

Discussion Notes
October 26, 2014
Mark 9. 2-13
Leanne McAlister

Jesus faces Jerusalem – he's on a mission. Before he goes, however, a mountain top detour takes place.

Mountain top experiences in the Bible:

- Ararat (where Noah's ark rests).
- Moriah (where Abraham trusts God).
- Sinai (Moses and God).
- Carmel (Moses and God).
- Olives (where Jesus teaches).

Mark 9. 2-13

- To be "transfigured" means to be changed from the inside out. Jesus was "lit" from the inside out. He emanated light.
- Elijah and Moses were heroes of Israelite history. Peter sees them as equal to Jesus. But where Israel failed, Jesus is victorious. He's better than Elijah and Moses.
- Jesus states that God is at work and that Elijah has already come, though not how they expect. This is best understood as John the Baptizer.

The New Exodus and the New Mountain

- Jesus is the *best* revelation of God. Not the law, not the voice of the prophets.
- Jesus' identity is reinforced by God's voice, "listen to him..."
- The disciples are comforted.
- In the New Covenant God's presence is here with us. Jesus is the better Tabernacle and Temple.

Implications

- We are invited to see Jesus – to know God's presence.
- We can't camp on the mountaintop. Though Jesus gives us great moments of revelation, he also reveals himself in the valleys. Jesus is known both on the mount of transfiguration and the cross.
- We come down the mountain to serve in the valley with Jesus.
- We don't chase mountaintops, but Jesus.

Questions:

- What stands out to you about this story?
- Why does Mark include this story, and what does it have to do with Jesus previous words?
- Can we experience God "on the mountain" and "in the valley"? How does this look?

- What dose it mean to chase Jesus and not the mountain top experience?