

# Mark 9:12

Authorized King James Version (KJV)

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

## Analysis

Jesus affirmed, 'Elias verily cometh first, and restoreth all things' (Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα). The verb *apokathistanei* (ἀποκαθιστάνει, 'restores') indicates comprehensive restoration—Elijah's forerunner ministry would prepare hearts for Messiah. John the Baptist fulfilled this role, calling Israel to repentance (Mark 1:4). Jesus then asks, 'how it is written of the Son of man, that he must suffer many things, and be set at nought?' (πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;). This juxtaposes restoration with suffering—both are scripturally necessary. Isaiah 53 prophesies the suffering servant 'despised and rejected' (*exoudenēthē*, ἐξουδενηθῇ). Jesus teaches that Messiah's glory comes through suffering, not despite it. The 'must' (*hina*, ἵνα, expressing divine purpose) indicates suffering isn't accidental but central to redemptive plan. Reformed theology emphasizes Christ's passive and active obedience—suffering God's wrath (passive) and perfectly obeying (active) to accomplish salvation.

## Historical Context

Jewish messianic expectation focused on conquering king (Psalm 2; Isaiah 9:6-7; Daniel 7:13-14), largely ignoring suffering servant passages (Isaiah 42; 49; 50; 53). The Dead Sea Scrolls and other Second Temple literature reveal messianic hopes centered on military victory over Rome. Jesus radically redefined expectations by emphasizing scriptural suffering. Isaiah 53 describes the servant 'despised and

rejected,' bearing sin and being 'cut off' for transgressions. Psalm 22 graphically depicts crucifixion suffering. These texts were considered prophetic but not clearly messianic in first-century Judaism. Jesus' interpretive key—the Messiah must suffer—was revolutionary. Early Christian apologetics centered on showing that Scripture prophesied a suffering Messiah (Acts 17:2-3; 26:22-23), not theological innovation but proper Old Testament interpretation.

## **Related Passages**

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

## **Study Questions**

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1. How does Jesus' teaching that both restoration (Elijah) and suffering (Son of Man) are scripturally necessary challenge one-sided theologies emphasizing either triumph or suffering alone?
2. What does the 'must' of suffering reveal about the essential nature of Christ's atoning work—not optional but divinely purposed?

## Interlinear Text

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ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς	Ἡλίας	μὲν	ἐλθὼν	
G3588	<b>And</b>	<b>he answered</b>	<b>and told</b>	<b>them</b>	<b>Elias</b>	<b>verily</b>	<b>cometh</b>	
	G1161	G611	G2036	G846	G2243	G3303	G2064	
πρῶτον	ἀποκαθιστὰ	πάντα·	καὶ	πῶς	γέγραπται	ἐπὶ	τὸν	
<b>first</b>	<b>and restoreth</b>	<b>all things</b>	<b>and</b>	<b>how</b>	<b>it is written</b>	<b>of</b>		G3588
G4412	G600	G3956	G2532	G4459	G1125	G1909		
υἱὸν	τοῦ	ἀνθρώπου	ἵνα	πολλὰ	πάθη	καὶ		
<b>the Son</b>	G3588	<b>of man</b>	<b>that</b>	<b>many things</b>	<b>he must suffer</b>	<b>and</b>		
G5207		G444	G2443	G4183	G3958	G2532		
ἐξουδενώθη								
<b>be set at nought</b>								
	G1847							

## Additional Cross-References

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**Isaiah 50:6** (Parallel theme): I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

**Isaiah 49:7** (Parallel theme): Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

**Isaiah 52:14** (Parallel theme): As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

**Luke 23:11** (Parallel theme): And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

**Zechariah 13:7** (Parallel theme): Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

**Malachi 4:6** (Parallel theme): And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

**Psalms 74:22** (Parallel theme): Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

**Zechariah 11:13** (Parallel theme): And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

**Matthew 26:24** (Parallel theme): The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

**Matthew 16:21** (Parallel theme): From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.