THE SCRIPT:

1. What is Jesus' point bringing in a child for a visual aide?
2. How does John's non sequitur actually reveal the *"skandalis "* he may have put in the path of the man exorcising demons?
3. Compare vv. 39-41 with Mark 3:35
4. How does Jesus bring John's question back to the subject of welcoming/loving/accepting the "*other*" or "*least of these*"?
5. What emotions can you read into Jesus' discourse, and how do his words reveal the importance he places on the care of "*the least of these*?"
6. Concerning salt... thoughts on verses 49-50?

THE REVIEWS:

1. What impresses you about Jesus in this chapter?

IF YOU WANT TO LEARN MORE:

(Parallel Gospel Accounts)

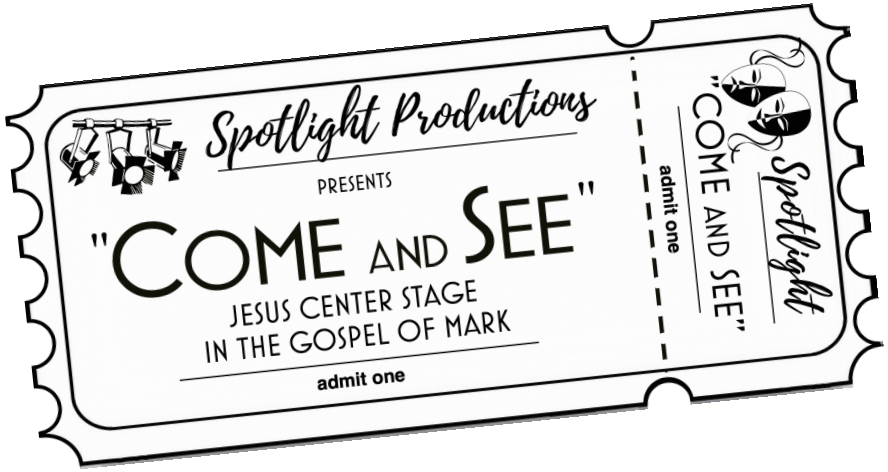
- Matthew 17:1-33
- Matthew 18:1-9
- Luke 9:28-50
- Matthew 5:13
- Luke 17:1
- Luke 14:34–35

Next Week:
"An Inverted Alternate Reality"
Scriptures:
Mark 10

[1] Jonathan Lipnick, *What is the meaning of Shekinah?* https://israelbiblicalstudies.com/blog/category/holy-land-studies/what-is-the-meaning-of-shekinah. August 15, 2016

[2] Levine, Amy-Jill. *The Gospel of Mark : A Beginner's Guide to the Good News*. Nashville: Abingdon Press, 2023. Chapter 3

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LESSON #9

"Power & Glory and a Little Child"
Mark 9

Focus Scripture:
Mark 9:7
"This is my son, the beloved. Listen to him!"

Food for Thought

Have you ever experienced a time when you spoke too soon, or felt compelled to say something, anything, but in hind sight, you should have kept your mouth shut?

Vocabulary Definitions:

Shekhinah: (Hebrew), referring to God "dwelling" or "settling" with humanity. It is the presence of God in the tabernacle (tent). Shekhinah is a feminine word in Hebrew, referring to a divine manifestation of the presence of God. Shekinah Glory is the luminous quality of God's presence. The concept is found in Old and New Testaments, but the word, *shekinah* is not.

Skéné: (Greek), is translated as "tent."

Epi: on, upon, over, at, by, before, across, against, among, beside, in, on the basis of (Acts 2:3)

Scandalize (skandalisē): to put a snare *(in the way)*, to cause to stumble, to give offense. Misrepresented as general "sin" vv 42-48.

Gehenna: a valley West and South of Jerusalem, the city dump where all forms of refuse (dead animals, dead criminals) were thrown, it gets misinterpreted as "Hell," but is a misunderstood metaphor. It was where things of no consequence or importance were thrown to decay, always burning. Significant to this lesson, Gehenna was also the place of ancient worship where children were sacrificed to Ba'al.

Brief Historical and/or Cultural Context:

The scene from "The Transfiguration" is called "The Metamorphoses" in Mark. It is a strange story, that results in more questions than answers. The story includes references to three sets of three things:

God the Father	Messiah (Jesus)	Glory
God the Son	Law (Moses)	Clothing
God the Spirit	Prophets (Elijah)	Tenting (indwelling)

Our lesson begins with a revelation of the trinity: Jesus (talking with Moses and Elijah), God the Father (speaking to the disciples), and God the Spirit, (the "Shekinah Glory"). Both Moses and Elijah have seen God's shekinah glory in their lifetime, and the gospels reveal shekinah glory in several places. Read the following scriptures:

Exodus 13:21-22 Pillar and Cloud
Exodus 34:29-30 Shining face
2 Kings 2:9-11 Fiery chariot
Malachai 4:1-6 Sun of Righteousness
John 1:4-5, 14 The glory of Jesus
Luke 24:44, 49 Clothed with power
Acts 2:1-4 Clothed with glory

(Bible nerd humor: We think "Transfiguration Sunday" ought to be named "Name Tag Sunday" as: how did the disciples know Jesus was talking with Elijah and Moses, unless they were wearing their name tags?!)



SCENE I

THE STAGE: Read Mark 9:1-13

1. Where are you, and who is there?

THE SCRIPT:

1. Jesus often went off to talk with his father, many times up on a "mountain." What are the chances that this was not his first encounter with God's presence, and other heavenly beings?
2. Why do you think Jesus took with him James, John, and Peter? Think differently: Could Jesus, concerned that his followers weren't getting the message, have brought them to "Dad" to set them straight?
4. Of all the hubub, what is the clarifying statement from God?
5. What was the discussion topic on their way down the mountain?
6. To whom is Jesus referring in 9:13?

SCENE II

THE STAGE: Read Mark 9:14-29

1. Who are the players in cast in this scene?
2. Who is arguing, and about what?

THE SCRIPT:

1. To whom is Jesus responding, with frustration?
2. How does the situation intensify when Jesus shows up?
3. How does Jesus express calm in the midst of this storm?
4. Jesus' response to the father's request can be read in several ways: *"**IF** you are able?!" ("You don't think I am able?") or "If **YOU** are able!" ("If you believe, it's up to you!").* How do you read it?
5. What do you make of Jesus' response to the disciples' question in 9:29? The passage doesn't say he prayed prior to the exorcism. What do you think Jesus means about prayer?

SCENE III

THE STAGE: Read Mark 9:30-50

1. Where are the disciples now? v. 30? v. 33?

THE SCRIPT:

1. Why do you think Jesus told only his disciples about his upcoming demise, and not the crowds following him?
2. What were the disciples' responses? v.32