

11/8/20

Mark 12

The rulers of Israel have for all practical purposes rejected their Messiah questioning His authority in spite of the evidence.

So now Jesus speaks a parable against them showing their rebelliousness against God and their judgement to come.

1. It is still Tuesday.
2. Sunday. Mk. 11:1-11
3. Monday. Mk. 11:12-19
4. Tuesday. Mk. 11:20-13:37

12:1-12 The parable of the wicked binedressers.

* The parallel passages. Matt. 21:33-46; Lk. 20:9-19

12:1 The introduction to the parable.

- 1) The imagery is of agriculture, “Then He began to speak to them in parables: “A man planted a vineyard and set a hedge around *it*, dug *a place* for the wine vat and built a tower. And he leased it to vinedressers and went into a far country.”
 - a) The parable is directed to “them”, the priests, scribes and elders. Mk. 11:27, 12:12

- b) Up to this point Jesus taught without parables.
 - c) The word parable “paraballe”, means to throw alongside, taking a common story or concept known to illustrate an unknown truth that in knowing what you know, you know what you did not know.
 - d) Not all details are to be given interpretive meaning in parable unless stated or indicated by the context in order to not destroy the central message.
 - e) There is one central message with a punch-line.
 - f) Parable either contrast or compare.
- 2) The Vineyard as we will see is a picture of the nation Israel. Is. 5:1-7; Ps. 80:8-16; Jer. 2:21
- a) God had hedged it, dug for a wine vat, built a tower, all necessary to blossom.b)
 - b) The vinedressers are the rulers of Israel.

12:2-8 The body of the parable.

- 1) The time of the harvest, “Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.” vs. 2
 - a) The servants are the Prophets sent to preach repentance to the nation.
 - b) The fruit is the least payment.
- 2) The conduct of the vinedressers was deplorable, “And they took *him* and beat

him and sent *him* away empty-handed.” vs. 3

- a) The phrase beat “dero” literally means to flay the skin.
- b) The servant returned without the fruit of the harvest.
 - 1)) God was faithful to send the prophet, “All day long I have stretched out my hands to a disobedient people.” Is. 65:12
 - 2)) Isaiah, Jeremiah Amos.
 - 3)) The world was not worthy of them. Heb. 11:38
- 3) A second attempt to collect the harvest was made with similar vile conduct by the vinedressers, “Again he sent them another servant, and at him they threw stones, wounded *him* in the head, and sent *him* away shamefully treated.” vs. 4
 - a) They wounded his head with stones.
 - b) They treated him shamefully.
- 4) A third attempt was made to collect the harvest, “And again he sent another, and him they killed; and many others, beating some and killing some.” vs. 5
 - * The treatment was worst, beating and killing some.
- 5) The last attempt was by sending his own son, “Therefore still having one son, his beloved, he also sent him to them last, saying, ‘They will respect my son.’” vs. 6

* Believing they would not dare to kill his son.

- 6) The heinous evil of the vinedressers, “But those vinedressers said among themselves, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’” vs. 7
 - a) They recognized him as the heir.
 - b) They decided to kill him and steal the vineyard.
- 7) The dastardly deed was carried out, “So they took him and killed *him* and cast *him* out of the vineyard.” vs. 8
 - a) Matthew and Luke reverse the order.
 - b) The One son speaks of the son Jesus. vs. 6
 - c) They knew who Jesus was, they were not ignorant. vs. 7
 - d) The word cast “ekballo”, means to drive or sent out, never used for dragging a body out, except in our text.
 - e) Jesus knew of His death, He announced it already three times, this was the patience and goodness of God towards the rejection by His own people. vs. 8

12:9 The punch-line of the Parable.

- 1) Jesus pronounced the coming judgment to the vinedressers, “Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers,” vs. 9a-b

- a) He is speaking to the Jews in the temple area.
- b) He is also speaking to the religious leaders.
- 2) Jesus prophesied, “And give the vineyard to others.” vs. 9c
 - a) Jesus declared God was going to judge the nation of Israel.
 - b) Jesus would give the vineyard to others, the church, other sheep not of this fold, the Israel. Jn. 10:16; Hos. 2:23; “Rom. 9:25”
 - c) Luke records the response of the people, not the chief priests and scribes, “And when they heard it they said, “Certainly not!” Lk. 20:16b

12:10-12 The prophecy of the rejection of Jesus.

- 1) Jesus directed the people and leaders to the Scriptures, “Have you not even read this Scripture: ‘The stone which the builders rejected Has become the chief cornerstone. This was the LORD’S doing, And it is marvoelous in our eyes?’” vs. 10-11
 - a) The quote is from Ps. 118:22-23.
 - b) The Psalm is found also in other books. Acts 4:11; Rom. 9:32-33; Eph. 2:20; 1Pet. 2:4, 7
 - c) The word rejected “apodokimazo”, means to put to the test for the purpose of

- approving, but disapproved and repudiated Jesus as the suffering Messiah.
- d) The cornerstone is the key stone that ties the entire building together, God the Father did this, a marvelous “thaumastos”, admirable and extraordinary thing recognized as God’s doing.
- e) Luke records the following, “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”” Lk. 21:43-44
- 2) The religious leaders attempted to take Jesus, but they were afraid of the people, “And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.” vs. 12
 - a) The word sought is in the indicative imperfect active, they kept on scheming.
 - b) They knew, understood the parable was against them, but did not repent, so they left Jesus walking away.

12:13-17 The question on taxes.

- * The parallel passages. Matt. 22:15-22; Lk. 20:20-26

12:13 The partnership of religious and political parties to trap Jesus.

- 1) The delegation sent to Jesus in the temple area, “Then they sent to Him some of the Pharisees and the Herodians, to catch Him in *His* words.” vs. 13
 - a) The Pharisees as we have seen were the ritualists and hypocrites.
 - b) The Herodians were the political group who saw Herod as the hope of Israel.
 - c) Their motives was to entrap Jesus by His own words, in order to accuse Him, they had nothing in common, except their hate for Jesus.
 - * The word catch “agreuo”, means to ensare Jesus in a trap like a bird or animal bying hunted.
- 2) Their words were false and pretentious, “When they had come, they said to Him, “Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not?” vs. 14
 - a) The word true “alethes”, means true in the sense that He could not lie.
 - b) That Jesus did not favor or influenced by any person.
 - c) The way of God is emphatic.

- d) The question regarded if it was lawful to pay taxes means if it was Permissible for Jews.
 - e) There were provinces of peace and others requiring troops as in Judea.
 - f) There was a ground tax 1/10 of grain, 1/5 of wine and fruit, income tax -1%, poll tax, men 14-65, women 12-65 yrs., a denarius, 25 ¢.
- 3) The question to entrap Jesus, “Shall we pay, or shall we not pay?” vs. 15a
 - a) If Jesus said no, they would accuse Him to Rome.
 - b) If Jesus said yes, they would accuse Him of being a traitor to Israel.
 - * Jesus asked Peter who did kings collect taxes from sons or strangers? Matt. 17:25-27
 - 4) The entrapment is turned on them by Jesus, “But He, knowing their hypocrisy, said to them, “Why do you test Me? Bring Me a denarius that I may see *it*.” vs. 15b-e
 - a) Jesus knew every man’s heart, nothing escaped Him. Jn. 2:24-25
 - b) Jesus perceived their craftiness. Lk. 20: 23
 - c) Jesus confronted them and exposed their evil intent and asked for a denarius., a days wages.
 - 5) The simplicity of the question disarmed their evil, “So they brought *it*. And He said to

them, “Whose image and inscription *is* this?” They said to Him, “Caesar’s.” vs. 16

a) The word image “eikon”, means a derived likeness, inscribed Tiberius Caesar Augustus: son of the divine Augustus, highest priest.”

b) Proudly they said, “Caesar’s”, not realizing their own entrapment.

1)) The Jews said to Jesus, “We are not in bondage.” Jn. 8:33

2)) To Pilate the Jews said, “We have no king but Caesar.” Jn. 19:15

6) The trap was snapped on them, “And Jesus answered and said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they marveled at Him.” vs. 17

a) We are not of this world, but we as believers live in it and are subject as citizens to obey all laws, untill they violate our obedient faithfulness to Jesus. Rom. 13:1-7; 1Tim. 2:1-6; 1Pet. 2:13-17

b) We as believer have a loving obligation to give our lives and of our money to God, not as a duty. 2Cor. 8-9

12:18-27 **The question on the resurrection.**

* The parrallel passages. Matt. 22:23-33; Lk. 20:27-40

12:18-19 The pretentious men and question.

1) The location is still the temple area, “Then *some* Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying.” vs. 18

* This is still Tuesday of Passion Week. Matt. 21:12, 18; 22:23

a) Josephus tells us there were three groups in the time of Judas Maccabaeus, the Sadducees, Pharisees and the Essence.

b) The Sadducees “Saddoukaios”, menas the righteous” and were the Aristocrats, rationalist and materialist and wealthy and believed to derive from Zadok. 2Sam. 8:17.

c) This is the only time they appear in Mark and appear only 14 times in contrast to the Pharisees about 1000 times.

d) The High Priest and most priests were Sadducees.

e) The commentary was that they did not believe in the resurrection, revealing their evil of their question.

1)) They also did not believer in angels and spirit. Acts 23:8

2)) They believed only the Pentateuch and rejected oral tradition.

2) Their question regarded the law of leverate, “Teacher, Moses wrote to us that if a man’s brother dies, and leaves *his* wife behind, and leaves no children, his brother should take

his wife and raise up offspring for his brother.” vs. 19

a) This was found in the Law, Deut. 25:5-10

* Oman and Boaz. Gen 38:1-11; Ruth 4:13-14

b) The provisions was two-fold; to preserve name of the dead brother by naming the first boy after his name and to redeem his property, like Boaz in the book of Ruth.

3) The supposed account in vie of the Law, “Now there were seven brothers. The first took a wife; and dying, he left no offspring. And the second took her, and he died; nor did he leave any offspring. And the third likewise. So the seven had her and left no offspring. Last of all the woman died also.” vs. 20-22

a) Hard to believe this was a real account.

b) If so, what was wrong with the five that follows, after the second dying, why would you marry her?

4) The seeming over-confident smugness of having trapped Jesus, “Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife.” vs. 23

a) First of all if you do not believe in the resurrection, why would you ask such a question?

b) Second, you reveal your dishonesty and evil motive.

5) The declaration of Jesus, “Jesus answered and said to them, “Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?” vs. 24

a) The word mistaken “planao”, means deceived, to go astray away from the truth.

b) The reason is stated, they did not know the Scriptures nor the power of God. Job 19:25-26; 1s. 26:19; Dan. 12:2

6) The clarification by Jesus, “For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.” vs. 25

a) There will be no need of marriage in heaven to propagate.

b) Those raise will be like angels, spirit being in no need of marriage.

c) Some assume therefore that the angels are sexless from this verse, but we know they always appear in the masculine.

7) The explanation by Jesus, “But concerning the dead, that they rise, have you not read in the book of Moses, in the *burning bush passage*, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’ He is not the God of the dead, but the God of the living.” vs. 26-27b

- a) Those that die physically are not dead, they are alive with God, emphatic. Ex. 3:6
- b) Those who die in their sin are alive separated from God in Hades. Lk. 16
- 8) The stong rebuke, “You are therefore greatly mistaken.” vs. 27
 - * Mistaken “pianasthe”, means to err or blunder.

12:28-34 The question on the greatest commandment.

- * The parallel passages. Matt. 22:34-40; Lk.10:25-28
- 1) The attacks were constant in the temple area, “Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, “Which is the first commandment of all?” vs. 28
 - a) This scribe, a lawyer of the law recognized the wisdom of Jesus, but he though he could entrap Him.
 - b) Which was the first in rank or imporance in view of the Commandments?
 - c) The rabbis divided the 613 precepts of the Law into 248 commandments and 365 prohibitions and these into two catagories, “weighty” and “light”.
- 2) The answer was in the Law, “Jesus answered him, “The first of all the

commandments *is*: ‘Hear, O Israel, the LORD our God, the LORD is one. ‘And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This *is* the first commandment.” vs. 29-30

- a) The text is the Shema “to hear” of Israel in the LXX. Deut. 6:4-5
- b) The LORD is one, a compound unity of One God, Father, Son and Holy Spirit.
- c) The service of the synagogue was started with it.
- d) The text was placed in phylacteries and mezuzah.
- e) The vertical axis is the relationship between a person and God, the source of all things.
- 3) The results of the first is to give ability to conduct oneself on the horizontal level on earth, “And the second, like *it, is* this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” vs. 31
 - a) He is quoting Leviticus. Lev. 19:18
 - b) Obedience to the first table of the law will be the source to obey the second table of the law by obeying, not feelings!
 - * “On these two commandments hang all the **Law** and the **Prophets.**” Matt. 22:40

- c) Jesus said our neighbor is whoever needs help by the Good Samaritan. Lk. 10:30-37
- d) Love for self caused the fall of Lucifer and Adam, since the fall men love themselves more than others and is key characteristic of the end times. Eph, 5:28; 2Tim. 3:2
- 4) The response of the scribe affirmed the words of Jesus, “So the scribe said to Him, “Well *said*, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, is more than all the whole burnt offerings and sacrifices.” vs. 32-33
- a) The scribe was more sincere and honorable than the Saducees, responding “Well said”, “kalos” literally, “excellently”, being emphatic, there being only one God. vs. 32
- b) The scribe acknowledged ones whole-hearted love for God is the source for our neighbor, superior to burnt offerings. vs. 33
* The quote. 1Sam. 15:22; Hos. 6:6
- c) He could not stump Jesus!
- 5) The exhortation of Jesus to the scribe, “Now when Jesus saw that he answered wisely, He

said to him, “You are not far from the kingdom of God.” But after that no one dared question Him.” vs. 34

- a) The word wisely “nournechos” means discretely and prudently, appearing only this time in the New Testament.
- v) Many are like this scribe, almost, but not really in the kingdom.
- c) Whether he ever entered we are not told!
- d) Nicodemus, Joseph Arimathea and other priest did enter the Kingdom.
- e) At this point no person dared to question Jesus.

12:35-37 The question from Jesus about the seeming contradiction about Messiah and David.

* The parallel passages. Matt. 22:41-46; Lk. 20:41-44

12:35 The tables are turned by Jesus.

- 1) The location is still the temple, “Then Jesus answered and said, while He taught in the temple.” vs. 35a-b
- a) This is still Tuesday as Jesus was teaching.
- b) The word temple “hieron” is the general area of the open courts, covering about 25 acres, not the Holy of Holies “naos”.

- 2) The first question posed to them, “How *is it* that the scribes say that the Christ is the Son of David?” vs. 35c
- a) Christ indicating deity, the Messiah.
 - b) Son of David His humanity by physical descendance through the Incarnation and was ascribed to Jesus at the Triumphal entry. Mk. 11:10
* The seed of David. Rom. 1:3; 2Tim. 2:8; Matt. 1:1-17; Lk. 3:23-38; 1s. 9:6; Jer. 23:5
- 3) The Scriptures were acknowledged to be Inspired by Jesus, “For David himself said by the Holy Spirit: ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”’” vs. 36
- a) The quote is from the Psalms and the most quoted one in the New Testament. Ps. 110:1; Matt. 22:43, 44, 45; Acts 2:34-35; 1Cor. 15:25; Heb. 1:13; 10:12-13
 - b) The first LORD in all capital letter refers to the Father and the second Lord refers to the Son, literally, the Father said to the Son”.
 - d) The occurrence is the Son Jesus exalted after His resurrection and ascension to heaven to sit at the right hand of the Father is to wait for the Father to send Him at the second Coming to judge and conquer His enemies, symbolized by “Your footstool”.

- * The Scriptures are inerrant and infallible, as men were carried along by the Holy Spirit to accurately record the revelation of God imparted to them. 2Tim. 3:16-17; 2Pet. 1:19-21
- 3) The second question, “Therefore David himself calls Him ‘Lord’; how is He *then* his Son?” And the common people heard Him gladly.” vs. 37
- a) How can David called Him Lord and still be his son because Jesus, the Messiah was both man and God.
 - b) **They were dumbfounded**

12:38-40 **The warning of Jesus against the scribes.**

* The parallel passages. Matt. 23:1-36; Lk. 20:45-47

- 12:38 The scribes love public admiration.
- 1) The warning is before all in the temple. “Then He said to them in His teaching, “Beware of the scribes.” vs. 38a-b
 - 2) Their vanity of parading themselves to be seen is exposed, “who desire to go around in long robes.” vs. 36c
 - 3) Their delight in being acknowledged highly in public, Rabbi, “*love* greetings in the marketplaces.” vs. 38d

12:39 The scribes love to be honored.

- 1) In the religious places in the front and raised to be seen, “the best seats in the synagogues.” vs. 38a
- 2) In the secular places or banquets in the reclining couches of honor, “and the best places at feasts.” vs. 39b
* Position and power go together!

12:40 The scribes loved to be dishonest.

- 1) They had no compassion, heartless, “who devour widows’ houses.” vs. 40a
* The law warned of this crime. Ex. 22:22;
Mal. 3:5; Ja. 1:27
- 2) They were false pretenders to extort money, “and for a pretense make long prayers.” vs. 40b
- 3) They were adding to their own hurt having the word of God, “These will receive greater condemnation.” vs. 40c
 - a) The word these “hourtoi” is emphatic in the Greek.
 - b) The word condemnatin “krima” means sentence and punishment ascribed for there will be various degrees of punishment as reewards given by God.
 - c) To those that much is given, more will be required, the measure of light. Lk. 12:47-48

12:41-44 **The widow’s two mites.**

* The parallel passages. Lk. 21:1-4

12:41 The people giving to God of their finances.

- 1) The location is still the temple, but different location, “Now Jesus sat opposite the treasury.” vs. 41a
 - a) In court of women were 13 collection boxes called “trumpets”.
 - b) Each was marked with the spific use, nine were what was legally due by worshippers, the other four for stictly volluntary gifts.Veincent quotes Edersheims
- 2) The observation by Jesus, “and saw how the people put money into the treasury. And many *who were* rich put in much.” vs. 41a-b
 - a) The word saw “rheoreo”, means to be a spectator vewing attentively and is in the indictive imperect active, indicating Jesus obseved for a long time.
 - b) The word put “bollo” means to throw, in the indicative present active.
 - c) Jesus observed how “pos” the manner the people put money in, indicating the motive and attitude, not the amount!
 - d) Many were very wealthy and placed large amounts in the recepticals.

12:42-44 The widow giving of her finances.

- 1) Those in poverty, “Then one poor widow came and threw in two mites, which make a quadrans.” vs. 42
 - a) The widows were to be provided for in the Law. Deut. 14:28-29
 - b) The New Testament also addresses the provision. 1Tim. 5:3-16
 - c) The word threw “ballo”, is in the aorist active tense, the fact that she deposited it.
 - d) The amount of two mites “lepta”, was a very small coin, 1/4 of a cent.
 - e) The observers of the woman were not many, she was insignificant to them, if one observed the little amount she put in he might have looked down on her, in comparisons to the wealthy givers.
- 2) The way God view our giving, “So He called His disciples to *Himself* and said to them, “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury.” vs. 43
 - a) The word assuredly “amen” at the beginning of the sentence indicate reliability and trustworthiness of what is about to be stated.
 - b) The pronoun “I” indicates the highest authority, Jesus.
 - c) The widow gave more than all put together.
- 3) The reason stated, “for they all put in out of their abundance, but she out of her poverty

- put in all that she had, her whole livelihood “bios” what it took to live on. vs. 44
- a) She gave more in proportion for it was what it took to live that day, quality not quantity.
 - b) The other gave of their abundance.
* Paul deals with our giving. 2Cor. 8-9
 - c) They wealthy kept more than they gave!