



MARK 9:2-50

SOME EARLY MORNING PHILOSOPHY



Existence

The Problem of Infinite Regress

Explanatory Ultimate

THE MASK IS OFF (9:2-13)



The transfiguration “does not take us away from reality; it recalls us to it – recalls us from our dream world of ‘ifs and ands’ to the stunning actuality of everything that is real. [This is] a focal point at which more reality becomes visible than we ordinarily see at once.”

C. S. Lewis, “Miracles” in *God in the Dock*

ENCOUNTERING THE ENEMY (9:14-28)



1. Parallel to Jesus' baptism and temptation (Mk 1:9-13).
2. The path to ushering in his Kingdom necessarily included meeting his Enemy at the cross.

THE UPSIDE-DOWN KINGDOM (9:30-37)



1. Messianic expectation (Mk 8:31-33; 9:9-10, 32).
2. Kingdom requirement: selfless service.
3. Downward Mobility.

DOWNWARD MOBILITY



“The society in which we live suggests in countless ways that the way to go is up. Making it to the top, entering the limelight, breaking the record – that’s what draws attention, gets us on the front page of the newspaper, and offers us the rewards of money and fame . . .”

DOWNWARD MOBILITY



"The way of Jesus is radically different. It is the way not of upward mobility but of downward mobility. It is going to the bottom, staying behind the sets, and choosing the last place. Why is the way of Jesus worth choosing? Because it is the way to the Kingdom, the way Jesus took, and the way that brings everlasting life."

Henri Nouwen

ANNOUNCEMENTS



1. If you're new, your room number is on your nametag.
2. If you have not been assigned a group, stay here and join the open group down front.
3. If you're going to the tower use the sky bridge.



Small Group Discussion Questions
(Mark 9:2-50)
October 6, 2016

Allow each person in your group to answer one of the following questions:

- *What did you learn this week from the reading or the speaker?*
 - *What are you going to do about it?*
 - *Who are you going to tell?*
1. Following His transfiguration, Jesus told Peter, James, and John not to mention what happened until He had risen from the dead. They had no paradigm in which the Messiah was a suffering servant. Rather, the Messiah was to be a conquering king. This upside-down nature of Jesus' kingdom was totally foreign to them. In what ways is it foreign to you? Discuss how the Lord has worked in your life in ways you would never have guessed. What does that say about God? About you?
 2. When the father of the possessed boy was faced with his doubt, he acknowledged his lack of faith and asked for help: "I do believe; help me overcome my unbelief!" Tim Keller calls this repentant helplessness. What are difficulties or struggles in your life that are so big or have been there so long that you have come to believe God cannot or will not help you with them? How have you tried to deal with these problems on your own? What do you think repentant helplessness would look like in your situation?
 3. The disciples' argument about who would be the greatest in Jesus' kingdom revealed not only that they wanted Jesus on their own terms, but also that they were really after status and power. What are some ways you recognize the same desire among Jesus' followers today?
 - Do you ever find yourself jockeying for position among other believers?
 - Do you ever get jealous when someone else is recognized instead of you, even if you "deserved" the recognition more?
 - Do you get upset if you are asked to serve in a way you consider beneath you?
 - Do you ever find yourself using Jesus as a means to an end, and that end is you?
 4. Spend time as a group praying for a deeper dependence on Jesus through His Spirit.