

Zion Lutheran Church  
Sunday Morning Bible Study

**Mark – Chapter Nine**

1. There is much debate about what event Jesus is referring to in the first verse of this chapter. Up to this point the Kingdom of God has been a reference to God’s activity in this world. Jesus points out the following facts:

- 1) Some of the disciples would not taste death before seeing the Kingdom of God.
- 2) The Kingdom would come with power.

What event is Jesus speaking of?

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2. Up to this point in his Gospel, Mark has been very specific in letting us know when Jesus moved from place to place. This section begins with the words, “and after six days...” Therefore, it is pretty safe to assume that Jesus and His disciples were still in the region of Caesarea Philippi. What high mountain is in this region? (See Map)

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3. Jesus was transfigured. What is meant by His clothes being radiant and intensely white?

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4. What is the significance of Moses and Elijah being present?

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5. What did Moses and Elijah talk to Jesus about? (Luke 9:31)

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6. Why did Peter refer to Jesus as Rabbi?

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7. What did Peter offer to do? Why?

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8. Who spoke from heaven? What was said? Why?

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9. Why did Jesus tell the disciples not to tell anyone until after the resurrection? When could they tell others?

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10. Why did the disciple's question, "What this rising from the dead might mean?" (John 11:24)

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11. Why would the Scribes say that first Elijah must come?

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12. How would Elijah restore all things? (Malachi 3:1; 4:6)

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13. Where is it written that the Son of Man should suffer many things and be treated with contempt?

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14. What did Jesus say about Elijah in verse 13? What does this mean? (Matthew 17:12-13; Luke 1:17)

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15. If we compare Mark's account of the transfiguration with Luke's (chapter 9:28-37), we learn a little bit more about what happened. When did Jesus Peter, James, and John come down from the mountain? What did they encounter?

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16. Verse 15 contains the very short yet very intriguing phrase, "were greatly amazed." Who was greatly amazed?

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The Greek word translated "amazed" is also used in Mark 14:33 where it is translated as "distressed." Who was distressed in Mark 14:33? Why?

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This same Greek word is also found in Mark 16:5 and 16:6 where it is translated “alarmed.” Who was alarmed in Mark 16:5 & 6? Why?

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These are the four times that this word is used in the New Testament. The Greek dictionary defines it as, “to throw into terror or amazement; to alarm thoroughly; to terrify or astound.” Now for the million-dollar question! Why were they amazed, distressed, or alarmed? (There are three possible explanations!) What are the strengths or weaknesses of each?

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17. What did Jesus ask the crowd? What was the answer or response?

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18. Let’s examine this account, keeping in mind that Scripture is our sole authority and that it clearly relates for us God’s plan of salvation for mankind. What challenge(s) were brought to Jesus? (Vss. 17-18)

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19. Jesus responded with the words, “O faithless generation.” Where do you see a lack of faith in this account?

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20. Why would Jesus use this phrase? (Psalm 95:10)

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21. What additional information do we learn about the boy in vss. 20-22a? What are the implications we can draw from this?

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22. Compare the father’s words in verse 22 with those of Martha in John 11:21-22. What difference do you see? Why?

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23. How did Jesus respond to the father’s words?

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24. How did the father respond to Jesus' words? Why?

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25. In what two ways did Jesus show great compassion for the boy and his family?

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26. The disciples asked Jesus why they couldn't cast out the demon. Jesus had already indicated that it was because of their lack of faith. Why did He say, "This kind cannot be driven out by anything by prayer?"

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27. Following the healing of the demon possessed boy, Jesus and His disciples passed through Galilee. He didn't want anyone to know that they were there so that His time of teaching the disciples would not be interrupted. What did He teach them?

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28. What two problems did the disciples have with this teaching? Why? What can we learn from this?

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29. What concern had the disciples been discussing on their way through Galilee?

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30. How did Jesus respond to the topic of their discussion? What did He mean by His answer?

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31. Jesus took a child and put him in the midst of the disciples. What was the significance of this?

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32. Why did Jesus hold the child in His arms? How does this relate to His message?

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33. What problem did John bring to Jesus' attention?

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34. How had John and the disciples tried to deal with the problem? Why?

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35. Compare this to what we have read so far in this lesson. Note the irony.

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36. How did Jesus respond to John's situation? What does this mean?

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37. How is the one who is not against us for us?

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38. What message can we learn from verse 41?

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39. Verse 42 is a powerful verse with some interesting Greek words. The phrase "little ones" comes from a single Greek word "mikrou." This word means small or very small. You might wonder; How does that translate to little ones? Where does the "one" come from? The "one" comes from the last word in the sentence, which the ESV translates as sin and the NKJV translates as stumble. It is the Greek word "skandalon" from which we get the word "scandal." It is defined in this way, "to put a stumbling block or impediment in the way, upon which another may trip or fall." Jesus is referring to someone who intentionally puts a trap or stumbling block in the way of a person who could stumble. In this case, it was the little or smallest person.

Who or what are the little or smallest? What is the sin or stumble?

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40. What is the meaning of the millstone analogy?

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41. Notice the triplicate sayings involving the hand, the foot and the eye. Why three? (Psalm 51:4)

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42. What is the significance of the hand, the foot, and the eye?

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43. What is the message of the hand, foot, and eye? (2<sup>nd</sup> Timothy 2:22; 1<sup>st</sup> Corinthians 6:18)

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44. What is the result of the sins of the hand, foot, and eye? How is this described?

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45. What is the meaning of the phrase, "Everyone will be salted with fire?"

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46. How does salt lose its' saltiness? What is the message?

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47. How can we have salt in ourselves and be at peace with one another?

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