 The traditional Mount Tabor cited by many is contextually unlikely. More probable is a location near Caesarea Philippi, perhaps one of the spurs of Hermon.

4. He was transfigured before them. The verb **Metanoeo** translated "was transfigured" denotes a transformation of the essential form proceeding from within, and is used in Rom 12:2 of the spiritual transformation which a believer can manifest by the consistent use of the two power options.

5. Though for believers this transformation is a gradual experience, to be completed at the Rapture, in the case of the Transfiguration the glorious form of the Lord Jesus, was briefly displayed as He will appear at His Second Advent.

6. Moses and Elijah appeared talking with Him about the coming events at Jerusalem. Luk 9:30-31

7. Responding to this experience Peter is prompted to offer to erect (I will make) three tabernacles. Peter was like the person who applauds after the first movement of a symphony—not knowing there is music to come, and the need to wait and listen or like the person who nervously interrupts a joke before the punch line. Mar 9:5

8. In response, a voice came out of the cloud acknowledging Jesus as God's beloved Son, and commanding the disciples to listen to Him. He is the new and complete revelation. Heb 1:1-2

9. The disciples are at first frightened by the voice but later they will be reassured and will proudly tell of the reality and truth of Christ's claims.

10. Tell the vision to no man ordered our Lord. Apparently not even the other disciples were to be informed. The things they had witnessed might only confuse and politically arouse the less perceptive. Mat 17:6-9

11. In Mat 17:10 one of the disciples asks the Lord: "why do the scribes say that Elijah must first come?" The presence of Elijah on the mount and the command to be silent must have prompted the question.

12. If this was the predicted coming of Elijah then surely it was time for a public announcement and not silence. (Mal 4:5)

17. If this was not the appearance of Elijah, how could Jesus be the Messiah, for Elijah must come before Messianic Kingdom? In Mat 17:11 our Lord responds: "Elijah indeed cometh." Jesus here claims that Mal 4:5 will be fulfilled. Our Lord adds: "Elijah is come already." Compare Mat 17:12-13 and Mar 9:11-13 and Mat 11:12-14

18. Yet to those who were spiritually sensitive, John had come "in the spirit and power of Elijah" and men had been directed to Christ by him. (Luk 1:17)

19. Thus Jesus' offer of the Kingdom was a valid offer, contingent upon national acceptance, and Israel could not blame the absence of Elijah for her failure to recognize Jesus.

Conclusion

1. The word transfiguration is derived from the Latin term used to translate the Greek **Metamorphoo**, "to change into another form."

2. The transfiguration of Christ is mentioned in all the Synoptic Gospels and also by Peter in his second letter. Mat 17:1; Mar 9:2 and 2Pe 1:16-18

3. Three possible locations have been suggested: the Mount of Olives, Mount Tabor and Mount Hermon. Mount Hermon seems to some to be the most likely because of its great height (9,232 feet) and its proximity to Caesarea Philippi. Both the Mount of Olives and Mount Tabor appear to have been too inhabited for an event that called for such privacy and quiet as the Transfiguration.

4. The three disciples with Jesus heard the voice of God say, "This is my beloved Son in Whom I am well pleased. Listen to Him."

5. The voice identified Jesus not only as the Messiah but also as the Prophet of Deu 18:15-19.

Deu 18:15 The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him.

Deu 18:16 For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die."

Deu 18:17 The LORD said to me: "What they say is good.

Deu 18:18 I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command.

Deu 18:19 If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

6. The Transfiguration marks an important stage in the ministry and revelation of Jesus Christ. In this great vision we see our Lord's coming Passion and victory foretold as the means of redemption for all who would but believe.

7. Mark ends his account of the Transfiguration with a geographical transition. Mark describes the descent of Jesus, Peter, James and John. The descent is apparently interrupted when Jesus notices a crowd forming around 9 of His disciples.

Mar 9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

Mar 9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

Mar 9:16 And he asked the scribes, What question ye with them?

Mar 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mar 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

Mar 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mar 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mar 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mar 9:22 And often it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

Mar 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Mar 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mar 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mar 9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mar 9:27 But Jesus took him by the hand, and lifted him up; and he arose.

8. Mark is not the only gospel writer to describe the events. So also does Matthew and Luke. Mat 17:14-23 and Luk 9:37-42

Mat 17:14 When they came to the crowd, a man approached Jesus and knelt before him.

Mat 17:15 "Lord, have mercy on my son," he said. "He has seizures and is suffering greatly. He often falls into the fire or into the water.

Mat 17:16 I brought him to your disciples, but they could not heal him."

Mat 17:17 "O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy here to me."

Mat 17:18 Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment.

Mat 17:19 Then the disciples came to Jesus in private and asked, "Why couldn't we drive it out?"

Mat 17:20 He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you."

Mat 17:21 Omitted in better manuscripts

Mat 17:22 When they came together in Galilee, he said to them, "The Son of Man is going to be betrayed into the hands of men.

Mat 17:23 They will kill him, and on the third day he will be raised to life." And the disciples were filled with grief.

Luk 9:37 The next day, when they came down from the mountain, a large crowd met him.

Luk 9:38 A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child.

Luk 9:39 A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him.

Luk 9:40 I begged your disciples to drive it out, but they could not."

Luk 9:41 "O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here."

Luk 9:42 Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the evil spirit, healed the boy and gave him back to his father.

1. Naves in his *Topical Index* indicates the descent and the exorcising of the young boy take place immediately after the Transfiguration. Unger also follows suit in his harmonizing of the gospels.

2. From an analysis of all three accounts I think we can assume that while Jesus and His three favored disciples were on the mountain, the other disciples were working in the various villages in and around Caesarea Philippi.

3. It would seem some number of these disciples encountered a father with a demon possessed child. Their efforts at exorcising the boy proved futile.

4. Jesus proceeds toward the crowd rightly assuming He and His disciples somehow have a share in the matter being discussed by the crowd.

5. Let's see what we can learn from Mar 9:14-17.

Mar 9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

Mar 9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

Mar 9:16 And he asked the scribes, What question ye with them?

Mar 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

1. The word **Mathetes** in the plural is correctly translated "disciples" and in this context it refers to the twelve special students of Jesus minus Peter, James and John.

2. The 9 disciples are surrounded by numerous interested people. The word **Ochlos** is often used to describe a crowd. Sometimes it is used of an unruly crowd. In this case the crowd includes several scribes who have arrived to question Jesus and his disciples.

3. The word **Suzeteo** translated “questioning” is better rendered according to Wuest, “wrangling.” The “experts” in the law were having a field day with the 9 disciples because they had failed to heal a certain man.

4. Notice the 9 are given no credit by the scribes for the many they did heal. It is the application of the old adage “what have you done for me today.”

Mat 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Luk 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

5. Kenneth Wuest concluded the scribes were delighted with the failure and suggest a delight in the waning power of the Jesus. The Lord is called Master, a translation in verse seventeen from **Didaskalos** which you know is better rendered “teacher.”

6. Notice in verse fifteen how excited the people are to see Jesus coming down the mountain with Peter, James and John. They were probably shouting “look here comes the Teacher, Jesus.”

7. The baffled 9 were making the best defense they could or perhaps just listening in silence as they were being berated. In any case Jesus is recognized and the crowd senses a heightening of the controversy.

8. In verse sixteen Jesus jumps right in with a question but only after He has been saluted. The verb **Aspazomai** means to salute or to greet and when used in the New Testament it was often accompanied with a kiss or bowing in homage.

8.1 The word **Ekthaumzo** translated “amazed” is interesting because **Thaumazo** means “to be amazed” and with the prefix **Ek** indicates they were greatly amazed.

9. Wuest implies this crowd had been watching a concerned parent and a pitiful boy being discussed and 9 well-meaning disciples being berated by several religious leaders because the disciples had failed to heal the boy.

10. Down from the mountain comes our Lord to the rescue. But notice Jesus has rejected His omniscience and is learning the ordinary way. He questions the crowd.

11. Jesus asks, “What are you questioning my disciples about?”

12. The translation of Mar 9:16 in the NIV differs greatly from the KJV. The NIV has been rendered: "What are you disciples arguing about?" The answer comes from the desperate father of the demon possessed boy.

"Teacher, I brought my son to your disciples and asked them to drive out the demon. The demon has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not."

12.1 The dumb spirit was a demon that afflicted the boy with dumbness and deafness. The boy cannot speak words but the demon using the boy's larynx provides only sound. The Greek word **Alalon** indicates sound come from the boy but not words.

13. The father described the demon in seizing or laying hold on the boy. His malady appears to have been similar to that of an "epileptic seizure."

14. Let's see what we can learn from an exegesis of Mar 9:18-20 where the father continues his discourse.

Mar 9:18 And wheresoever he taketh him, he *teareth* him: and he foameth, and gnasheth with his teeth, and *pineth away*: and I spake to thy disciples that they should cast him out; and they could not.

Mar 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? *how long shall I suffer you?* bring him unto me.

Mar 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

1. The word **Rhegnumi** translated "teareth" is a strong word meaning to convulse with such violence that it seemed he would be torn in pieces. The Greek word **Xeraino** translated "**pineth away**" means wither or to become dry. In this context it refers to the final stage of the convulsion where he remains on the ground in a final state of stupor.

2. The boy is attacked internally by the demons by driving the boy to the ground. The father is naturally exasperated and complains to the Lord that His disciples were unable to heal his tormented son.

Mar 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

1. It is clear that the disciples were weak because of unbelief. The Greek word translated "faithless" is **Apistos** meaning "unbelieving."

2. The disappointment of our Lord seems almost to verge on impatience. The phrase "How long shall suffer you" is a translation from **Heos** meaning uncertainty and **Anechomai** meaning "to put up with you. Ergo "how long shall I put up with you?"

Mar 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

3. The word translated “tare” is again a strong word meaning that the demon convulsed the boy with such violence that it seemed he would tear him in pieces. The verb in this case is not **Rheguni** translated “teareth” in verse eighteen but **Sunsparrasso** meaning “to compulse completely.”

4. Notice the phrase “when the demon saw Him he made an all-out effort to get His “money’s worth.” The demon threw the boy into a complete convulsion, he did not want to waste his at bat.

5. The Greek word translated “wallowed” is **Kulio** in the passive meaning to be rolled. The imperfect tense should be translated, He kept on being rolled. Try to get a word picture: a boy rolling on the ground shaking violently and making strange scary noises.

6. It is obvious the power of this particular demon emanated from a special hatred of all humanity. On Satan’s table of organization this demon, no doubt held, at least a rank of major general. We are not dealing here with your average fallen angel. This demon is extra special and has an exalted position in the army of Satan.

7. Now let’s see what we can learn from Mar 9:21-23

Mar 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mar 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but **if** thou canst do anything, have compassion on us, and help us.

Mar 9:23 Jesus said unto him, **If** thou canst *believe*, all things are possible to him that believeth.

1. Jesus asks the history of the specific case like a modern doctor. Note again the rejection of His Deity and the acceptance of the limitations of humanity. He works as the Godman—God incarnate—“How long is it ago since this came unto him?” The father answered: “Of a child.”

2. Matthew merely mentions the body falling into the fire but Mark uses **Ballo** meaning the demon threw the boy into the fire. Again a word picture is in order. A boy hold his daddy’s hand and passes by a warm camp fire when suddenly his feet leave the ground, he sails through mid-air and into the fire.

3. We have two 1st class conditional particles used in Mar 9:22 and 23 respectively. Thus the father assumes Jesus can exorcise this demon and if and Jesus says “if you keep on being positive then the healing will take place.”

4. In Mar 9:22 we find the father of the boy using a first class conditional particle and then Jesus answers using a first class conditional particle.

4.1 Having heard the father's **Ei**, (a first class conditional particle), Jesus proceeded to show his need for faith, Jesus' 1st class conditional particle. "If thou canst" is a translation from **Ei Dunami** thus "if and I assume You have inherent power--faith."

5. In the Greek text an article precedes this whole clause for the purpose of drawing attention to it. It is as though Jesus said, "Consider this clause - if thou canst." The word believe does not appear in the better manuscripts.

6. Wuest writes: "We have an unusual idiom on our hands, ergo, the best way to teach is to simply to translate Mar 9:21-24. Let's see how Moffatt has translated these four verses, "Jesus asked his father, 'How long has he been like this? From childhood, he said; it has thrown him into fire and water many a time, to destroy him. If you can do anything, do help us, do have pity on us.'" Jesus said to him, "If you can"! Anything can be done for one who believes." At once the father of the boy cried out, "I do believe; help my unbelief."

7. A caution, do not take the meaning of this verse beyond its dispensational meaning. This is what can happen after the implementation of the Kingdom for Israel.

8. I don't want us to lose sight of the context. Let me give you the American Standard Translation of Mar 9:23-29.

Mar 9:23 And Jesus said unto him, If thou canst! All things are possible to him that believeth.

Mar 9:24 Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

Mar 9:25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

Mar 9:26 And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead.

Mar 9:27 But Jesus took him by the hand, and raised him up; and he arose.

Mar 9:28 And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

Mar 9:29 And he said unto them, This kind can come out by nothing, save by prayer.

9. Now for verse 24 and the father's act of supreme faith.

Mar 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

10. The anguish that filled the father's heart is portrayed by his immediate response as he cried out with great emotion "I believe." He did believe, and yet he was acutely conscious of the unbelief that had for years struggled within him.

10.1 His unbelief was not an obstinate refusal to believe; it was a weakness with which the man himself could not deal.

10.1.1 Hence his cry to Christ for help. How often do we feel the same way. We believe but we struggle daily to muster what we know is right. We ask the Lord for a miracle and then the next minute we are “doubting Thomas’s.”

10.2 I don’t know about you but I am going to start asking “Help my unbelief.”

11. Now let’s see how Mark describes the actual healing.

Mar 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mar 9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mar 9:27 But Jesus took him by the hand, and lifted him up; and he arose.

12. Let’s review Nave’s listing of exorcisms and note how exorcisms vary. In most cases little is said of the exorcism and in most cases the casting-out is simply the result of a spoken word from the Godman or one of His disciples.

Two men: Legion and his pal

Mat 8:32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

A deaf man

Mat 9:32 As they went out, behold, they brought to him a dumb man possessed with a devil.

Mat 9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

A deaf and blind man

Mat 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

The daughter of the Syrophoenician woman

Mat 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The demon possessed child

Mat 17:14 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

The man in the synagogue

Luk 4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

Mary Magdalene

Luk 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

Devils, lunatics, and the palsied cured by Jesus

Mat 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Unclean spirits and all manner of sick and diseased by the twelve disciples

Mat 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Exorcisms performed by the seventy disciples

Luk 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

13. Now for the question “why could we not cast out the demon? And our Lord answers:

Mar 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

Mar 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

14. The Lord makes clear there are different types of demons. It seems that the one indwelling this boy was unusually vicious and powerful. From Jesus' previous remark about unbelief Mar 9:19 and from the statement in this verse concerning the need of prayer, it is apparent that the nine disciples had attempted to cast out the demon without relying upon God's power (compare Mat 17:20).

Mat 17:20 He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you."

15. In the Kingdom Age unbelief and the failure to rely on prayer are sure to result in a failure to perform signs and wonders. Many of the best Greek manuscripts omit the reference to fasting.

16. It is to be noted that there would have been no opportunity for the disciples to meet this situation with fasting, but they surely could have trusted and prayed.

17. Let's close our study with an expanded translation of Mar 9:14-29 with an expanded translation.

Mar 9:14 When Jesus, Peter, James and John reached the bottom of the hill they saw that a large crowd had gathered around His disciples. In the crowd were several scribes who were verbally abusing them.

Mar 9:15 On seeing the Lord the crowd rushed to greet Him.

Mar 9:16 Jesus asked, "What's all the ruckus about?"

Mar 9:17 A man from the crowd answered him, "Teacher, I brought my son to you; he is demon possessed,

Mar 9:18 from time to time the demon will seize him and throw him to the ground and cause him to foam at the mouth and grind his teeth. As a result the poor boy is wasting away; so I asked your disciples to cast out the demon, but they could not."

Mar 9:19 He answered, "O unbelieving generation, "how long shall I stay with you? How long shall I put up with you? Bring the boy to me."

Mar 9:20 The father and several members of his family brought the boy to him, and when the spirit saw Jesus it at once convulsed the boy; he fell on the ground and rolled about foaming at the mouth.

Mar 9:21 Jesus asked his father, "How long has he been like this?" "From childhood," he said;

Mar 9:22 "the demon has on several occasions tried to kill him by causing him to jump into fire pits and even attempted on occasion to drown him . If you can do anything, do help us, please have pity on us."

Mar 9:23 Jesus said to him, "'What do you mean If I can'? When My Kingdom comes anything will be done by anyone who believes."

Mar 9:24 At once the father of the boy cried out, "I do believe but I often doubt, please Lord, help my unbelief."

Mar 9:25 Now Jesus saw that an even larger crowd was gathering so He thought it was time to cast out the unclean spirit. "You deaf and dumb spirit," leave him, I command you come out and never enter him again."

Mar 9:26 And it did come out, but only after loudly shrieking and violently throwing the lad on the ground. The child rolled several times before he suddenly stopped and appeared to be dead. The people in the crowd asked "Is he dead?" Others said, "the child is dead;"

Mar 9:27 but, taking his hand, Jesus raised him and he got up.

Mar 9:28 Jesus and His disciples made their way to their small villa outside of Caesarea- Philippi, where they asked the Lord "Why could we not cast the demon out?"

Mar 9:29 Jesus answered, "For you to cast out such a demon is virtually impossible. There is only one way and that is by prayer and fasting."

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