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Understanding Jesus In God's Plan

Mark 9:1-13

INTRODUCTION

I. Lessons from the Road to Caesarea Philippi

A. *Peter Rightly Identified Jesus as the CHRIST (8:27-9:1)*

1. Two Distinct Views on What "the Christ" Meant

a) According to Peter

(1) Probably some variation of Jesus as the new and improved King David who would throw off the Roman oppression and establish Jewish Theocracy.

(2) MK 8:30 -- Jesus did not want His disciples to tell others who He was because they did not yet fully understand what the Christ was to do.

b) According to Jesus (8:31ff)

(1) On What the Christ Would Do and Endure

(2) On What the Follower of Christ would do and Endure

B. *Jesus Would Come In the GLORY of His Father with the Holy Angels (8:38b)*

Speaks of a time when Jesus, referring to Himself as the Son of Man, "...comes in the gloryⁱ of His Father with the holy angels."

1. What This Event Was

2nd Coming of Christ when He would come rendering judgment sending those judged “blessed of My father” (Mt 25:34) into ‘eternal life’ (Mt 25:46), and the others to ‘eternal punishment’ (Mt 25:46) – See Mat 25:31-46 (The Judgment where Jesus divides the peoples as the shepherd separates the sheep and goats. Read esp. v.31 referencing Jesus coming in glory with angels as in Mark 8:38).

This was a reference to the 2nd coming and judgment that Jesus would more fully develop with His disciples. (Cf. Mark 13:24-37 esp 24-27; Mat 24-25; 1 Thes 4:13-5:11, 2 Thes 1 6-10) In all these passages we see Jesus coming in glory with angels.

2. When This Event Was to Take Place

This event was sometime in the future to disciples journey with Jesus in Mark 8. But no indication was given that Jesus tried to pin this down more particularly as to exactly when in future it would take place. So it is hard for me, and I bet it was hard for the disciples to understand this event with any precision. All they knew from these words was that sometime in the future Jesus would come in the glory of His Father with holy angels. And at that time Jesus will manifest His shame of those who in their lives were ashamed of Him.

C. The Kingdom Of God Would Come with POWER (9:1)

9:1 seems best to me as a continuation of the conversation Jesus is having with His disciples on the road to Caesarea Philippi. Jesus has just delivered a hard truth: He will suffer and die, those who follow Him face the same hardships and death. Here I can picture Jesus stopping His disciples on the road they are traveling on and delivering a hopeful part of the hard truth: “Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power.” OK He is going to be rejected, suffer and die but still some of us will see the kingdom of God after it has come with power. There’s still hope.

1. What This Event Was

- As early as Mark 1:15 we have already seen that in Jesus’ coming the kingdom of God has come to earth. Yet Jesus is making it increasingly clear that the kingdom at first will not appear to be one of power, but one of suffering, rejection, death, before the “good stuff” (life).
- Here in 9:1 Jesus gives His disciples the hope that some will see in their life times the KOG come with power.
- This will prove to be an event that would prefigure Jesus resurrection and exaltation – I see it as a sneak preview of the ultimate reality to be realized in the future.
- Hurtado argues that since all gospel writers follow this prediction of 9:1 with the account of Jesus’ transfiguration (9:2-13) that Jesus and Mark intended us to see the transfiguration as the event Jesus was speaking about in 9:1.

- “Truly I say to you, there are some of those who are standing here who shall not taste death until they see the kingdom of God after it has come with power.” And let me show you a peak of that kingdom... 9:2ff...

2. When This Event Was to Take Place

- Just “... six days later...” (9:2)
- Let’s read the account in Mark 9:2-9

II. Lessons From A High Mountain (Mark 9:2-9)

- So as I already mentioned, the **when** of the event was just 6 days after Jesus had predicted it would happen. The **who** of the event (...some of those who are standing here...) was Peter, James and John – Jesus’ inner circle – they got to see a sneak peak of the kingdom of God come with power. What happened?

A. Jesus Was TRANSFIGURED

- 9:2 starts out, “And six days later, Jesus took with Him Peter and James and John, and brought them up to a high mountain by themselves...” Before we read more of this passage we will benefit from catching Mark’s allusion to an OT event which served as a type of this event. We can appreciate how God worked with Moses and appreciate all the more how He worked in even greater ways through Jesus.
- Listen to Exodus 24:15-18...

1. Moses Met with God on A Mountain in Exodus 24:15-18 Background/Type

“...the point of the allusion is to alert the reader that what is about to take place is a manifestation of God (a theophany) like that mentioned in Exodus... and that a new revelation is here given that therefore surpasses the former one to Moses.”ⁱⁱⁱ

Let’s go to our text in Mark 9:2 anticipating a Moses like encounter with God. “... And He was transfigured...” (9:2b–3)

2. Transfigured

a) Transformed in appearance

b) Mat 17 adds the detail that “...His face shone like the sun”

3. Garments became “way white”

- “no launderer on earth” can make clothes like they saw Jesus wearing. This was not an earthly experience. Peter, James and John were being allowed to see a supernatural reality – it was a glimpse of divinity unveiled.
- I think of Stephen who caught a similar glimpse in Acts 7:54-56 just before he gave His life for testifying of Jesus, “...he gazed intently into heaven and saw the glory of God, and Jesus...” He said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.”

- This brilliance of Jesus appearance also reminds us of the vision Daniel saw of God in Daniel 7:9:
 - ⁹I kept looking
 Until thrones were set up,
 And the Ancient of Days took His seat;
 His vesture was like white snow
 And the hair of His head like pure wool
 His throne was ablaze with flames,
 Its wheels were a burning fire.

All this brightness and glory coming from the man Jesus shows that He was not just human but divine! Peter, James and John were not just seeing a particularly well qualified man for the job of Christ, they were seeing something more, this man looked like Daniel's vision of God Himself.

- Not only do we have this transfiguration of Jesus shining forth the glory of God, but look who He is talking to in Mark 9:4. [read]

B. Jesus Spoke with ELIJAH and Moses

- Elijah and Moses. These two are the dominant figures of the OT. Effectively Jesus picks up the endorsement of Moses the mediator of God's Law and Elijah the chief of God's prophets. These two are standing with Jesus while He alone is glowing with divine glory.
- In Deut 18:15 Moses says God will raise up a prophet like him that the people will listen to; and in Deut 18:18 God promises to do just that. This informed the Jewish expectation that the Messiah would be one like Moses. After healing the lame beggar in Acts 3, Peter preaches his second sermon and references Deut 15:15,18 helping his readers understand that Jesus is the prophet like Moses that God has now sent. Acts 3:11-26 is a 2.5 min sermon inspired by the Holy Spirit making this point clear and is worth the read here if there is time.
- This was just way to much for poor Peter. Seemingly stumbling over himself and clearly confused and shaking in his sandals (9:6), putting both feet in his mouth he comes up with the best response he can at this holy conference of the giants of the faith. 9:5-6 says... [read 9:5-6]
- Over the confused inappropriate babble of Peter, out of a cloud that had provided the setting for God's voice countless times in the pastⁱⁱⁱ, comes the clarifying voice of God... [9:7]

C. God Identifies JESUS

1. as His beloved Son

"... My beloved Son..." is a unique identifier. Other's have been called God's son speaking metaphorically. God has referred to no other as His "beloved Son." This title and this reality belongs to Jesus alone.

2. as the One who we should listen to

- "Listen to Him!" This is a command from God the Father to Peter, James and John and to each of us.

- Let's stop coming up with our own good ideas about what we think Jesus should do and how we could respond. Let's build this ministry or that one so we can do – well, something; we've got to do something. No. Be quiet. Shh! The first thing we need to do today and everyday and every moment is **LISTEN** to Jesus. There is none wiser, none who's voice is more important, none who's word's to you will be more meaningful. None who's love for you will ever be more perfect or more wonderful to enjoy. Jesus stands alone.
- And what has He said that the disciples needed most to listen to? He, the one they rightly regard as the Christ, He must suffer and be rejected and killed and then rise again (8:31) and they must pick up their crosses and follow Him in these sufferings and possibly even death if they are to be called His disciples at all (8:34ff). That is what they need to listen to and know and do now, saving the glory and the powerful establishment of the Kingdom of God that they had been expecting for later, in God's timing, according to God's way.
- This is a beautiful drama that has been performed in front of our eyes: brilliant lights, star studded cast, deep rumbling voice of God establishing for all looking on that Jesus is the focal point; the spotlight is on Jesus, the others slip into the shadows and off the stage.
- 9:8 "And all at once they looked around and saw no one with them anymore, except Jesus alone." No one ... except Jesus alone.^{iv} The OT giants have conversed with Jesus and God has chosen to let Jesus alone remain to do what only He can do. The Law and the Prophets pictured in part what only Jesus can do in full. He must become and remain our central point of focus. It was true then and is true now and for all eternity.
- They had a lot to think about from their mountain experience with Jesus. 9:9-13 records Jesus continuing to teach His disciples continuing to learn from Him as they try to get their heads around all that is unfolding. [read 9:9-13]

INTRODUCTION TO PART 2

God hand picked Moses to be the covenant mediator between God and His people the nation of Israel who descended from the Patriarchs: Abraham, Isaac and Jacob. Moses was a somewhat reluctant leader at first but one he accepted the job he was all in. God would speak to Moses and Moses would speak to the people giving them God's communiqués which included The Law which itself included the Ten Commandment and many other rules for how man should rightly live as God's children. The people did a good job at getting Moses upset with their rebellion. But he frequently advocated for them before God asking Him not to wipe them out with the judgment they deserved.

There is no doubt that Moses was a huge figure in the life of the Jewish people -- hand picked by God, with a genuine heart that looked after the good of the people He led.

Moses, served as the covenant mediator between God and His people for a long time. But he knew that his position would ultimately be filled by another. In Deuteronomy in chapter 18 and verse 15 we find Moses reassuring the people that God would raise up another like him. Let me read it to you...

"The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."

God brings his assurance to the record in verses 18-19 of the same chapter...

“I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.”

So God would some day raise up a prophet like Moses and people should listen to him.

These reassuring words from Moses and God came to be seen in Judaism as predictions of one who would come “before ... the kingdom of God” (Hurtado p. 144) And at the time of Jesus the people of God were still waiting for this prophet like Moses to come on the scene. In the passage we looked at last week in Mark 9, Moses shows up! Remember Jesus had taken Peter, James and John up a mountain where they saw Jesus’ appearance transformed into a radiance that was glowing with the very glory of God. In that state he was speaking to Moses and Elijah. This confluence of significant godly men was attended also by God Himself who spoke of Jesus from a cloud saying, “This is my beloved Son, listen to Him!” That was the thought we closed on last week: that we should listen to Jesus as God had commanded.

Mark wants us to associate the OT exhortation of God in Deut 18:18-19 that we should listen to this Moses-like prophet who He would raise up with this new charge to listen to Jesus. Ah! This Jesus is the prophet like Moses who God would raise up!

We can see from this vantage point that God was brining about His plan from of old in the person of Jesus. It was probably all too much for Jesus disciples to take in and understand the full significance of this but later it clicked in. In Acts 3:22-26 Peter preaches that the person Moses and God spoke of was in fact Jesus, God’s Messiah, the Christ (Acts 3:22-26).

We have a God that makes plans and promises and keeps them in His timing; and they all are centered and fulfilled in Jesus. Jesus had been teaching His disciples about Himself as they traveled and up on the mountain of His transfiguration, and today we will look at what other lessons Jesus had for His disciples as they descended the mountain and processed all that had transpired.

III. Lessons on the Way Down (Mark 9:9-13)

On the way down Jesus speaks of His rising from dead, and by implication His death and suffering, and finally He speaks as to where Elijah fits into all this. Jesus covers these events in a reverse chronology.

If I were teaching “the class” I would start with Elijah (because he comes first in time sequence), then go to Jesus’ suffering and death and wrap it all up with His rising from the dead. [time-line with my hands].

But, I think Jesus probably knew exactly what He was doing when He spoke of these things in this order; and likewise, the Holy Spirit probably wasn’t having a bad day when He was working with Mark on this outline. So I’ll stick to the order these lessons are presented in the text. Just know that the

three distinct points I'll make are all inseparably related to one main teaching of Jesus about Himself and His mission.

The three teaching points are: Jesus the Christ would rise from the dead, Jesus the Christ, would suffer and die, and finally, Jesus, the Christ, was preceded by Elijah, the prophet. With that out of the way let's look at the first point in the order Jesus presented it.

A. *Jesus, the Christ, Would RISE from the Dead (v.9)*

- William Lane refers to Jesus suffering, rejection and death as His ***humiliation***; and His resurrection and glorification as His ***exaltation***. Jesus disciples had just seen an attractive glimpse of His exaltation; but they are still not grasping the necessity for His humiliation.

1. Jesus would rise from the dead – i.e., He would be exalted

- He had already given them this instruction Mark 8:31 along with the facts that He must suffer, be rejected and killed. But the concept of the Messiah rising from the dead was incompatible with their understanding of Him as King who would establish a reign that would last forever. ***Rising*** from the dead requires that Jesus would have to ***die***; and it doesn't appear they thought the Messiah would have to die.
- So although Jesus ***had taught*** His resurrection; His disciples ***had NOT learned*** that He would rise from the dead.

2. Jesus Postponed the Disclosure of the Transfiguration Until After His Resurrection

- It is only after He is raised from the dead that the disciples are given permission to speak of the sneak preview of His exaltation that they have seen on the mountain.
- Note the way Mark presents this restriction: Jesus "...gave them ***orders*** not to relate to anyone what they had seen..."

3. Why Jesus Prohibited His Disciples from Speaking of the Transfiguration until After His Resurrection

a) It would distract others from what they needed to know

- What might have been the problem if His disciples had gone off and told everyone what they saw up there on the mountain? It could be that they might have gotten caught up in the glory and power of it all and been distracted from the suffering and death which was of first importance and would come first in order.
- After all, the big hole in the Jewish understanding of the workings of God was they thought the Messiah would come and establish a kingdom that would last forever. Using the lingo we learned from Mr. Lane, there was no expectation of the Messiah's humiliation. There was only the expectation of His exalted rule on earth! If Jesus' disciples were allowed to speak of

the sneak preview of His exaltation, they would perpetuate the very blind spot Jesus was trying to educate away.

- So we can not miss that Jesus wanted His disciples to know He would rise from the dead. Jesus taught them of this event several times in Mark 8:31, in 9:9, 30, and 10:34. It was not for lack of the surety of the event but for lack of the disciples understanding of the event and it's place in God's overall plan that Jesus postponed their speaking of it.

b) They didn't understand it's meaning

- Indeed, it is not until He has been raised from the dead that His identity and mission would be fully understood and validated even by His disciples.
- Illus. My dad has undergone several surgical procedures that keep him with us until this day. One of those procedures was the replacement of a section of his carotid artery with a section of his femoral artery. The procedure required that they had to slice open his leg and cut out a section of the main artery there, stretch that vessel and attach it back together and replace the problem section of the neck artery with the newly acquired leg artery. Now if a young teen saw my dad before the surgery with his lack of circulation and was told that the solution was cutting a chunk out of the artery in his leg... and that's all he learned, he would not be ready to teach this procedure to the next generation of surgeons. He knows only part of the whole procedure without knowing the whole plan and understanding the contributory role of the part. Likewise Jesus' disciples were just beginning to understand God's whole plan and this part of the resurrection just wasn't making any sense to them. So Jesus put the kebos on them telling others about it. He didn't want a bunch of oxegyn deprived people getting their legs cut up.
- The disciples were confused and had more to learn. Look at verse 10. "And they seized upon that statement, discussing with one another what rising from the dead might mean." It is clear that they did not understand even what Jesus meant when He said "the Son of Man should rise from the dead."

They didn't understand His predicted resurrection because they didn't understand His humiliation. So let's give our attention to that. The disciples in seeking to understand what in the world He meant saying He would rise from the dead asked in verse 11... "Why is it that the Scribes say Elijah must come first?" And Jesus answers them in verse 12: "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?" Our second point today is that...

B. Jesus, the Christ, Must Suffer, First

1. First in Order

a) Humiliation must come before Exaltation

- There would be no redemption and restoration as God intended without the death and resurrection of Jesus the unique beloved covenant Son of God.
- God has always and here ultimately required the death of the son out of which He has brought life as He intends. It was so in part with Isaac. It was so in part with Joseph. It is ultimately so in Jesus.
- All families of the earth would be blessed (Gen 12:3) through Jesus according to God's promise, but **not until He died** as the perfect sacrifice provided by God Himself – the lamb who would take away the sins of the world (cf. Mk 10:45); and **not until He was raised from the dead** and entered into a new life which will never end.
- **First** His humiliation, **then** His exaltation.

2. First in Importance

- It is as if Jesus was saying, "First Understand This!"
- Jesus' seems to be focusing His disciples attention on the necessity of His suffering. Without this learned, as we have seen, He did not want the glimpse of His glory given on the mountain spoken of.
- Think of a university setting. In the University of God (UOG), the class titled, "The Necessity of Christ's Suffering and Death" is a core requirement – and a required prerequisite to other classes that might have more appealing titles. When we enroll at UOG and peruse the course catalog, we want to take such courses as, "The Blessing of God Today", "Big God, Big Bank Account" "No Problem too Large"...
- **But we must NOT come to know Jesus as the exalted Son of God without first embracing Him as the suffering Son of Man.**
- To embrace Jesus as one who stands above the suffering and death of this fallen world handing out miracles so that we can avoid our humiliation is to embrace a different Jesus than the beloved Son of God who did come to us in our suffering, sharing the same pain, experiencing even death on our behalf.
- Our redemption was not secured by a sterile transaction from an exalted God declaring our justification from a safe distance. Rather we were wrestled away from grips of the insidious enslaving deceiver in a bloody dirty deadly battle.
- Jesus gave His precious life for us! God gave His beloved Son for **you!**
- Oh beloved, see Him as the suffering servant who died as God's provision to restore all things to Himself, including you and those who will come to know God through your correct witness of Him.

Once Jesus' Suffering is established as primary, Jesus resolves the question of Elijah. Our final point...

C. Jesus, the Christ, Was Preceded by Elijah

- Verse 11 records their question to Jesus related to His resurrection and to Elijah: “Why is it that the scribes say that Elijah must come first? They are processing some relationship between Jesus resurrection and Elijah’s coming. Why did they tie these two points together?”
- Because in Mal 4:5-6 God says, “Behold, I am going to send you Elijah the prophet **before** the coming of the great and terrible day of the Lord. And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.” These are the last words of the OT and they informed the expectation that “...a prophet of the last days, like Elijah or perhaps Elijah himself, [would] ... prepare Israel for God’s judgment and salvation.”^v
- Here they are coming to see Jesus as the Christ and they knew Elijah was to come before the Messiah and they somehow recognized Elijah with Moses (go figure out how they did that) talking with Jesus on the mountain, but they hadn’t seen him on the scene before Jesus began His ministry. And this absence of the expected appearance of Elijah before the coming of the one they now understood to be the Messiah, was confusing.
- They were trying to resolve their Elijah question, but they were doing so without embracing the fact that Jesus must suffer, be rejected, die and be raised. They must have been hoping to go from Jesus with them on the mountain to Him reigning and ruling forever without passing through the steps of His humiliation. But Jesus won’t let them go from A to E with out going through B, C, and D.
- So He answers their Elijah question but in a way that steers them back into the reality of His necessary suffering.
- In verse 13 He concludes, “**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.**”
- In what way had Elijah come? In the parallel version of this account in Mat 17:13 the text makes clear that, “The disciples understood that He had spoken to them about John the Baptist.” He was teaching them that Elijah had come in the person of John the Baptist.
- Luke 1 records the story of the birth of John the Baptist. Even before John was born an angel of the Lord appeared to Zacharias and told him he was to have a son and that son should be named John. We pick up more of the angels words to Zacharias in Luke 1:16,
 - “And he will turn back many of the sons of Israel to the Lord their God. And it is he who will come in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord.”
- In Mat 11:14 Jesus says of John, “**...he himself is Elijah, who was to come.**”

CONCLUSION

With v. 13 our story ends and the disciples are left to ponder what they have heard and seen.

Most immediately in their discussion with Jesus about Elijah they have heard from Jesus that Elijah has come in the person of John the Baptist. They didn’t recognize Elijah in John at least partly

because they did not expect Elijah to have to suffer and die such a brutal death at the hands of such evil people. Elijah was John the Baptist who suffered and died. They are left trying to find a place in their brain for that one.

Not only have they heard that Elijah was John who suffered so and was still regarded by Jesus as the fulfillment to the OT prophecy of Mal 4:5, but they have also heard repeated teachings from Jesus that He must suffer and die.

Maybe as they descended the mountain they considered the possibility that if John's prophetic role as forerunner to the Messiah could be fulfilled in the context of his suffering and death, so too could Jesus fulfill His role as Messiah through the suffering and death He kept talking about.

If they considered this it would not fully stick until Jesus was indeed killed and then raised and even ascended to heaven in bodily form with all of them looking on. Then, with the help of the Holy Spirit indwelling them, it would all gel. Then they would and should speak of these things which Jesus has postponed them speaking of.

It should at least be gelling for us. We can examine the story from this side of Jesus humiliation and exaltation. But it is odd how our superior vantage point in history does not exempt us from misunderstanding Jesus and how God has worked His plan of redemption and restoration through Him. We still get confused. We still want to accept a Jesus that we can define. We still stubbornly hold to the Jesus we have been able to get our brains around.

Brothers and sisters, the disciples who lived with Jesus in the flesh grew in their understanding of Him and so should we. Those in Jesus day who would not grow to understand Jesus as suffering servant and held to their flawed understanding that the Messiah would travel from earthly to eternal king of the Kingdom of God without enduring suffering, rejection, death and resurrection – they died in their sins without hope and without enjoying the restoration of their relationship with God He intended to bring about through His beloved Son Jesus.

Let us not exhibit the same stubbornness and prideful miscalculation of our own abilities to discern spiritual truth. Let us instead do just what God the father has called us to do in this passage: Listen to Jesus. Let's listen until we know Him so well that we can represent Him accurately to the world.

Jesus' prohibition of His disciples speaking about His glory until He had been raised from the dead informs my growing understanding of the critical need to communicate not just the attractive easy to sell idea of Jesus as powerful miracle worker able to meet your every need; but to communicate first His identity as Son of God who suffered, died and was raised from the dead according to the plan of God to restore mankind into the intimate communion with Him as their Father. Jesus didn't want His disciples to tell people about His glory until they understood His death and resurrection. I do not think Jesus wants us to tell people about His glory with out telling them of the necessity of His suffering and His call upon all that would follow Him to pick up the very same cross.

Let's tell people about Jesus, but let's tell them the whole story. And we can not know the whole story until we know the beginning of the story. I have been so enriched in my understanding of Jesus by my recent studies of the OT. I have come to know Jesus better by understanding the beginning of the

gospel as it is recorded in the book of Genesis. If we are to be surgeons of the heart we must understand the whole procedure and each of its parts. Let's not try jump in and start slicing and dicing until we understand the curative procedure the Great Physician has called out.

In this regard, I don't want you any of you to miss what many others have been learning that is adding such fullness to their knowledge and relationship with God. So jump in to one of our ongoing Sacred Space classes. Three are available...

Let's pray!

Endnotes

ⁱ Re Glory -- ⁱ Glory of the Lord --

<http://www.biblegateway.com/keyword/?search=glory&version1=49&searchtype=all&limit=none&wholewordsonly=no>

Glory of God --

<http://www.biblegateway.com/keyword/?search=%22glory+of+God%22&searchtype=all&wholewordsonly=yes&version1=49&spanbegin=55&spanend=58>

See also Mat 10:23 with huge list of x refs. Pointing to the return of Christ.

Here language sounds similar to return of Christ language but not as clear by this ctx that return of Christ is in view. Partial List:

<http://www.biblegateway.com/passage/?search=mat%2010:23,%2024:3,%2027,%2037,%2039,%2026:64,%20Mark%208:38,%2013:26;&version=49>;

ⁱⁱ New International Biblical Commentary, Mark, Larry W. Hurtado: Hedrickson Publishers, Peabody MA, 1989 p. 144

ⁱⁱⁱ The clouds as the setting from which God's voice has been heard by His people in the past – Ex 16:10; 19:9; 24:15-18; 34:5; 40:34-38 -- <http://www.biblegateway.com/passage/?search=Ex%2016:10;%2019:9;%2024:15-18;%2034:5;%2040:34-38&version=49>

^{iv} Be who He has designed and enabled you to be.

Do what He has already called you to do.

Do you know what He has said?

Do you know who He has designed you and enabled you to be?

Do you know what He has called you do?

If not, talk less and listen more to Him – listen to Jesus in the pages of Scripture, depending on the Holy Spirit to reveal truth.

If you know what He's said, keep listening to the fine tuning continually transforming Word of God who intends to push out even more of the old man and complete His work in you making you of one mind with Christ Jesus.

^v Hurtado, p. 97 at 6:15 note.