

A Study of Mark 9

I. Outline. From Headings in NJKV

1. The Transfiguration (Mark 9.1-13; Matthew 16.28—17.3; Luke 9.27-36).
2. Demon-Possessed Son is Delivered (Mark 9.14-29; Matthew 17.14-21; Luke 9.37-42).
3. Jesus Foretells His Death (Mark 9.30-32; Matthew 17.22-23; Luke 9.43-35).
4. Attitude of Servanthood Taught (Mark 9.33-41; Matthew 18.1-5; Luke 9.46-50).
5. Warning about Hell (Mark 9.42-48; Matthew 18.6-9).
6. Tasteless Salt is Worthless (Mark 9.49-50).

II. Summary.

Mark 9.1 is one of the most simple and complete passages available to us to destroy the doctrine of Premillennialism. If it is the case that there were some who were listening to Jesus at that time who would see the kingdom come with power, then the concept of Jesus coming back to the earth to establish His kingdom CANNOT be true! We also have here Mark's account of the transfiguration. There is another miracle performed, one the disciples were unable to perform and they inquired of the Lord about why they could not, and He gave them the answer. This chapter provides one of the instances when Jesus prophesied His own crucifixion and resurrection. He taught about the importance of being a servant. He warned the disciples about eternal punishment. He stressed the importance of using influence properly.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 9.1... **TILL THEY HAVE SEEN THE KINGDOM OF GOD COME WITH POWER**—This is an unbelievably vital passage in the field of eschatology. If people will simply believe what our Lord stated here, it is impossible for them to believe the false system of premillennialism. If the Lord said the kingdom was coming with power in the lifetime of some who lived in the first century, how is it possible to believe he is coming back to this earth to SET UP His kingdom in the city of Jerusalem for a thousand years?
- 9.2... **TRANSFIGURED**—“The word μεταμορφωθη, rendered here, transfigured, may either imply that there was a transformation made in the substance of his body, according to the import of the word in Ovid, and other writers; or that the outward appearance only of his body was altered, which seems most probable from the expression used by Luke, who says, το ειδος του προσωπου αυτου ετερον, the appearance of his countenance, or person: was changed: and this change, according to that evangelist, took place while he was praying, chap. Matthew 9:29. And his face did shine as the sun — Became radiant and dazzling, and shone like the sun in its unclouded, meridian clearness; and so was incomparably more glorious than the face of Moses at the giving of the law. And his raiment was white as the light — Became, says Mark, shining exceeding white, as snow, so as no fuller on earth could white it. Was white and glistening, says Luke, or white as lightning, as λευκος εξαστραπτων properly signifies. It seems it was bright and sweetly refulgent, but in a degree inferior to the radiancy of his countenance” [Joseph Benson, Commentary of the Old and New Testaments, 1857, an e-Sword Module].
- 9.4... **ELIAS WITH MOSES: AND THEY WERE TALKING WITH JESUS** “We have a periphrastic construction here. It consists of the verb of being in the imperfect tense and the present tense participle. The emphasis is upon durative action. Mark wishes to convey to the reader the impression that the

conversation with these two heavenly visitors was a protracted one” [Kenneth Wuest, *Word Studies in the Greek New Testament*, an e-Sword Module]. “Two very important Old Testament characters appeared on the scene—Moses and Elijah—to talk with Jesus. Mark chooses not to tell us the topic of the conversation. Luke informs his readers that the conversation centered on the crucifixion, which Jesus was about to endure at Jerusalem (9.31). This would be in agreement with the prophet’s desire to know more about the full revelation of the scheme of redemption. The plan of God was revealed fully in the new covenant (1 Peter 1.12). It seems that Moses was there as a representative of the law, and Elijah was a representative of the prophets. Jesus had come to fulfill both the law and the prophets (Matthew 5.17). When this happened the law would be fulfilled (v. 5.18), and God’s people would be under a new covenant (Jeremiah 31.41ff)” [Jerry Murrell, *Studies in Mark*, Edited by Dub McClish, Valid Publications, 2002, pp., 187]. “While His glory is being displayed in brilliant light, Elijah and Moses appear, talking to Jesus. Luke says in Luke 9:31 they ‘were speaking of His death.’ The word for ‘death’ in the Greek text is ‘exodus’! Jesus would lead the people of God out of the bondage of sin in a new exodus through His death (a new Passover) and resurrection, and He would constitute a new people called the church” [Akin, Daniel L. (2014-06-01). *Exalting Jesus in Mark* (Christ-Centered Exposition Commentary) (p. 180). B&H Publishing Group. Kindle Edition].

- 9.6... **FOR HE WIST NOT WHAT TO SAY; FOR THEY WERE SORE AFRAID**... Of Peter’s words, “This seems to have been spoken as if to stay their departing visitants. Luke says he said it, ‘not knowing what he said.’ It seems from all the accounts that they reached the mountain tired and wearied, and during the prayers of Jesus, as afterwards in Gethsemane, they fell asleep; and when they awoke and saw the glory of Jesus and of the two men who stood with them, they were struck with awe and wonder. As Moses and Elijah started to leave, Peter made this proposition. He was so perturbed he hardly knew what he said, or it may mean he did not understand the things he proposed were ill suited to the wants of these persons now in the spirit state” [David Lipscomb, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 206].
- 9.9... **TELL NO MAN WHAT THINGS THEY HAD SEEN, TILL THE SON OF MAN WERE RISEN FROM THE DEAD** “For the time being the lips of the three men were to be sealed in silence about what they had just witnessed. Jesus was not ready for its public revelation. They were not equipped to tell it and give correct application After His resurrection from the dead, they would tell it and give it correct application. After His resurrection from the dead, they would tell it and give it correct explanation as Peter did in 2 Peter 1.16-18.”[Robert R. Taylor, Jr., *Companion Annual Lesson Commentary*, 1993-94, pp., 100].
- 9.13... **ELIAS IS INDEED COME** “They inquired about the scribal teaching of Elijah’s coming. Having seen the colorful prophet on the high mountain just a little while before doubtlessly triggered this intriguing query. The scribes looked for the return of the literal Elijah. Orthodox Jews still expect him and at some of their feasts keep a vacant chair for his occupancy when he does come. Jesus said Elijah (John the Baptist who came in the spirit and power of the colorful Tishbite) had come and had done his work of restoration. Matthew 13.13 tells us, ‘**Then understood the disciples that he spake unto them of John the Baptist.**’” [Taylor, p. 100].
- 9.19... **O FAITHLESS GENERATION** “Correction is seldom pleasant. Hard words may cut, but they also cure. Jesus is tough and direct in His rebuke of the disciples. First, He calls them a ‘faithless generation.’ I believe this epithet is directed toward the disciples. This word ‘generation’ is normally used of Israel as an unbelieving nation and, in particular, its leaders (8:12, 38). Second, by means of parallel rhetorical questions, He expressed His exasperation and weariness: ‘How long will I be with you? How long must I put up with you?’” [Akin, p., 187]. “The apostles must have been disappointed when they failed in their initial effort. This failure happened, no doubt, to allow Christ to deal with some dangerous situations He anticipated for them. Because they had regularly exercised their use of miraculous powers, the apostles could easily come to take that part of their work for granted, become self-sufficient, rest on past

accomplishments, and tend to forget the need of God as a co-laborer in their service. Their failure may have been a slight blow to pride, but the outcome was to put that pride in proper focus and to increase their faith in God and their effectiveness in service”[Ben Flatt in, *Mark: Jesus--The Servant of Jehovah*, A Homiletic Commentary, Jim Laws, Editor, 1989, 14th SS Lectureship, p., 256].

- 9.23... **ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH** “The response of Jesus is full of compassion, yet it takes advantage of a teachable moment in the life of the boy’s father. The real question is not whether or not Jesus has the power to perform the miracle, but whether or not the father has the faith necessary for the miracle to be performed. Jesus did not always require faith on the part of the person in need of a miracle, but faith was often present in someone concerned about the person who needed help. Jesus did not perform ‘many’ miracles in Nazareth because they refused to believe in Christ, in spite of the ample evidence available (Matthew 13.58). The father needed to recognize that with God all things were possible” [Murrell, p. 191].
- 9.28... **WHY COULD NOT WE CAST HIM OUT?** “This is an extreme case, one that can be made to yield only to faith nourished by the earnest use of all the means of strength, Prayer is recognized as the first great spiritual agency; and if the reference to fasting is genuine, our Lord associates with prayer self-denial, regarded, evidently, as the fitting means of attaining a holy self-command. Fasting in itself, considered as an end, would certainly command his instantaneous and unutterable contempt, as did the many performances of a similar kind that came under his notice; and fasting in general received from him such comments as showed that he esteemed it not very highly. But prayer and self-control go harmoniously together as the means by which an efficient faith may best be sought (W. N. Clarke)” [B.W. Johnson and Don DeWelt, *Mark, The Bible Study Textbook Series*, College Press, Joplin, MO, 1965, an e-Sword Module].
- 9.32... **BUT THEY UNDERSTOOD NOT THAT SAYING, AND WERE AFRAID TO ASK HIM** “They could not comprehend how he, who was to abide on earth for ever, and was to deliver others from the universal destroyer, should himself fall under his stroke: Or, they could not reconcile his death, nor consequently his resurrection, which supposed his death, with their notions of his temporal kingdom: Luke says, And it was hid from them, namely, by their own prejudices and misconceptions concerning the Messiah. For, seeing he spake of rising again the third day, they were not able to divine any reason for his dying at all, being ignorant, as yet, of the nature and ends of his death. And they were afraid to ask him — Taking no comfort from the mention that was made of his resurrection, the prediction raised such fears in their minds, that they durst not ask him to explain it; especially as they remembered that he had often inculcated it, and had reprimanded Peter for being unwilling to hear it” [Benson].
- 9.34... **THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST** “That is, the most eminent, doubtless among themselves. This dispute shows their worldly views of the kingdom of God. They expected the kingdom to be a temporal earthly kingdom, and that those who are greatest now would be greatest when it was set up. Aspirations for greatness are proper and right provided the mind has correct estimate of what true greatness is. Self-denying service in His kingdom is true greatness” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 217].
- 9.41... **HE SHALL NOT LOSE HIS REWARD** “Next Jesus laid down a principle for all to recognize. He said, ‘For he that is not against us is on our part.’ He does not stop with this saying, but uses an illustration to help us to understand just what He meant. If a person gives one of His followers ‘a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.’ Any person who does an act, authorized by Christ, to assist one of the followers of Christ will be rewarded for that act. If one does an unauthorized act (Leviticus 10.1-2; Colossians 3.17) or assists one who is not following Christ (2 John 9-11), this passage would not promise him a reward” [Murrell, pp, 196-97].

- 9.50... **BUT IF THE SALT HAVE LOST HIS SALTNESS, WHEREWITH WILL YE SEASON IT? HAVE SALT IN YOURSELVES, AND HAVE PEACE ONE WITH ANOTHER** “More largely this obscure text might be paraphrased thus: As every burnt- offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye, shall fall a sacrifice to divine justice, and be cast into hell-fire, which will not consume, but preserve him from a cessation of being. And on the other hand, every one who, denying himself, and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace, which, like salt, will make him savoury, and preserve him from destruction for ever. As salt is good for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the savour of my knowledge, both in your own souls, and wherever ye go. But as salt, if it loses its saltness, is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See therefore that grace abide in you, and that ye no more contend, Who shall be greatest?” [Johnson & DeWelt].

V. Lessons & Applications.

1. **Mark 9.2-13... Verses 2-4.** Moses and Elijah appeared. Moses represented the law; Elijah represented the prophets. Moses had been dead nearly 1,500 years; Elijah was translated more than 900 years before and thus allowed to miss meeting ‘nature’s final debt’ as physical demise has been called. Their presence proved there was a beyond and that people do not cease to exist at the time of earthy exit. Jesus is the transfigured one. The Father, mentioned in the next segment of verses, was the approving, commending one. Elijah and Moses conversed with Jesus. Luke tells us they talked about His decease or exodus. Comprehended here would be His death, burial, resurrection and ascension. These two Old Testament worthies had a vital stake in these events because their pardon of sins was linked with Calvary. All people before Calvary and subsequent to it who have been/are/will be Jehovah’s servants have an interest in those events. **Verses 5-8.** More often than not, Peter was the mouthpiece of the Twelve or, as in this case, of the three. He declared it good for the three of them to be present for such a glorious occasion. What we deem good and pleasant is an accurate index of our own character. To be where religious themes are discussed would hold no interest to the masses of men and women in our day. They prefer to be where secular and sensual items pervade the conversations. Peter was where he desired to be. Able-bodied members who miss Sunday Bible Study, Sunday night, Wednesday night and 90 per cent of a gospel meeting are absent for one primary cause—THEY DO NOT WANT TO BE PRESENT WHERE THE LORD (spiritually) AND HIS PEOPLE (physically) ARE CONVENED FOR WORSHIP. **Verse 7.** By crystal clear implication the Father is saying, ‘Moses has had his day to be heard as lawgiver; Elijah has had his day to be heard as prophet; NOW HEAR My Son. In coming Christianity this Jesus would be lawgiver, prophet, priest, and king. Moses and Elijah did not and of course could not wear all these hats. Jesus could and did. He is and will continue to be wearer of such. ... **LESSONS LEARNED:** (1) Our Lord’s transfiguration is verified by three on-the-spot witnesses—Peter, James, and John—as well as by the biblical penmen who recorded it—Matthew, Mark, Luke, and Peter—all reliable literary witnesses. (2) Our Lord’s transfiguration was factual—not fanciful (see 2 Peter 1.16). (3) The apostle John may well have had the Transfiguration in mind when he penned John 1.14. Surely he saw the glory of God’s only begotten Son. (4) The Transfiguration says clearly and convincingly that Judaism is over and Christianity is ready to begin. (5) Peter, James, and John had a foretaste of heaven at the transfiguration scene” [Robert R. Taylor, Jr., *Companion Annual Lesson Commentary*, 1993-94, pp., 98-101].
2. **Mark 9.33-37... “LESSONS LEARNED:** (1) Pride paves the way to hell for its arrogant possessors. (2) Service to God and others paves the way to true greatness. (3) Many parents among churches of Christ never bring their children to classes where Christ is the curriculum. (4) The best thing the church can do for young people is to teach them the truth about Christ and His

church. (5) Our young people today are entertained to death and starved spiritually. ” [Taylor, p. 111]. **QUESTIONS FOR DISCUSSION:** (1) Summarize the lesson background; (2) How immature were the apostles arguing about who is greatest? (3) How did Jesus respond? (4) Why did He use a child? What childlike attributes do we need to enter the kingdom and remain therein? (5) Who were the bringers? (6) Who were the brought? (7) Who were the interferers? (8) What counsel did Jesus give and why? (9) Discuss some ways we are not to bring children to Jesus and some way we are. Refute dedication, christening, or baby baptizing practices. (10) Discussion lessons learned. What others occur to you? [Taylor, p. 111].

3. **Mark 9.33-48... Verse 35** “Man’s ambition is a part of his nature which he must ever keep in proper balance by God’s directive. If this is not done, what is aspired to may be the very opposite of what is obtained. Eve could not control her desire to know and to taste the food, and the promise that she would be ‘wise’ was a means of deceiving her in her weakest moment (Gen 3). In a society like ours, where women are continually encouraged to evert their ambition and to demand their rights, and are made to feel like they are second-rate citizens in the kingdom if they do not do so, it is not easy for them to remain in submission as demanded by God. They must, however, and they can, when they understand that in doing so they are truly GREAT before God; and this should matter more than man’s approval (1 Tim. 2.8-15; Peter 3.1-6). ... **Verses 36-37.** Nothing is more sobering and helpful to any servant of the Lord than to manifest a genuine concern for those eager to learn the will of the Lord. Preachers who lose sight of this truth find their sermons dull, devoid of substance, and ineffective. Be in daily contact with teaching (serving) the little ones in the faith, and the lessons will be practical and filled with substance. Their need to know will press the preacher to come up with the answer that is true and practical. To receive and serve these little ones is to RECEIVE the Lord and to assure us that we are received of Him. ... **Verses 38-40.** Whenever individuals are serving the Lord in harmony with his will, with their actions regulated by His authority, no one has the right to demand that they discontinue. We are free to choose the faithful congregation with which we desire to labor and we should not be belittled for making such expedient choices. This passage does NOT justify troublemakers sowing discord among the faithful and moving from congregation to congregation demanding that they be accepted. This man in the text was a FAITHFUL FOLLOWER of the Lord; those who try to make more of this than is made here ARE IN ERROR. ...

CONCLUDING LESSONS: (1) To desire the approval of the world is evil; (2) To desire the approval of God is good; (3) Service in harmony with His will is the standard of greatness before God; (4) Jealousy is forbidden; (5) We must not encourage sin; (6) Discipline is demanded; (7) Hell is real and eternal, and so is heaven. **THOUGHT QUESTIONS:** (1) How does the Bible use the term ‘world?’ (2) Who determines greatness? (3) Why do you feel some do not aspire to true greatness? (4) What were the apostles pondering on the way? (5) What does it mean to cause one to stumble? **APPLICATION QUESTIONS:** (1) Give some present-day examples of worldly ambition. (2) How does the ‘Women’s Lib’ [Feminist Movement] promote worldly ambition? (3) What are some dangers facing elders regarding worldly ambition? (4) Show how jealousy affects the church. (5) How may we cause another to sin (stumble)? (6) Show that discipline is needed in the church today” [Editor not known, *Companion Annual Lesson Commentary*, 1984-85, pp., 140-43].

VI. Questions.

True or False

01. _____ When Jesus passed through Galilee He was not wanting anyone to know about it.
02. _____ The disciples cast out a dumb spirit in this chapter.
03. _____ Some people then living would see the kingdom of God come.
04. _____ Giving water in the name of Jesus brings reward.

05. _____ The apostles never disputed among themselves.

I Found it in Verse(s)

06. _____ A voice coming out of a cloud.

07. _____ Jesus used a word describing that GENERATION.

08. _____ A question asked in privacy.

09. _____ A rising is prophesied.

10. _____ Better to be maimed than to go to hell.

Short Answer

11. Jesus said to have _____ in yourselves and to have _____ with one another.

12. Name the apostles who saw the transfiguration of Jesus: _____

13. Jesus said that _____ is indeed _____.

14. The father of the demon-possessed child asked Jesus to help him in what way:

15. **For he that is not _____ us is on our _____.**

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

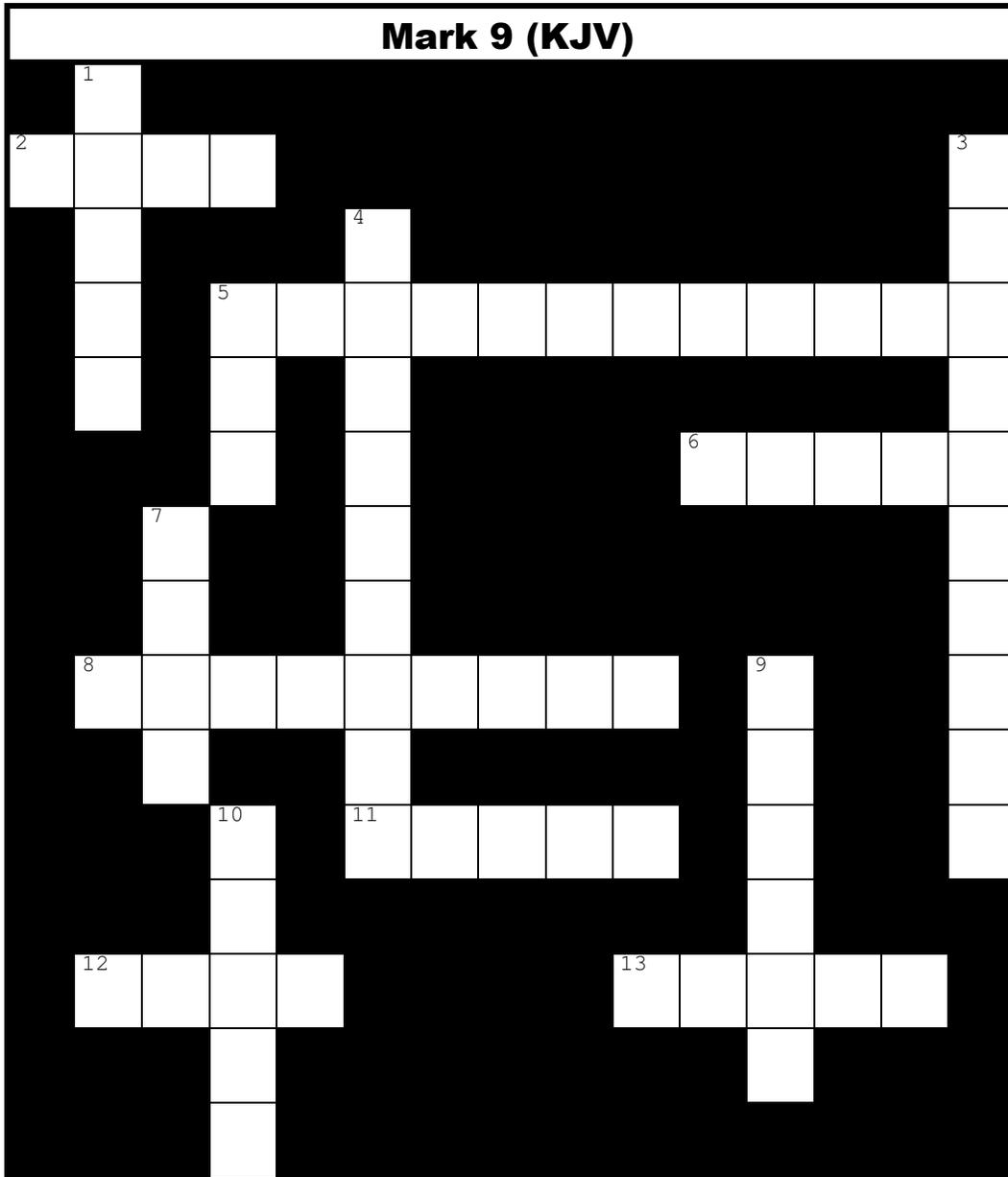
ANSWERS to Mark 8 Questions... **01**—False (8); **02**—True (32); **03**—True (11-12); **04**—False (28); **05**—False (22-25); **06**—36; **07**—3; **08**—31; **09**—15; **10**—17; **11**—very great (1); **12**—of him the Son of man will be ashamed a Judgment Day (38); **13**—Loaf (14); **14**—every man clearly (25); **15**—19 (19-20).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

C W S E G A O D S K N
 C H H F M N P A M A D
 E E N P Q O I M J I L
 O N W D U L C H A S W
 A R W I E C A S T D E
 W N N S N R M H A N D
 S L A C C D E D C S S
 F L T I H R E W P U G
 T I P P E A R I S E R
 O K R L D I R E T N E
 W A T E R I J G M R A
 Q U E S T I O N E D T

ANSWERED	CAME	CAST	CHARGE	COME
DEAD	DISCIPLES	ELIAS	ENTER	FIRE
GREAT	HAND	JESUS	KILL	QUENCHED
QUESTION	RISE	SAID	SALT	SPIRIT
THERE	THING	WATER	WHEN	

VIII. Crossword Puzzle.



Mark 9 (KJV)

ACROSS

- 02) "In my ____" is found four times.
- 05) Jesus was ____ before Peter, James, and John.
- 06) Said: "Let us make three tabernacles."
- 08) The disciples asked Jesus a question ____.
- 11) With Elias was talking to Jesus.
- 12) Color of Jesus' garment is compared to this.
- 13) This chapter mentions gnashing of these.

DOWN

- 01) One giving a cup of this will not lose his reward.
- 03) They ____ not the saying and were afraid to ask.
- 04) Village Jesus visits in this chapter.
- 05) Modifies hands, feet, and eyes.
- 07) Three verses talk about it not dying.
- 09) Every one will be ____ with fire.
- 10) The voice of God came from this.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...