

Mark 9:1-13

- Peter refers to this event in 2 Peter 1:16-21
- The revelation the disciples have just wrapped their mind around that Jesus is the Messiah
 - But, this is followed by the big revelation that the Messiah (Jesus) must suffer.
 - Thus, the point of these verses...the victory after the suffering.

Mark 9:1 – **“And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.”**”

2532 [e]	2036 [e]	846 [e]	281 [e]	3004 [e]	4771 [e]	3754 [e]	1510 [e]	5100 [e]	5602 [e]	3588 [e]
Kai	elegen	autois	Amēn	legō	hymīn	hoti	eisin	tines	hōde	tōn
1 Καὶ	ἔλεγεν	αὐτοῖς ,	Ἀμὴν	λέγω	ὑμῖν	ὅτι	εἰσὶν	τινες	ᾧδε ⇔	τῶν
And	He was saying	to them	Truly	I say	to you	that	there are	some	here	of those
Conj	V-IIA-3S	PPro-DM3P	Heb	V-PIA-1S	PPro-D2P	Conj	V-PIA-3P	IPro-NMP	Adv	Art-GMP

2476 [e]	3748 [e]	3756 [e]	3361 [e]	1089 [e]	2288 [e]	2193 [e]	302 [e]	3708 [e]	3588 [e]	932 [e]
hestēkotōn	hoitines	ou	mē	geusōntai	thanatou	heōs	an	idōsin	tēn	basileian
ἑστηκότων ,	οἵτινες	οὐ	μὴ	γεύσονται	θανάτου ,	ἕως	ἂν	ἴδωσιν	τὴν	βασιλείαν
standing	who	no	not	shall taste	of death	until	-	they see	the	kingdom
V-RPA-GMP	RelPro-NMP	Adv	Adv	V-ASM-3P	N-GMS	Conj	Prtcl	V-ASA-3P	Art-AFS	N-AFS

3588 [e]	2316 [e]	2064 [e]	1722 [e]	1411 [e]
tou	Theou	elēlythuian	en	dynamei
τοῦ	Θεοῦ	ἔληλυθυῖαν	ἐν	δυνάμει .
-	of God	having come	with	power
Art-GMS	N-GMS	V-RPA-AFS	Prep	N-DFS

1. All three synoptic (Mt, Mk, Lk) Gospels preface the transfiguration with this statement.
 - a. Matthew 16:28
 - b. Mark 9:1
 - c. Luke 9:27
2. “Truly” or “Amen” or “I tell you the truth”
 - a. Is Jesus speaking with authority revealing a doctrinal truth
 - b. Is the equivalent of the OT prophets saying, “Thus says the LORD...”
 - c. Is Jesus speaking as YHWH. Jesus is not speaking for God, but speaking as God.
 - d. Is Jesus assuming the authority of YHWH.
3. The big revelation that has just

9:2 – **“And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them,**

2532 [e]	3326 [e]	2250 [e]	1803 [e]	3880 [e]	3588 [e]	2424 [e]	3588 [e]	4074 [e]	2532 [e]	3588 [e]	2385 [e]
Kai	meta	hēmeras	hex	paralambanei	ho	Iēsous	ton	Petron	kai	ton	Iakōbon
2 Καὶ	μετὰ	ἡμέρας	ἕξ	παραλαμβάνει	ὁ	Ἰησοῦς	, τὸν	Πέτρον	καὶ	τὸν	Ἰάκωβον
And	after	days	six	takes along	-	Jesus	-	Peter	and	-	James
Conj	Prep	N-AFP	Adj-AFP	V-PIA-3S	Art-NMS	N-NMS	Art-AMS	N-AMS	Conj	Art-AMS	N-AMS

2532 [e]	3588 [e]	2491 [e]	2532 [e]	399 [e]	846 [e]	1519 [e]	3735 [e]	5308 [e]	2596 [e]	2398 [e]	3441 [e]
kai	ton	Iōannēn	kai	anapherei	autous	eis	oros	hypsēlon	kat'	idian	monous
καὶ	[τὸν]	Ἰωάννην	, καὶ	ἀναφέρει	αὐτοὺς	εἰς	ὄρος	ὑψηλὸν	κατ'	ἰδίαν	μόνους
and	-	John	, and	brings up	them	into	a mountain	high	apart	themselves	alone
Conj	Art-AMS	N-AMS	Conj	V-PIA-3S	PPro-AM3P	Prep	N-ANS	Adj-ANS	Prep	Adj-AFS	Adj-AMP

2532 [e]	3339 [e]	1715 [e]	846 [e]
kai	metemorphōthē	emprosthen	autōn
καὶ	μετεμορφώθη	ἔμπροσθεν	αὐτῶν
And	He was transfigured	before	them
Conj	V-AIP-3S	Prep	PPro-GM3P

1. Most specific timeline Mark provides in the whole book until the final week of Jesus life.

2. Mt. Hermon most likely – 9,166 feet.

a. Some suggest Mt. Tabor (1,843 feet) but there was a Roman garrison there with a wall around the top.

9:3 – **“and his clothes became radiant, intensely white, as no one on earth could bleach them.**

2532 [e]	3588 [e]	2440 [e]	846 [e]	1096 [e]	4744 [e]	3022 [e]	3029 [e]	3634 [e]	1102 [e]	1909 [e]	3588 [e]
kai	ta	himatia	autou	egeneto	stilbonta	leuka	lian	hoia	gnapheus	epi	tēs
3 καὶ	τὰ	ἱμάτια	αὐτοῦ	ἐγένετο	στίλβοντα	λευκὰ	λίαν	, οἷα	γναφεύς	ἐπὶ	τῆς
and	the	garments	of Him	became	shining	white	exceedingly	such as	a launderer	on	the
Conj	Art-NNP	N-NNP	PPro-GM3S	V-AIM-3S	V-PPA-NNP	Adj-NNP	Adv	RelPro-ANP	N-NMS	Prep	Art-GFS

1093 [e]	3756 [e]	1410 [e]	3779 [e]	3021 [e]
gēs	ou	dynatai	houtōs	leukanai
γῆς	οὐ	δύναται	οὕτως	λευκᾶναι
earth	not	is able	thus	to whiten
N-GFS	Adv	V-PIMP-3S	Adv	V-ANA

1. Matthew says Jesus’s face shone.

2. This is similar to Moses going up the Mountain in Exodus 24. IN Exodus 24:16 cloud of God’s glory covered Mt. Sinai and on the 7th day (as here) God called out to Moses

3. Exodus 34:29 Moses face shone when he came down from Mount Sinai

a. Moses reflected God’s glory

b. Jesus was God’s glory

4. Exodus 33:17-23 – Moses cannot see God’s face and live

9:4 – **“And there appeared to them Elijah with Moses, and they were talking with Jesus.**

2532 [e]	3708 [e]	846 [e]	2243 [e]	4862 [e]	3475 [e]	2532 [e]	1510 [e]	4814 [e]	3588 [e]	2424 [e]	
kai	ōphthē	autois	Ēlias	syn	Mōusei	kai	ēsan	syllalountes	tō	Iēsou	
4	καὶ	ὤφθη	αὐτοῖς	Ἰλίας	σὺν	Μωϋσεῖ	, καὶ	ἦσαν	συλλαλοῦντες*	τῷ	Ἰησοῦ .
	And	appeared	to them	Elijah	with	Moses	and	they were	talking with	-	Jesus
	Conj	V-AIP-3S	Pro-DM3P	N-NMS	Prep	N-DMS	Conj	V-IIA-3P	V-PPA-NMP	Art-DMS	N-DMS

1. Moses = Law; Elijah = Prophets

a. Malachi 4:4-6

b. Revelation 11:3-11

2. Notice in the Greek text Elijah appeared “with” Moses possibly confirming Moses superiority

3. Moses and Elijah appear to confirm Jesus’ superiority and, then, they depart leaving only Jesus.

4. The writing of the Law (Moses) and the Prophets (Elijah?) spoke of Jesus and his mission

5. Luke 9:31 says they spoke about his departure and Jerusalem

9:5 – “And Peter said to Jesus, “Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.”

2532 [e]	611 [e]	3588 [e]	4074 [e]	3004 [e]	3588 [e]	2424 [e]	4461 [e]	2570 [e]	1510 [e]	1473 [e]	5602 [e]	
Kai	apokritheis	ho	Petros	legei	tō	Iēsou	Rhabbi	kalon	estin	hēmas	hōde	
5	Καὶ	ἀποκριθεὶς	, ὁ	Πέτρος	λέγει	τῷ	Ἰησοῦ	, ῥαββί	, καλόν	ἐστίν	ἡμᾶς	ᾧδε
	And	answering	-	Peter	says	-	to Jesus	Rabbi	good	it is	for us	here
	Conj	V-APP-NMS	Art-NMS	N-NMS	V-PIA-3S	Art-DMS	N-DMS	N-VMS	Adj-NNS	V-PIA-3S	Pro-A1P	Adv

1510 [e]	2532 [e]	4160 [e]	5140 [e]	4633 [e]	4771 [e]	1520 [e]	2532 [e]	3475 [e]	1520 [e]	2532 [e]	2243 [e]	1520 [e]
einai	kai	poiēsōmen	treis	skēnas	soi	mian	kai	Mōusei	mian	kai	Ēlia	mian
εἶναι	. καὶ	ποιήσωμεν	τρῆς	σκηνάς	: σοὶ	μίαν	, καὶ	Μωϋσεῖ	μίαν	, καὶ	Ἰλίας	μίαν .
to be	And	let us make	three	tabernacles	for You	one	and	for Moses	one	and	for Elijah	one
V-PNA	Conj	V-ASA-1P	Adj-AFP	N-AFP	Pro-D2S	Adj-AFS	Conj	N-DMS	Adj-AFS	Conj	N-DMS	Adj-AFS

1. Apparently in Peter’s eyes three great men of God were there, but they were not equal. Jesus was God:

a. Moses

b. Elijah

c. Jesus

2. Peter’s desire for three tabernacle’s was to protect the disciples from the glory that was being displayed. Similar to the need for the tabernacle to cover the glory of God and the Ark of the Covenant

9:6 – “For he did not know what to say, for they were terrified.

3756 [e]	1063 [e]	1492 [e]	5101 [e]	611 [e]	1630 [e]	1063 [e]	1096 [e]	
ou	gar	ēdei	ti	apokrithe	ekphoboi	gar	egenonto	
6	οὐ	γὰρ	ἦδει	τί	ἀποκριθῆ	; ἔκφοβοι	γὰρ	ἐγένοντο .
	Not	for	he knew	what	he should say	terrified	for	they were
	Adv	Conj	V-LIA-3S	Pro-ANS	V-ASP-3S	Adj-NMP	Conj	V-AIM-3P

9:7 – “And a cloud overshadowed them, and a voice came out of the cloud, “This is my beloved Son; listen to him.”

2532 [e]	1096 [e]	3507 [e]	1982 [e]	846 [e]	2532 [e]	1096 [e]	5456 [e]	1537 [e]	3588 [e]	3507 [e]	3778 [e]
Kai	egeneto	nephelē	episkiazousa	autois	kai	egeneto	phōnē ek	tes	nephelēs	Houtos	
7 Καὶ	ἐγένετο	νεφέλη	ἐπισκιάζουσα	αὐτοῖς ,	καὶ	ἐγένετο	φωνὴ ἐκ	τῆς	νεφέλης :	Οὗτός	
And	there came	a cloud	overshadowing	them	and	there came	a voice out of	the	cloud	This	
Conj	V-AIM-3S	N-NFS	V-PPA-NFS	PPro-DM3P	Conj	V-AIM-3S	N-NFS	Prep	Art-GFS	N-GFS	DPro-NMS

1510 [e]	3588 [e]	5207 [e]	1473 [e]	3588 [e]	27 [e]	191 [e]	846 [e]
estin	ho	Huios	mou	ho	agapētos	akouete	autou
ἔστιν	ὁ	Υἱός	μου ,	ὁ	ἀγαπητός ;	ἀκούετε	αὐτοῦ .
is	the	Son	of Me	the	beloved	listen you	to Him
V-PIA-3S	Art-NMS	N-NMS	PPro-G1S	Art-NMS	Adj-NMS	V-PMA-2P	PPro-GM3S

1. God clears this confusion up by speaking:

a. "This is my son."

i. In Mark 1:11 God also speaks to Jesus to confirm to Jesus that he is the Son by saying, "You are my Son."

ii. Here God confirms to the disciples that "This is my Son."

b. Sending a cloud to envelop or overshadow them

i. "overshadow" – episkiazein is the same Greek word used in the LXX for:

1. Exodus 40:35 – the tabernacle -

"Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle.

2. 1 Kings 8:10-11 – the temple -

"And when the priests came out of the Holy Place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord.

9:8 – "And suddenly, looking around, they no longer saw anyone with them but Jesus only."

2532 [e]	1819 [e]	4017 [e]	3765 [e]	3762 [e]	3708 [e]	235 [e]	3588 [e]	2424 [e]	3440 [e]	3326 [e]	1438 [e]
kai	exapina	periblepsamēnoi	ouketi	oudena	eidon	alla	ton	lēsun	monon	meth'	heautōn
8 καὶ	ἐξάπινα ,	περιβλεψάμενοι ,	οὐκέτι	οὐδένα	εἶδον	ἀλλὰ	τὸν	Ἰησοῦν	μόνον	μεθ'	ἐαυτῶν .
And	suddenly	having looked around	no longer	no one	they saw	except	-	Jesus	alone	with	them
Conj	Adv	V-APM-NMP	Adv	Adj-AMS	V-AIA-3P	Conj	Art-AMS	N-AMS	Adv	Prep	RefPro-GM3P

1. Only Jesus is left...and, he is left with the mission to suffer before the kingdom.

9:9 – "And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead."

2532 [e]	2597 [e]	846 [e]	1537 [e]	3588 [e]	3735 [e]	1291 [e]	846 [e]	2443 [e]	3367 [e]	3739 [e]
Kai	katabainōntōn	autōn	ek	tou	orous	diesteilato	autois	hina	mēdeni	ha
9 Καὶ	καταβαίνοντων	αὐτῶν	ἐκ	τοῦ	ὄρους ,	διεστéιλατο	αὐτοῖς	ἵνα	μηδενὶ	ἃ
And	descending	of them	from	the	mountain	He instructed	them	that	to no one	what
Conj	V-PPA-GMP	PPro-GM3P	Prep	Art-GNS	N-GNS	V-AIM-3S	PPro-DM3P	Conj	Adj-DMS	RelPro-ANP

3708 [e]	1334 [e]	1487 [e]	3361 [e]	3752 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	1537 [e]	3498 [e]	450 [e]
eidon	diēgēsontai	ei	mē	hotan	ho	Huios	tou	anthrōpou	ek	nekrōn	anastē
εἶδον	διηγῆσονται ,	εἰ	μὴ	ὅταν	ὁ	Υἱός	τοῦ	ἀνθρώπου	ἐκ	νεκρῶν	ἀναστῆ .
they had seen	they should tell	if	not	until	the	Son	-	of Man	out from	[the] dead	had risen
V-AIA-3P	V-ASM-3P	Conj	Adv	Conj	Art-NMS	N-NMS	Art-GMS	N-GMS	Prep	Adj-GMP	V-ASA-3S

9:10 – “So they kept the matter to themselves, questioning what this rising from the dead might mean.

2532 [e]	3588 [e]	3056 [e]	2902 [e]	4314 [e]	1438 [e]	4802 [e]	5101 [e]	1510 [e]	3588 [e]	1537 [e]	3498 [e]	450 [e]			
kai	ton	logon	ekratēsan	pros	heautous	syzētountes	ti	estin	to	ek	nekrōn	anastēnai			
10	καὶ	τὸν	λόγον	ἐκράτησαν	πρὸς	ἑαυτοὺς	,	συζητοῦντες	τί	ἐστὶν	τὸ	ἐκ	νεκρῶν	ἀναστῆναι	.
	And	that	saying	they kept	among	themselves		questioning	what	it is	-	out from	the dead	to rise	
	Conj	Art-AMS	N-AMS	V-AIA-3P	Prep	RefPro-AM3P		V-PPA-NMP	IPro-NNS	V-PIA-3S	Art-NNS	Prep	Adj-GMP	V-ANA	

9:11 – “And they asked him, “Why do the scribes say that first Elijah must come?”

2532 [e]	1905 [e]	846 [e]	3004 [e]	3754 [e]	3004 [e]	3588 [e]	1122 [e]	3754 [e]	2243 [e]	1163 [e]	2064 [e]	4412 [e]				
kai	eperōton	auton	legontes	Hoti	Legousin	hoi	grammateis	hoti	Ēlian	dei	elthein	prōton				
11	καὶ	ἐπηρώτων	αὐτὸν	,	λέγοντες	Ὅτι	,	Λέγουσιν	οἱ	γραμματεῖς	ὅτι	Ἐλίαν	δεῖ	ἐλθεῖν	πρῶτον	?
	And	they were asking	Him		saying	-		Say	the	scribes	that	Elijah	it behooves	to come	first	
	Conj	V-IIA-3P	PPro-AM3S		V-PPA-NMP	Conj		V-PIA-3P	Art-NMP	N-NMP	Conj	N-AMS	V-PIA-3S	V-ANA	Adv-S	

9:12 – “And he said to them, “Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt?”

3588 [e]	1161 [e]	5346 [e]	846 [e]	2243 [e]	3303 [e]	2064 [e]	4412 [e]	600 [e]	3956 [e]	2532 [e]	4459 [e]				
Ho	de	ephē	autois	Ēlias	men	elthōn	prōton	apokathistanei	panta	kai	pōs				
12	Ὁ	δὲ	ἔφη	αὐτοῖς	,	Ἐλίας	μὲν	ἐλθὼν	πρῶτον	,	ἀποκαθιστάνει	πάντα	;	καὶ	πῶς
	-	And	He was saying	to them		Elijah	indeed	having come	first		restores	all things		and	how
	Art-NMS	Conj	V-IIA-3S	PPro-DM3P		N-NMS	Prtcl	V-APA-NMS	Adv-S		V-PIA-3S	Adj-ANP		Conj	Adv

1125 [e]	1909 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	2443 [e]	4183 [e]	3958 [e]	2532 [e]	1847 [e]		
gegraptai	epi	ton	Huion	tu	anthrōpou	hina	polla	pathē	kai	exoudenēthē		
γέγραπται	ἐπὶ	τὸν	Υἱὸν	τοῦ	ἀνθρώπου	,	ἵνα	πολλὰ	πάθη	καὶ	ἐξουδενηθῆ	?
has it been written	of	the	Son	-	of Man	that	many things	He should suffer	and	be set at naught		
V-RIM/P-3S	Prep	Art-AMS	N-AMS	Art-GMS	N-GMS	Conj	Adj-ANP	V-ASA-3S	Conj	V-ASP-3S		

9:13 – “But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.”

235 [e]	3004 [e]	4771 [e]	3754 [e]	2532 [e]	2243 [e]	2064 [e]	2532 [e]	4160 [e]	846 [e]	3745 [e]	2309 [e]	2531 [e]				
alla	legō	hymin	hoti	kai	Ēlias	elēlythen	kai	epoiēsan	autō	hosa	ēthelon	kathōs				
13	ἀλλὰ	λέγω	ὑμῖν	,	ὅτι	καὶ	Ἐλίας	ἐλήλυθεν	,	καὶ	ἐποίησαν	αὐτῷ	ὅσα	ἠθέλον	,	καθὼς
	But	I say	to you	that	also	Elijah	has come	and	they did	to him	whatever	they desired	as			
	Conj	V-PIA-1S	PPro-D2P	Conj	Conj	N-NMS	V-RIA-3S	Conj	V-AIA-3P	PPro-DM3S	RelPro-ANP	V-IIA-3P	Adv			

1125 [e]	1909 [e]	846 [e]
gegraptai	ep'	auton
γέγραπται	ἐπ'	αὐτόν
it has been written	of	him
V-RIM/P-3S	Prep	PPro-AM3S

1. What Jezebel wanted to do to Elijah, Herodias did do.

Mount Tabor

Mount Tabor sets on the eastern end of the Jezreel Valley. It is 11 miles from the west shore of the Sea of Galilee. The road called Via Maris passed by Mount Tabor through the Jezreel Valley going north into Damascus. This was one of the mountain peaks that beacons were lit to inform the northern cities of the Jewish holy days.



When looking to the east from the ridge that Nazareth sets on Mt. Tabor appears very large. It reaches a height of 1,850 feet. This is where Deborah and Barak camped before they defeated Sisera's army. Some mistakenly teach that Jesus' transfiguration occurred here on Mount Tabor, but it seems Scripture places this event on Mount Hermon near Caesarea Philippi.

Today Highway 65 runs past Mount Tabor and a visitor can drive their own vehicle to the top by Shibli's access road. In the Byzantine period a pilgrim would have to climb to the top using 4,340 stairs. Today a pilgrim visiting on foot can use the Israel National Trail to reach the top of Mount Tabor.

In the Bible: **Judges 19:12,22,34**, Mount Tabor is on the boundary of Zebulun, Isachar and Naphtali; **1 Chr.6:77**, Mount Tabor is a city for the Levites; **Judges4:6,12-16**, Deborah and Barak organized their army on Mount Tabor to face Jabin, king of Hazor led by General Sisera; **Jud.8:18-21**, Gideon killed the leaders of the Midianites because they had killed Gideon's brothers on Mount Tabor; **Psalms 89:12**, Mount Tabor used to express God's great creation; **Jer.46:18**, Jeremiah compares Nebuchadnezzar's greatness to the great height of Mount Tabor.



Mount Tabor

Caesarea Philippi

Worship site for Pan, so called Pnias before Herod Philip rebuilt it in 2 BC and renamed it Caesarea. It became known as Philip's Caesarea to distinguish it from his father's Caesarea on the sea. 25 miles north of the Seas of Galilee, and 50 miles SW of Damascus, it sets at the base of Mt. Hermon where it serves as one of five headwaters of the Jordan River producing 5,000 gal./sec in winter.



Antiochus III the Great defeated Egypt at Pnias in 197 BC. The Syrians then took control of the area and Antiochus Epiphanes used it to move into control of Judea which resulted in the Maccabean Revolt.

Herod the Great had built a temple to Caesar near this spring in the Golan Heights and Philip his son made it the capital of his kingdom in 2 BC after his father died. Philip built a palace there that became a luxurious palace for Agrippa II. With the rise of Christianity in the Byzantine period pagan worship of Pan ended and the temples were abandoned, but the city continued to prosper and the royal palace became a public bath house.

In the Bible: Matthew 16:13; Mark 8:27, the furthest Jesus traveled north was here. Peter confessed Jesus was the Son of God. Transfiguration occurred up on Mount Hermon at this time.



In Jesus time a temple stood in front of this cave that served as the inner sanctuary. In the cave was a very deep pool believed to be the gates to Hades. Sacrifices were thrown into the waters. If the victims disappeared in the water this was a sign the god had accepted the offering, but if blood appeared in the nearby springs it had been rejected.



Five niches in the rock formation held images in front of a platform shrine.

One Greek inscriptions reads:
"For Pan and the nymphs, Victor son of Lysimachos with his children dedicated a likeness in stone of Hermes, child of Maia, son of Zeus, having vowed it, the year 150."



