

Mark 9

ASVh with Comments

Summary. In this chapter, the Lord gives more teachings to His disciples, and we should concentrate on what the Lord teaches because that is the bread of life. Also, the Lord predicts His resurrection after suffering; and the Lord tells us to have hope. He has conquered all, even death. As a follower of the Lord, conquer your own fears as well; remember the death of flesh means being reborn into eternity, reborn with the Lord. There are four central teachings given in this chapter. 1) The Transfiguration of the Lord Jesus in front of the three disciples (Peter, John, and James), and the confirmation from the Father that Jesus is the beloved Son and we should listen to Him. We should take notice here how many times in the Bible the Father has spoken, not many times, and here in this time, He has spoken for all humans that He has sent His Son to come down to save humans; that is why the word is clear “This is My Beloved Son.” 2) The man in this chapter did not give up when the disciples failed to heal his boy, and he went to the source of belief; he put his trust in the Lord. By healing this boy, the Lord teaches the disciples to know that not everything comes easy. When the problem comes your way, don’t let it overpower you, go and pray and bring that problem to the Lord, even the disciples learn that they need to pray. 3) The Lord is preparing the disciples. When the time comes for the Lord’s departure, the disciples will know the Lord has told them ahead of time about the things that will happen to Him, and this will keep the disciples calm and not be alarmed; they do need this knowledge in them. 4) The Lord delivers teachings to His disciples about the kingdom of heaven: a) the Lord wants the disciples to start to think about what it means to be great in the eyes of God, internal or outside; the Lord is teaching them what it means to be great, not as the world thinking but the way of the Lord thinking; b) the Lord teaches the disciples that the one that is “not against us is for us”; c) the Lord teaches about how important is to eliminate unworthy actions and bad thoughts from our lives to ensure that we keep our walk with the Lord on the narrow road.

9¹ And **He** said to them, **Truly I say to you**, There are some here of them that stand by, who shall in no way taste of death, until they see the kingdom of **God** come with power.

Comments Mark 9: 1. For Mark 9:1 See Matthew 16:28 and Luke 9:27. **Q:** Was this prophecy spoken to the people mentioned in Mark 8:34 (the crowd and His disciples)? **A:** This verse is a continuation of Chapter 8; the people who divided the chapter did not follow the usual place where it should end; this verse is supposed to be belonging to the chapter before. Mark 9:1 should be part of Mark 8:34-38.

This part of the Scripture is given to humans to know that death in this place does not relate to the flesh, but the deep death of soul itself; as the verse has told, some here would not see the death, but that is the death of the soul. The ones standing here, who fake that themselves believe, which they know in their heart they do not believe, but for the eyes of people, they want to be one with them, so, they present themselves as the ones who believe in the true Word; those do not count in here. Some from among this crowd and disciples believe and some not, and those that believe will not taste the death of their soul until they see the Lord Himself return to earth (Mark 8:37-38 makes it clear in this context).

2 And after six days **Jesus takes** with **Him** Peter, and James, and John, and **brings** them up into a high mountain apart by themselves: and **He** was transfigured before them;

3 and **His** garments became radiant, exceeding white, so as no fuller on earth can whiten them.

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

5 And Peter **answers** and **says** to **Jesus, Rabbi**, it is good for us to be here: and let us make three tabernacles; one for **Thee**, and one for Moses, and one for Elijah.

6 For he knew not what to answer; for they became **extremely** afraid.

7 And there came a **Cloud** overshadowing them: and there came a **Voice** out of the **Cloud**, This is **My Beloved Son**: hear you **Him**.

8 And suddenly looking **around**, they saw no one any more, **except Jesus** only with themselves.

Comments Mark 9: 2-8. For Mark 9:2-8 see Comments Matthew 17:1-8, and Comments Luke 9:28-36.

Comparison Analysis

Mark 9:2, Matthew 17:1, Luke 9:28. Combining these portions of Scripture, we understand that Jesus took Peter, James, and John up on a high mountain to pray (See Comments Matthew 17:1). In Mark and Matthew, we are told that this took place “after six days,” and in Luke, we are told that this took place “about eight days after these sayings.” Pay attention as well; none Gospel specifies what event it relates to before this transfiguration event; a difference of two days is not a long time; both “after six days” and “about eight days after these sayings” are correct. Still, for sure, it is not before six days, the length of time that happened is a minimum of six days after, and the report came after six days.

Mark 9:2b-3, Matthew 17:2, Luke 9:29. Combining these portions of Scripture, we understand that Jesus was transfigured before Peter, James, and John while He was praying, “the appearance of His face was altered,” “His face did shine as the sun” and “His garments became white as the light,” “dazzling white” (See Comments Matthew 17:2).

Mark 9:4, Matthew 17:3, Luke 9:30-31. The main point of these portions of Scripture is that Elijah and Moses appeared to them, and “they were talking with Jesus.” In Luke 9:31, we are told that Moses and Elijah “spoke of His departure.” The nature of talking is way more, but only what humans should know is here; something else has not been mentioned, just a little portion has been mentioned. The conversation was long; not all the details of the meeting between the Lord Jesus and these two have been put down for humans to know (See Comments Matthew 17:3).

Mark 9:5-6, Matthew 17:4, Luke 9:32-33. We can concentrate on the word terrified (or extremely afraid) in this place. Imagine when humans feel terrified; in this place, it tells clearly that the disciples were terrified, but even in terrifying feeling, the heart still wants to please the Lord. Peter offers himself to build a house, terrified but still wants to do work; humans should think on this; beyond the fear, the heart should feel that you belong to the Lord, be living as praising God, that all creatures should do, because He is the One that gives to all breath. You come from Him, and you are in Him, don’t let the fear be the weapon of the dark side to take the heart that wants to glorify the One who created you (See Comments Matthew 17:4).

Mark 9:7, Matthew 17:5, Luke 9:34-35. All Gospels tell that the Father has spoken that Jesus is the beloved Son and the Father is well pleased with Him (See Comments Matthew 17:5).

Mark 9:8, Matthew 17:6-8, Luke 9:36. See Comments Matthew 17:6-9.

⁹ And as they were coming down from the mountain, **He** charged them that they should tell no man what things they had seen, **except** when the **Son of Man** should have risen again from the dead.

¹⁰ And they kept the saying, questioning among themselves what the rising again from the dead should mean.

¹¹ And they asked **Him**, saying, How is it that the scribes say that Elijah must first come?

¹² And **He** said **to** them, Elijah indeed **comes** first, and **restores** all things: and how is it written of the **Son of Man**, that **He** should suffer many things and be set at **nothing**?

¹³ But **I** say **to** you, that Elijah is come, and they have also done **to** him whatsoever they would, even as it is written of him.

Comments Mark 9: 9-13. For Mark 9:9-13 see Comments Matthew 17:9-13.

Passage Analysis

Mark 9:9, Matthew 9:9. The Lord commanded not to tell until the Lord has risen from the dead since no one will understand or believe; Moses and Elijah, about these two people, have been taught from a young age how they are important; so, if you go to tell that these two have come to meet with Jesus and have paid respect to the Lord, people out there will not be able to accept, especially the scribes and Pharisees and all the teachers of the Law, and it will be a collision attacking straight to the faith of those people that have learned from a young age who those two figures are. So, here at this point, the Lord does not want that kind of argument arising; later, after the resurrection, this will be talked about. (See also Comments Matthew 9:8-10).

Mark 9:10. Note that even the disciples did not understand what the rising from the dead meant. It was not the time as well for the disciples to understand what rising from the dead should mean.

Mark 9:11, Matthew 9:10. See Comments Matthew 9:10. It was the teaching from the old-time, who comes before who. So, here we see clearly, man teaching and the Lord teaching are not the same.

Mark 9:12-13, Matthew 9:11-13. See Comments Matthew 9:11-13. Jesus is “set at nothing” for those who disrespect Him; they have seen miracles, but their hearts are hardened, and they have rejected Him from the deep of their soul, and that is why they crucified the Lord of life. If His teaching has a place in their hearts, they will not crucify the Lord; as it is written, the Son of Man had to suffer, and they have read this portion of Scripture as well, but it has no meaning for them. The guilt is on themselves; they reject what they read, the Lord did not come to condemn them, they condemned themselves, because they have the written word, but they did not believe; they claim to be the Law keepers, here the Law they disobey, they condemn themselves.

- ¹⁴ And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.
- ¹⁵ And **straightaway** all the multitude, when they saw **Him**, were greatly amazed, and running to **Him** worshiped **Him**.
- ¹⁶ And **He** asked them, What question **you** with them?
- ¹⁷ And one of the multitude answered **Him, Teacher**, I brought unto **Thee** my son, who **has** a dumb spirit;
- ¹⁸ and wheresoever it **takes** him, it **dashes** him down: and he **foams**, and **grinds** his teeth, and **withers** away: and I **spoke** to **Thy** disciples that they should cast it out; and they were not able.
- ¹⁹ And **He** **answers** them and **says**, O faithless generation, how long shall **I** be with you? how long shall **I** bear with you? bring him unto **Me**.
- ²⁰ And they brought him unto **Him**: and when **He** saw him, **straightaway** the spirit **tore** him grievously; and he fell on the ground, and wallowed foaming.
- ²¹ And **He** asked his father, How long time is it since this **has** come **to** him? And he said, From a child.
- ²² And **often-times** it **has** **thrown** him both into the fire and into the waters, to destroy him: but if **Thou** can do anything, have compassion on us, and help us.
- ²³ And **Jesus** said **to** him, If **Thou** can! All things are possible to him that **believes**.
- ²⁴ **Straightaway** the father of the child cried out, and said, I believe; help **Thou** mine unbelief.
- ²⁵ And when **Jesus** saw that a multitude came running together, **He** rebuked the unclean spirit, saying **to** him, **You** dumb and deaf spirit, **I** command **you**, come out of him, and enter no more into him.
- ²⁶ And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the **multitude** said, He is dead.
- ²⁷ But **Jesus** took him by the hand, and raised him up; and he arose.
- ²⁸ And when **He** was come into the house, **His** disciples asked **Him** privately, How is it that we could not cast it out?
- ²⁹ And **He** said **to** them, This kind can come out by nothing, **except** by prayer.

Comments Mark 9: 14-29. For Mark 9:14-29 see Comments Matthew 17:14-19, and Comments Luke 9:37-42.
Passage Analysis

Mark 9:14-16, Matthew 9:14a, Luke 9:37. When Jesus and Peter and James and John came down from the mountain to the other disciples, they saw a crowd and scribes around them arguing with them.

“... were greatly amazed, and running to Him ...”; Pay attention to the word amazed, why the people feel amazed, there must be something about Jesus to stir people’s hearts to be amazed. They were amazed about the way of the Lord; mainly, people were amazed about the way the Lord looks; He is a common man, but there is something special about that common way, that is why they are amazed, and the things they heard about Him.

“What question you with them?” This is a general question to all people, disciples, and the people that stay around, just a general question. Mainly the crowd was arguing in the way of non-believing what the disciples were doing; nobody agreed with the way they behaved; it was not common and primarily nothing

alike with the scribes or the elders. Or you can say they are unique, which is why the arguments came. In the past, those people (scribes, elders, and Pharisees) behaved differently in the way they walked, the way they ate. When people look at them, they can see right away those are in a different class, and they put themselves look like holy, but the disciples acted as common men, in the same way, the Lord acted as common man, and not as those people were doing. The main thing telling here is that people feel not just by looking, but they feel the Lord by heart as well, which is why the amazement came. Jesus acts as a common man; He did not make Himself be in a different class of people; the amazement is there. We as believers should be the same, don't lift yourself up, even you know at the end you are not with them, lower, or higher class has no meaning in the place at the end when we will be with the Lord.

Mark 9:17-18, Matthew 9:14b-16, Luke 9:38-40. In these verses, pay attention; the disciples may fail people. Still, the one that has a heart for the Lord will look past through the failure and come for the source of belief, not the disciples, but the Master Himself; these verses tell clearly all humans should do the same, you have someone teaching in the front, but the One to whom you should come is the One up there, above all, not the teacher of the Word you see, but the Word itself. (See Comments Matthew 9:14-16).

Mark 9:19, Matthew 17:17, Luke 9:41. See Comments Matthew 17:17. This is a rebuke, but not specific to the person, rebuke as a group, that why it uses the term “generation.” The Lord doesn't want anyone to feel discouraged.

Mark 9:20, Luke 9:42a. These verses show the sickness the boy had. This passage has told us clearly that this sickness is not natural; to make the boy roll, foaming around mouth, this is not a natural sickness, as the Bible says it is a dark spirit attacking this boy. This kind only with the prayer and the Holy Word from the Lord can be healed. But also keep in mind this kind of sickness no longer exists, the Holy Spirit occupies the earth, and those unnatural things have been subdued down, and we don't encounter them these days.

Mark 9:21-22a, Matthew 17:15. In this place, it has shown clearly, the dark side only one thing they want to do, destroy the work of the Lord; remember, the Lord has created humans after the image of the Lord, and that is why the evil hates humans. So, the dark side only wants to destroy the work of the Lord, and here it shows clearly what they want. (See Comments Matthew 17:15-16).

Mark 9:22b-24. “but if Thou can do anything ...”; the man has faith, but he says this because he wants to know the Lord's will; if the Lord wants to heal or not, but not that the Lord can't do, he just begged for mercy. So, here it shows the man's faith and his humbleness asking for compassion.

“I believe; help Thou mine unbelief”; this is the heart of this portion, the man asks for help to have belief; even have fear because he did not know the Lord's will. He asks for help to have the belief as the Lord has said “to him that believes”; that has struck the man's heart, believe.

Mark 9:25-27, Matthew 17:18, Luke 9:42b-43. Here in Mark, it gives more details about the healing of the boy, but the main point of these verses in all Gospels is that “Jesus rebuked the unclean spirit and healed the boy and gave him back to his father.” (See Comments Matthew 17:18).

“And when Jesus saw that a multitude came running together ...”; this is the place to prove that the Lord did not come to make a show; the Lord healed the boy instantly not to show to people to see how the Lord can order and be healed by the Word of order, people will see the result only.

“You dumb and deaf spirit, I command you, come out of him, and enter no more into him.” Pay attention to the last part, never enter again, it is a command, you can't enter again, the boy will never be suffering again, this is confirmation of order that the dark must obey. Only humans disobey the Lord; here is the place humans should think about, read and think about this passage; listening and obeying is the key; humans should do this as well.

Mark 9:28, Matthew 17:19. See Comments Matthew 17:19.

Mark 9:29, Matthew 17:20-21. See Comments Matthew 17:20 and Comments Matthew 17:21.

³⁰ And they went out from there, and passed through Galilee; and He would not that any person should know it.

³¹ For He taught His disciples, and said to them, The Son of Man is delivered up into the hands of men, and they shall kill Him; and when He is killed, after three days He shall rise again. ³²But they understood not the saying, and were afraid to ask Him.

Comments Mark 9: 30-32. For Mark 9:30-32 see Comments Matthew 17:22-23, and Comments Luke 9:43-45.

Mark 9:30. “He would not that any person should know it”; The Lord does not hide where He is going, but sometimes He doesn’t want people to just go around Him, because sometimes He needs time to be alone with the disciples to teach them, and if people are around the disciples do not get what they need. So, Jesus here did not want people to know the pattern of traveling because when people make a guess, they go ahead and wait there, and they reach there before the Lord goes, and sometimes the Lord did not have enough time to teach the disciples. He did not have much time to teach them, and that is why sometimes it says He did not want anyone to know.

Mark 9:32. As we had before, the disciples are common men. The time will come for their fear which will trouble their heart of faith, and the Lord wants them to know that He never leaves them; that is why the Lord tells them ahead, in three days He will rise again to give them assurance in their heart.

³³ And they came to Capernaum: and when **He** was in the house **He** asked them, What were **you** reasoning on the way?

³⁴ But they held their peace: for they had disputed one with another on the way, who was the greatest.

³⁵ And **He** sat down, and called the twelve; and **He** says to them, If any man would be first, he shall be last of all, and servant of all.

³⁶ And **He** took a little child, and set him in the midst of them: and taking him in **His** arms, **He** said to them,

³⁷ Whosoever shall receive one of such little children in **My** name, receives **Me**: and whosoever receives **Me**, receives not **Me**, but **Him** that sent **Me**.

Comments Mark 9: 33-37. For Mark 9:33-37 see Comments Matthew 18:1-5, and Comments Luke 9:46-48.

Comparison Analysis

Mark 9:33-34, Matthew 18:1, Luke 9:46-47a. See Comments Matthew 18:1. As walking along, passed the Capernaum town itself, on the way, which is outside already, this event happened, not in the town itself, outside of the town.

Q: How do we put together these verses, when in Matthew, it says, “the disciples came to Jesus, saying,” and in Mark, it says, “but they held their peace”? **A:** You can notice as well now, not exactly the same time these happened, traveling time asking, and entering into the house asking, and between these times the disciples had questions among themselves, now not two directions, it is three directions of thinking. But, also in this place, it tells clearly that the Lord has not been with them at all times. The disciples go, and the Lord goes, and they have a meeting spot; now it shows that way.

Q: For Matthew 18:1, did the disciples come to Jesus with the question directly and when? **A:** What happens in Matthew it happens before what happens in Mark, a short time separation between them.

Q: Why in the house did the Lord ask them again what they were arguing about? **A:** Because the disciples do not want the Lord to know they were arguing about the problem of their heart between them, and they don’t want this to be the problem for the Lord to get involved; they want to solve it by themselves. But when the Lord puts Himself in between them, it stops the time of the disciples’ argument between each other. It makes them think about what really happened during the time of their arguing and come to the conclusion that the Lord wasn’t with them in some portion when they were arguing, but He knows about it. The Lord wasn’t with them, but He knows, so it makes them think about this as well.

Mark 9:35. This verse tells that if you put yourself to be important, in the kingdom of God, you will not be first; you will be the one behind everyone; in this world, humble yourself and let someone else lift you up because when someone lifts you up, it means you have something people see and agree with. If your actions show that you glorify the Lord in people’s eyes, you are above all because you serve the Most High King. See also Comments Matthew 20:25-26.

Mark 9:36, Matthew 18:2-4, Luke 9:47b. The Lord took the child to Him, as the child was there, He had the child in His arms, as He talked to the disciples, the child is in His arms, and the disciples were watching the child. He teaches the disciples, who are in front of the child; the Kingdom of Heaven accepts the child first; if all take the child as an example, they all will enter as well. The children can be afraid if they don’t know the

person, but because the heart of the child is innocent, they can feel the Lord, so the child has no fear and trusts the Lord. See Comments Matthew 18:2-4.

Mark 9:37, Matthew 18:5, Luke 9:48. See Comments Matthew 18:5.

³⁸ John said unto **Him, Teacher**, we saw one casting out demons in **Thy** name; and we forbade him, because he followed not **Us**.

³⁹ But **Jesus** said, Forbid him not: for there is no **person** who shall do a mighty work in **My** name, and be able quickly to speak evil of **Me**.

⁴⁰ For he that is not against **Us** is for **Us**.

⁴¹ For whosoever shall give you a cup of water to drink, because **you** are **Christ's**, truly **I** say to you, he shall in no **way** lose his reward.

Comments Mark 9:38-41.

Passage Analysis

Mark 9:38. “We forbade him because he followed not Us.” People have misused this verse. When someone glorifies the Lord, no one knows the person’s heart, only the Lord. The way of worshiping may be different in the eyes of humans, some use their own way to justify someone else doing, but the Lord uses only the heart. Someone may be sitting down, or someone else may be standing up, but if the heart glorifies the Lord, the position does not matter. Even cloth wearing, people use their own mind, the Lord never has anything asking about you have to dress in a specific way (dress modestly but not the kind of dress, the disciples themselves they dress just for covering the body, the type, the color is not related to the heart); dressing your heart not the body, that it counts; here it tells clearly that the Lord did not look for the outside.

Mark 9:41. As the Word is telling, because you belong to Christ, someone does well to someone. Because you belong to Christ, that person has done it to Christ, the good thing; if they are not against you, it links as well together here. Because who you are, they are not against you that does not count here; it counts only when “because you belong to Christ.”

⁴² And whosoever shall cause one of these little ones that believe on **Me** to stumble, it were better for him if a great millstone were hanged about his neck, and he were **thrown** into the sea.

⁴³ And if **your** hand cause **you** to **sin**, cut it off: it is good for **you** to enter into life maimed, rather than having **your** two hands to go into hell, into the unquenchable fire;

⁴⁴ where their worm **dies** not, and the fire is not quenched.

⁴⁵ And if **your** foot causes **you** to **sin**, cut it off: it is good for **you** to enter into life **lame**, rather than having **your** two feet to be **thrown** into hell;

⁴⁶ where their worm **dies** not, and the fire is not quenched.

⁴⁷ And if **your** eye causes **you** to **sin**, cast it out: it is good for **you** to enter into the kingdom of **God** with one eye, rather than having two eyes to be **thrown** into hell;

⁴⁸ where their worm **dies** not, and the fire is not quenched.

⁴⁹ For **everyone** shall be salted with fire.

⁵⁰ Salt is good: but if the salt has lost its **saltiness**, **how** will **you** season it? Have salt in yourselves, and be at peace one with another.

Comments Mark 9: 42-50. Q: Are the teachings from this portion of Scripture, Mark 9:39-50, given by the Lord in the context of Mark 9:38? A: Come together as a pair; you can’t separate them out; one supports another, we can notice that. This here is a continuation of the discussion that took place in the house (See Mark 9:33). One question rising to the Lord can lead to many answers.

Passage Analysis

Mark 9:42. See Comments Matthew 18:6.

Mark 9:43-46. See Comments Matthew 18:8.

“to go into hell, into the unquenchable fire”; there are no human words that can explain the hell, not even human imagination can picture out how the hell would be. Just know only that the torturing there is more than human words can describe, more than words can tell the feeling of those, be tortured until want to die again, but you already died, you cannot die again, how much torture that would be? But, the Lord has already shown the way of how not to go to be tortured, come it is easy, just listen and obey, the Lord did not ask you to do a hard job, just listen and obey.

Mark 9:47-48. See Comments Matthew 18:9.

“where their worm dies not”; now it does not talk about the worms of the earth, now the Lord talks about the thought of heart that tried to fight back the Lord’s teaching. You are on this earth, and your heart always fights back the work of the Lord, that is the worm of the soul; when you build up that thought, that thought does not just damage the flesh but damages your soul as well; those worms won’t die, when you breed them into your soul, they will clench in it until the judgment time comes.

Mark 9:49. According to the verse itself, pay attention to the word “everyone”; is it everyone in the world? No, in this place, everyone refers to everyone that takes the Word seriously and goes to be baptized in the water. When you go underwater, you become a different person; these verses refer to everyone who has been baptized. “Shall be salted with fire”; the Word is the fire of God (it cleanses and purifies the soul), and the salt is the Word itself. If you give someone the Bible, you give them the salt; when that person reads the Word, the Word instantly becomes fire and cleanses from inside out; the salt and fire are together. One refers to the Word as the Bible, and another refers to the Word as the Holy Spirit.

Mark 9:50. (See also Matthew 5:13). “Salt is good”; the salt will preserve the life; that is why it is good, but if the salt loses its saltiness, it wasn’t salt itself that lost the saltiness, but the person who received the salt couldn’t feel the taste of salt. In this place, when the salt “lost its saltiness,” that means when the person receives the Word and turns away, not just turns away alone but blasphemes against God, after receiving the Word, the salt has lost its saltiness in that person’s soul; it can’t make it salty again, that person will be lost eternally.

“Have salt in yourselves”; now the Word tells you to meditate on the Word, don’t take it lightly, the Word is heavy for the soul, it will sink down to your heart and will go until your soul. Only the Word can reach into your soul; if you don’t meditate, it doesn’t reach far into the soul, just stays in the body, not enough. Be salty; by meditating on the Word, you can be saltier and keep the salt in your soul.

Life and Faith Applications. 1) The Word of the Lord is written; the voice of the Lord is in your heart; now the mind needs to learn to listen not by ear but by heart; not the physical heart but the heart of your soul. 2) Be in prayer and bring all your problems in your prayer. When you pray, you have a private time with the Lord; you can’t be closer than that. 3) Trust in the Lord, and do not be afraid to come to Jesus. 4) Cut useless activities from your life and spend more time reading and meditating on the Word. 5) No one knows a person’s heart, only the Lord; do not judge the way others worship.