

But,,,they died???...didn't they? By Pastor Lucas

Mark 9:1, 1 And he said unto them, Verily I say unto you, That there be some ***of them*** that stand here, which **shall not taste of death, till they have seen** the kingdom of God come with power.

...but...they died, didn't they?....

Yes they did. However,t here is no contradiction here. Let's examine the statement by the Lord Jesus :

- “there are some”, not all
- “some” , present at the time of this statement
- ”of them” , them who???
- ”which” , refers to the “some”
- ”shall not...till” , implies they will die **but** they must see something first
- ”kingdom come with power” , does not need to be interpreted as the **actual establishing** of the Millenial Kingdom which is established when the Son of Man comes at the end of the Tribulation in all of His Glory as King of Kings and Lord of Lord's. cf. Mt. 25:31

([*WebstersDict*] Millennium /Mil·len´ni·um/ (mīl·lĕn´nī·ŭm),n. [LL., fr. L. mille a thousand + annus a year. See Mile, and Annual.] A thousand years; especially, the thousand years mentioned in the twentieth chapter of Revelation, during which holiness is to be triumphant throughout the world. Some believe that, during this period, Christ will reign on earth in person with his saints.)

We see this referred to in two other places. Luke 9:27 But ***I tell you of a truth***, there be some standing here, **which shall not taste of death, till they see** the kingdom of God. , and in Matthew 16:28 Verily I say unto you, There be some standing here, **which shall not taste of death, till they see** the Son of man coming in his kingdom.

The words, '**of them**' give us a first clue as to the meaning of this section. I have told you before that the scriptures are Inspired, but the chapter and verse divisions, (while correct for the most part), are not. Please note that Mark 9:1 starts with “And,” which shows a continuation of the context of the preceding chapter 8. A chapter division is not there in Luke 9:27 and 28. The same chapter division takes place in Matthew 16:28 as in the Mark passage. The word “and” is also present in all three passages and connects the preceding thought continuity. I believe II Timothy 2:15 is our admonition to deal with this. So we have a section of scripture that, when taken in it's entirety, (Mark 8:34 – 9:10 ;Matt. 16:24 – 17:9 ; Luke 9:23-36), yields information to answer Mark 9:1 when questioned by itself.

One other thing before we travel on. In Matthew and Luke we have a mention of “six” days and “eight” days. Both are correct. The six are the days that take place between the day that these things were spoken and the actual day of transfiguration. The eight refers to the complete period which includes the day these sayings were spoken as well as the day of transfiguration. So even the use of the 6-day and 8-day time element referred to, supports the necessity of keeping Mark 9:1 in context for interpretation. (hence, the importance of establishing the context in Bible study).

The words, “of them” refer back to the people referred to in Mark 8:38 as “whosoever” and “him”. The “some” refers to Peter, James, and John, in Mark 9:2. This fact keeps our context intact.
Summary;

I see the transfiguration as the key to Mk. 9:1 as well as the other two passages. The manifestation of the beginning of 'Christ's Kingdom to come' begins with the scene of manifested Power (transfigured) before their eyes. The Kingdom will come. The King is here. The kingdom is coming. The preaching is, repent... for the kingdom of heaven is at hand. They saw something. They saw Christ changed into glory before their eyes. The transfiguration shows Christ in His glory, to their sight, before they died, and prefigures Mark 8:38, glory, which refers to the the future coming in glory to judge those (goats) at the end of the tribulation (Matt. 25:31 ff.) . He will also show the others (sheep) into the kingdom, prepared from the foundation of the world. Compare, (Matt. 24, 25, The Olivet

Discourse, our study on Sunday evenings---With the Key being 25:31-34)

“Technical support”, FYI.

[*RWP*](Robertson’s Word Pictures)

For whosoever shall be ashamed of me and my words (ος γαρ εαν επαισχυνθη με κα τους εμους λογους). More exactly,

whosoever is ashamed (first aorist passive subjunctive with indefinite relative and εαν = αν. See Robertson, *Grammar*, pp. 957-9. It is not a statement about the future conduct of one, but about his present attitude toward Jesus. The conduct of men toward Christ now determines Christ's conduct then (επαισχυνθησετα, first future passive indicative). This passive verb is transitive and uses the accusative (με, αυτον).

When he cometh (οταν ελθη). Aorist active subjunctive with reference to the future second coming of Christ with the glory of the Father with his holy angels (cf. Mt 16:27). This is a clear prediction of the final eschatological coming of Christ. This verse could not be separated from Mr 9:1 as the chapter division does. These two verses in Mr 8:38; 9:1 form one paragraph and should go together.

[*RWP*]

Till they see the kingdom of God come with power (εως αν ιδωσιν την βασιλειαν του θεου εληλυθειαν εν δυναμει). In 8:38 Jesus clearly is speaking of the second coming. To what is he referring in 9:1? One is reminded of Mr 13:32; Mt 24:36 where Jesus expressly denies that anyone save the Father himself (not even the Son) knows the day or the hour. Does he contradict that here? It may be observed that Luke has only "see the kingdom of God," while Matthew has "see the Son of man coming" (ερχομενον, present participle, a process). Mark has "see the kingdom of God come" (εληλυθειαν, perfect active participle, already come) and adds "with power." Certainly the second coming did not take place while some of those standing there still lived. Did Jesus mean that? The very next incident in the Synoptic Gospels is the Transfiguration on Mount Hermon. Does not Jesus have that in mind here? The language will apply also to the coming of the Holy Spirit on the great Day of Pentecost. Some see in it a reference to the destruction of the temple. It is at least open to question whether the Master is speaking of the same event in Mr 8:38;9:1.