



Our House

Our Map

Mark 9:2-29

Week 33
August 24, 2025

LIFE LESSON:

There is much work to be done before the coming of the Lord. Many need to be saved and many saved need to be disciplined. You may see these tasks as too much for you to handle but you can call upon the Lord to strengthen your faith as you continue to trust Him for the power to carry out what He has called you to do.

I. VV. 2-4

The Mount of Transfiguration as this passage has become known as immediately follows the promise that Jesus made in verse one. The promise that some of the people standing there would see the Kingdom of God come in power has been interpreted to possibly mean a couple different events. One idea is that it refers to the resurrection and ascension of Jesus, another thought is that it refers to the coming of the Holy Spirit at Pentecost and the start of the church. Still, one might think that it refers to the Second Coming of Jesus. But the most obvious interpretation would be that some standing there would experience the transfiguration of Jesus that would happen six days later. Matthew 17 places the transfiguration immediately following the same promise in Matthew 16:28. Luke 9:27-28 places the event immediately following the promise as well even though Luke has the transfiguration happening about eight days after the promise.

The fact that all three of the synoptic gospels place the promise of seeing the Kingdom coming in power right before the transfiguration is a good indication that it is the transfiguration that Jesus is referring to. The ones that Jesus promised would see the Kingdom coming in power are identified in verse two where we are told that Peter, James and John were called up to a high mountain away from everyone else. We see throughout the gospels that Peter, James and John were the inner circle of Jesus and for whatever reason He had, Jesus placed them in this position.

The glory of Christ caused even His clothes to glow and emanate light. Light was used throughout the Bible to show the appearance of God. Psalm 104:2 reads, “He wraps himself in light as if it were a robe, spreading out the sky like a canopy...” This appearance of Jesus gives us a small glimpse of what John will see when he sees the glorified Jesus in Revelation chapter one. Elijah and Moses appear with Jesus and as John Macarthur points out in his study bible notes, these two men represent the Law and the Prophets which both is what Jesus came to fulfill. (The appearance with Jesus by Moses and Elijah causes some to believe that they will be the two witnesses referred to in Revelation 11.)

II. VV. 5-13

Not knowing how to respond to the situation, Peter offers to build three shelters for Jesus, Moses and Elijah. The emotion of the event had caused Peter to say something even though it was the wrong thing to say. At that time a cloud arose with a voice coming down telling them that “This is beloved Son; listen to Him.” This is the second time this declaration was made with the other time being as Jesus came up out of the water at His baptism. The glory of the transfiguration must have been some more sight to behold. The three disciples were terrified, and Peter wanted to build a shelter. Why a shelter? Well, something this awesome would cause anyone to not want it to end. But just as quickly as it all started, it ended. They look around and Moses and Elijah are gone. The glorious event had come to a pause for the time being. There was still much work to be done off the mountain for many others to have the opportunity to experience the glorified Christ and Savior and not as Judge.

Coming down from the Mountain, Jesus tells the men not to mention what had happened. Most likely whoever they told wouldn’t believe them anyway, and even if they did, they would not understand it. Jesus also talked about His death and resurrection. The men wanted to know more about this subject of the suffering of Jesus. They asked about Elijah coming first to restore all things. If Elijah comes first and restores all things, that would do away with the need for Jesus to suffer and die. But there are no shortcuts. Elijah would come and suffer himself and die and the context used here is referring to John the Baptist who was often compared to Elijah. Matthew

17:11-13 shows that the disciples knew that Jesus was talking about John the Baptist. It reads, "Elijah is coming and will restore everything," he replied. ¹²"But I tell you: Elijah has already come, and they didn't recognize him. On the contrary, they did whatever they pleased to him. In the same way the Son of Man is going to suffer at their hands." ¹³*Then the disciples understood that he had spoken to them about John the Baptist.*" (Italics added) John the Baptist would suffer and die but this would not prevent Jesus from doing what He had to do in order to redeem mankind from their sin.

III. VV. 14-24

Jesus and the disciples walk up on a dispute between the scribes and a large crowd around them. The argument could have been about the inability of Jesus' disciples to heal the boy who had a demon that made him mute. The disciples had been asked to cast the demon out but they could not. The response of Jesus of frustration was not just to His disciples but to the whole generation of Jewish people. The disciples had been given authority to cast out demons as seen in Mark 3:15 and 6:13 but now they could not do it. But the lack of faith went beyond them to the religious rulers of the time and the Jewish people in general.

When Jesus was asked "if you can do anything" this raises a question from Jesus to the father. The issue was not about the ability of Jesus to deliver the son, it was about the faith of the father who was asking. Jesus tells him that anything is possible for the one who believes. The father is willing to act on what little faith he has and then "cried out" "I do believe; help my unbelief." It is worth noting that those who have faith realize how small their faith is. Just like those who walk closest to the Lord find the most inadequate to be with Him because of sin in their life. Though their sin has been paid for and cleaned up in their lives, they notice sin more the closer they get to Jesus. Our faith in Jesus will grow as we walk with Him, but any follower of Jesus should want stronger faith to believe and obey at a higher level. The man had been completely honest before Jesus that even though he had faith, there was still a level of unbelief that he cried out for. Some manuscripts read that the man was crying with tears for the faith that he desired. James Edwards writes, "True faith is unconditional openness to God, a

PERSONAL REFLECTION:

- 1. Can you handle being on the outside of the inner circle of Jesus? Can you take a backseat to others that God has put in the spotlight and still be thankful to play whatever role God has given you?**
- 2. Are you ready to face the mission you have been called to even when there are no goosebumps or feel-good emotions? The disciples had to deal with this when they left the Mount of Transfiguration to go down and do the work of the Kingdom.**
- 3. How would Jesus respond to your faith? Are you willing to take what faith you have and cry out to Jesus for more?**
- 4. If prayer defined your spiritual life, what shape would your spiritual life be in today?**

decision in the face of all to the contrary that Jesus is able” (Pg. 280).

IV. VV. 25-29

The ease with which Jesus delivered the boy raised a question from the disciples, “Why couldn’t we drive it out?” The answer is that this can only be accomplished through prayer. Prayer is showing that we realize that spiritual power does not lie within ourselves but that we are dependent on God for that power. It is placing our faith in the One who provides the power needed to carry out what God has called us to do. Walter Grundmann said, “prayer is faith turned to God.” The more we serve Christ the more we will understand how much we must rely on Him. Jesus will call you to tasks that are beyond your comfort and ability. Therefore, we must turn to Him in prayer and rely on His strength to carry out His purpose in His people.

COMMENTARY USED:

Edwards, James R. 2002. *The Gospel according to Mark*. Grand Rapids; Cambridge: William B. Eerdmans Publishing Company.

