

## MARK CHAPTER 9 – TRANSFIGURATION – A VOICE - DELIVERANCE

### **Mark 9:1; Daniel 7:13-14**

- A brief review:

<sup>27</sup> Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, “Who do people say that I am?” <sup>28</sup> They told Him, saying, “John the Baptist; and others say Elijah; but others, one of the prophets.” <sup>29</sup> And He *continued* by questioning them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.” <sup>30</sup> And He warned them to tell no one about Him. <sup>31</sup> And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. **Mark 8:27-31 NASB**

- Jesus had just healed a blind man (**Mark 8:22-26**) and as He and His disciples traveled to their next village, He asks them a few questions.
  - “Who do the people say that I am?”
    - They answer, “John the Baptist or Elijah or one of the prophets.”
  - “But who do you say that I am?”
    - Peter had a revelation from God...He said, “You are the Christ (the Messiah, the Anointed One)
  - Jesus then tells them that the Son of Man must suffer and die but He will rise again.

<sup>13</sup> “I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. <sup>14</sup> “And to Him was given dominion, glory and a kingdom, that all the peoples, nations and *men of every* language might serve Him.

His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed. **Daniel 7:13-14 NASB**

- Jesus alludes to **Daniel 7** to help the disciples understand.

<sup>34</sup> And He summoned the crowd with His disciples, and said to them, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. <sup>35</sup> For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. <sup>36</sup> For what does it profit a man to gain the whole world, and forfeit his soul? <sup>37</sup> For what will a man give in exchange for his soul? <sup>38</sup> For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.” **Mark 8:34-38 NASB**

- Jesus ‘talks the Cross’ with His hearers.

“Lest this should not be enough shock for one day, Jesus now adds another, this time for the crowd as well as the disciples (8:34-9:1). Not only must he go this way of death; so too must anyone who would be a disciple of his. As C. F. D. Moule points out, Jesus is not using cross-bearing to describe the human experience of carrying some burden through life. It is much more comprehensive than that. ‘People carrying crosses were people going to execution. Cross-bearing as a follower of Jesus means nothing less than giving one’s whole life over to following Him. And here comes another surprise. This is the way of total freedom. If you clutch your life wholly to yourself, protecting it against all others, asserting all your rights, needs and privileges, you lose it because it isn’t life any longer. If, however, you acknowledge that life is not yours by right, that all is privilege, and that it is to be lived in the love that the gospel story reveals, self-giving love, then you possess it wholly. There is now nothing to lose and everything to gain (35). Supposing you gain all the world’s riches, and lose the inner freedom of loving and being loved by God – what then? (36). What will you give in exchange for that divinely given inwardness, which is the center of all that is spiritual, the aspect of everything you are, where God wishes to dwell? These are the choices now being offered by Jesus, Messiah, Son of Man. The apparently gloomy news of the cross is actually the way to total freedom and fulfilment.” **Donald English**

**9** And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.” <sup>2</sup> Six days later, Jesus took with Him Peter and James and John, and brought them up on a high mountain by themselves. And He was transfigured before them; <sup>3</sup> and His garments became radiant and exceedingly white, as no launderer on earth can whiten them. <sup>4</sup> Elijah appeared to them along with Moses; and they were talking with Jesus. <sup>5</sup> Peter said to Jesus,

“Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah.” <sup>6</sup> For he did not know what to answer; for they became terrified. <sup>7</sup> Then a cloud formed, overshadowing them, and a voice came out of the cloud, “This is My beloved Son, listen to Him!” <sup>8</sup> All at once they looked around and saw no one with them anymore, except Jesus alone.

<sup>9</sup> As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead. <sup>10</sup> They seized upon that statement, discussing with one another what rising from the dead meant. <sup>11</sup> They asked Him, saying, “*Why is it* that the scribes say that Elijah must come first?” <sup>12</sup> And He said to them, “Elijah does first come and restore all things. And *yet* how is it written of the Son of Man that He will suffer many things and be treated with contempt? <sup>13</sup> But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him.” **Mark 9:1-13 NASB**

- What an intriguing statement...“some of you who are standing here won’t taste death until they see the kingdom of God” in it’s power! What does that mean? Does He mean the upcoming transfiguration or the disciples with post-pentecost empowerment?
- Six days later...Peter, James and John are on a mountain with Jesus and He is transfigured before them.
  - His whole appearance changed...He was ‘resplendent with divine brightness.” (v2 ampc)

And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit. **2 Corinthians 3:18 AMPC**

- The three disciples were there; something really happened. They saw and heard what took place.
- Elijah and Moses appear and are speaking with Jesus...Elijah repeats the prophets and Moses the law and the covenant...Elijah is a restorer and Moses a deliverer.

- Joshua came to complete Moses' work and Elisha finished Elijah's work and now Jesus has come to complete His work and bring total fulfillment of all that Moses and Elijah set out to do.
- Peter is totally overwhelmed and He says it is so good, so wonderful, so beautiful that we are seeing this.
  - Peter says, "Lord, let's build three tabernacles and each of you can have one."
  - He was incredibly frightened and just didn't know what to say...or what not to say!
- Then a cloud came and overshadowed them and then a voice came out of the cloud...
  - The voice says, "This is My beloved Son, listen to Him."  
(Remember Jesus' baptism?)
- Suddenly, no one else was with the disciples, just Jesus alone.
- God was being so gracious...the transfiguration, much like Moses and the ten commandments, the pillar of the cloud as it was with Israel, the glowing garments much like the pillar of fire, the voice from the cloud like Jesus' baptism...
  - All these things were to help Peter, James and John truly know that Jesus was the Son of God.
- They now come down from the mountain and Jesus gives a new order..."Don't tell anyone about the 'transfiguration' and the 'visitors' until after My rising from the dead..."
  - They obeyed the order, but they kept talking with each other about what it could possibly mean. Wow!
  - They ask Him about Elijah...Jesus says He came and look what was done to Him...

<sup>10</sup> And His disciples asked Him, "Why then do the scribes say that Elijah must come first?" <sup>11</sup> And He answered and said, "Elijah is coming and will restore all things; <sup>12</sup> but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands." <sup>13</sup> Then the disciples understood that He had spoken to them about John the Baptist. **Matthew 17:10-13 NASB**

"John the Baptist came in the spirit of Elijah and he restored things by setting the pattern. John the Baptist is the Elijah of the prophecy, and look what happened to him." **Donald English**

<sup>14</sup> When they came *back* to the disciples, they saw a large crowd around them, and *some* scribes arguing with them. <sup>15</sup> Immediately, when the entire crowd saw Him, they were amazed and *began* running up to greet Him. <sup>16</sup> And He asked them, “What are you discussing with them?” <sup>17</sup> And one of the crowd answered Him, “Teacher, I brought You my son, possessed with a spirit which makes him mute; <sup>18</sup> and whenever it seizes him, it slams him *to the ground* and he foams *at the mouth*, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not *do it*.” <sup>19</sup> And He answered them and said, “O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!” <sup>20</sup> They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he *began* rolling around and foaming *at the mouth*. <sup>21</sup> And He asked his father, “How long has this been happening to him?” And he said, “From childhood. <sup>22</sup> It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!” <sup>23</sup> And Jesus said to him, “‘If You can?’ All things are possible to him who believes.” <sup>24</sup> Immediately the boy’s father cried out and said, “I do believe; help my unbelief.” <sup>25</sup> When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, “You deaf and mute spirit, I command you, come out of him and do not enter him again.” <sup>26</sup> After crying out and throwing him into terrible convulsions, it came out; and *the boy* became so much like a corpse that most *of them* said, “He is dead!” <sup>27</sup> But Jesus took him by the hand and raised him; and he got up. <sup>28</sup> When He came into *the house*, His disciples *began* questioning Him privately, “Why could we not drive it out?” <sup>29</sup> And He said to them, “This kind cannot come out by anything but prayer.” **Mark 9:14-29 NASB**

- Dealing with the pressures of culture when walking out your faith.
  - Recognizing ‘plausibility structures.’
    - Plausibility structures according to **Lesslie Newbiggin** are the publicly accepted criteria for knowledge in a given society.
    - For example, someone in our general culture would be quick to accept a scientific explanation of an issue than they would a world of knowledge or a revelatory explanation.
    - The father of the demonized boy was battling the plausibility structures of the culture that he lived in.
    - We believe that there is a wisdom, a knowledge that comes down from the Holy Spirit that is not bounded by any

plausibility structure. Science, medicine, etc. are quite valuable, quite real, but they are not necessarily the last word.

- This father had a demonized son who had been deaf and mute his entire life. I imagine that this poor parent had tried everything to get help for his son.
  - Now he hears about Jesus and about the healings and people being set free, so he brings his boy to the disciples, but the boy was not helped and healed.
  - Jesus speaks to the man and Jesus is not pleased that the boy is still held captive.
  - He is not pleased by the culture of unbelief that He is finding here. And He says, “Bring the boy to Me.”
  - The father brings the boy to Jesus and says, “If you can help us...”
  - Jesus says, “If I can??”
  - “All things are possible to him who believes.” (v23)
  - The father says...“I believe, but help my unbelief.”
  - Jesus rebuked the demon and commanded it to come and never to reenter him.
  - The boy manifests the demon’s exit and is tossed around, he is frail but free.
  - Jesus got him up and gave him to his father.
- The power for deliverance is based on the authority we’re given which releases power for deliverance.
  - Prayer aligns us with God, who grants us His authority, which is the right to use the power of the Spirit and the Word to set people free.