

Many scholars identify Mark's **pivot point** at verses 27–33—specifically Peter's confession ("You are the Christ") and Jesus' first prediction of his death and resurrection (8:31). In this view, the journey "On the Way" toward Jerusalem forms the thematic center of Mark' gospel.

SCENE III

THE STAGE: Read Mark 8:34–Mark 9:1

1. YOU ARE THERE. Who is Jesus speaking to at this point?

THE SCRIPT:

2. Taking each statement of Jesus; how do these words sit with you – in your understanding of the gospel? Think in terms of the word "cross," "life," "If anyone wish to come after me...", etc.
3. These passages allude to the actions of following Jesus. How do they fit with your understanding of "saved by faith/saved by grace?"

THE REVIEWS:

1. What changes do you see in Jesus' character in today's lesson?



IF YOU WANT TO LEARN MORE:

(Parallel Gospel Accounts)

Matthew 15:32–39

Matthew 16:1–28

Luke 9:22–27

Next Week:

"Power & Glory"

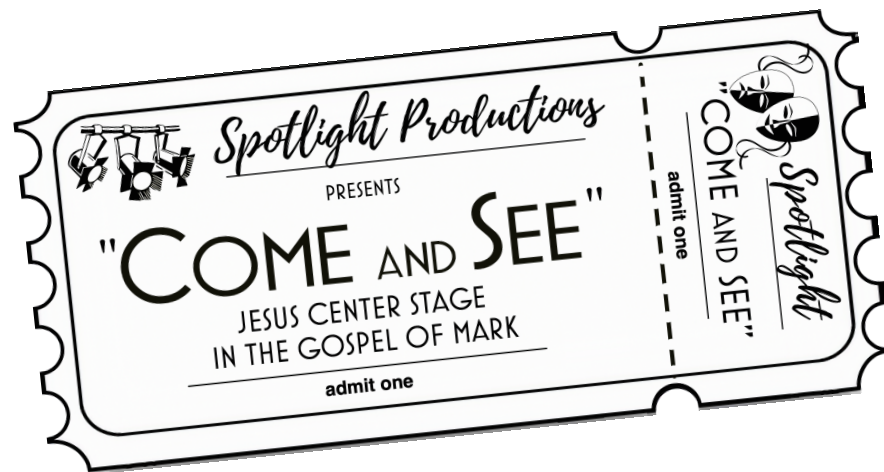
Scriptures:

Mark 9

[1] Mueller, Dan, *Mark #10*, 2/25/2018 © Lutheran Church of Australia Mark 10:46–52 <https://wallawalla-parish.lutheran.org.au/sermons/mark10/>

[2] BYU's Premier Academic Journal <https://byustudies.byu.edu/online-book/the-gospel-according-to-mark/part-1-galilee-106>

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ACT I & II

LESSON #8

"Jesus Gets Real" Mark 8

Focus Scripture: Mark 8:35

"For those who want to save their life will lose it,
and those who lose their life for my sake, will
save it."

Food for Thought

"It ain't those parts of the Bible that I can't
understand that bother me, it is the parts that I
do understand." –Mark Twain

Vocabulary Definitions:

Splagchnezomi (σπλαγχνίζομαι, spāngkh-nē-zō-mī) properly, to be moved as to one's bowels, (the bowels were thought to be the seat of love and pity) hence, to be moved with compassion, a visceral response which moves beyond pity, to action.

Anastenáz (ἀναστενάζω aná, "moving up from down" which intensifies stenáz, "groan" "compressed, constricted") – to groan because of pressure of being exerted forward (like the forward pressure of childbirth); (figuratively) to feel pressure from what is coming on – which can be intensely pleasant or anguishing (depending on the context). The verb portrays an audible, visceral exhalation that rises from the depth of one's being. It communicates profound grief mixed with righteous frustration.

Leaven or yeast (Mk. 8:15) in the Bible, is symbolic of several things, not necessarily all bad or all good. Leaven is small, permeates, and expands an entire loaf of bread. Metaphorically, it could represent corruption or the Kingdom of God. Perhaps Jesus' use of "leaven of the Pharisees" in today's lesson may refer to the fact that leaven produces gas. :)

Life (Mk. 8:35-37) (ψυχὴν psou-khayn): the individual, breath-powered, mortal or sentient life that makes a human an individual self. In New Testament usage, it is often tied to the earthly, human soul or physical existence that can be risked, lost, or saved in a temporal sense.

Seven: Completion of God's creation, complete, whole, accomplished

Diablepó: diá–(a preposition) root of the English term diameter ("across to the other side, through"). blép – "to see something physical, with spiritual results (perception)."

Brief Historical and/or Cultural Context:

As with past chapters, it is difficult to keep track of the location of Jesus and his disciples. The chapter begins while Jesus is still in the Decapolis, most likely northeast of Galilee. Again, he multiplies fish and bread for a crowd of 4,000 this time.

Scene 1

THE STAGE: Read Mark 8:1-10

1. Where is Jesus (see 7:31)?
2. Who is there, what is happening, and what's the problem?

THE SCRIPT:

3. Note the words/phrases: compassion, no food, three days
4. How is Jesus responding?
5. How do the disciples respond?

6. Recall the gematria, (numbers) from the Feeding of the 5,000. The numbers 2 (blessing, multiplication), 5 (Torah, teaching, and 12 (fulfillment of God's kingdom) What number is Mark using in this passage, and why?

Scene II

THE STAGE: Read Mark 8:11-21

1. Note the vocabulary words taken from these verses.
2. How is Jesus' demeanor?

THE SCRIPT:

3. From verses 11-12, what can you surmise is the meaning of his statement to the disciples in verse 15?
4. What might Jesus be trying to say by recalling the baskets of food collected following each miracle of the loaves?

Here ends Act 1 of Mark's gospel. Mark answers "Who is this man?!" in the first eight chapters, introducing Jesus as Messiah through stories of healings and parables.

END ACT I



ACT II; SCENE I

Now Mark reveals a shift in Jesus' ministry. ACT II, the center of Mark's gospel spans Mark 8:22 through Mark 10:52 (see insert). These passages begin and end with the healing of blind men. The first man needs extra help from Jesus because his sight is still unclear or veiled, a metaphor that could mean the lack of understanding, which Jesus alludes to in: "Do you not yet understand?" as Mark places Jesus' question at the pivot point between ACT I and ACT II.

THE STAGE: Read Mark 8:22-33

1. YOU ARE THERE. Who is with you?
2. What catches your attention in this story of the blind man?

THE SCRIPT:

3. Note the vocabulary: Diablepo, and how your Bible translates the sentence. Note also any metaphorical connection between Jesus' words in v.21 and diablepo.
4. Describe what you see and hear in verses 27-30. Who is Jesus with at this point?
5. List the items Jesus reveals in verses 31-33
6. Notice the blocking in this scene. Where is there movement, and is facing who?