

MARK: OUR PREACHING MANUAL

FIFTH DIVISION

V. 10:1-13:37 *WHEN WILL THE MESSIAH ESTABLISH HIS KINGDOM?*

FOURTH SECTION: *NOW AND THEN QUESTIONS*

Mark 12:13-13:2

MARK: OUR PREACHING MANUAL

FIFTH DIVISION

V. 10:1-13:37 WHEN WILL THE MESSIAH ESTABLISH HIS KINGDOM?

FROM ... UNTIL	RIGHT ORDER	HARVEST TIME	NOW AND THEN	UNKNOWN HOUR
10:1 The Crowds They gathered to him and Jesus taught as his <u>custom</u> was	10:32-34 To Jerusalem Jesus taught the 12: 1. Death 2. Resurrection	11:12-14 The fig tree 1. Leaves 2. Fruitless 3. Cursed	12:13-17 Tribute? Do we pay Caesar? Whose image is on the coin ? 1. To Caesar 2. To God	13:3-13 The Signs 1. When 2. What sign? Watch out!
10:2-12 The Pharisees Divorce? 1. Moses? 2. In the <u>creation</u> ?	10:35-40 2 disciples request to be seated either side of him in his kingdom Baptism and cup 1. Suffering 2. Glory	11:15-19 The temple cleansing 1. "House of prayer" or 2. "Den of thieves"? Jesus cleansed the temple	12:18-27 Marriage? Whose will she be in the resurrection (future)? Ignorance of: 1. The Scriptures 2. God's power and life	13:14-23 The Great Tribulation When you see ...
10:13-16 The Children 1. Jesus blessed them 2. Receive the kingdom as a <u>child</u>	10:41-45 The 10 They were angered by the request of the 2 disciples 1. Servant-great 2. Slave-first	11:20-26 The dried up fig tree From the roots! Our roots: Prayer mixed with 1. Faith and 2. Forgiveness	12:28-34 Commandments? The greatest command: 1. Love God 2. Love neighbor Present wisdom brought scribe near future kingdom	13:24-27 The Coming In those days after ... men will see ...
10:17-22 A Rich Man Why call Jesus good? 1. All the commandments 2. Give all and follow me The rich <u>man</u> 1. Goes away 2. Sad	10:46-52 Blind Bartimaeus 1. The popular Jesus cared for 2. The despised Bartimaeus who rose and followed	11:27-33 The temple challenge Authority: 1. Human or 2. Heavenly Who had it? 1. The priests, or 2. John and Jesus?	12:35-40 Jesus taught in the temple 1. Messiah 2. Lord The Scribes' present actions and future condemnation	13:28-31 The Fig Tree When you see leaves come out, summer is near
10:23-31 The Disciples How hard for the rich! 1. Forsake all 2. Rewarded in this life and <u>coming age</u> The correct order 1. First to be last 2. Last to be first	11:1-11 Jesus' Triumphal Entry 1. He rode humbly on a donkey 2. They exalted him in praises	12:1-12 The vineyard The owner sent for the fruit The tenants rejected the servants and son of the owner The vineyard would go from the evil tenants to others	12:41-13:2 Jesus observed the people and the present temple buildings and stones 1. A widow gave all 2. The rich gave little No stones to be left of the temple in the future	13:32-37 The day and the hour 1. Be on guard! 2. Be alert! Watch!

MARK: OUR PREACHING MANUAL

FIFTH DIVISION

V. 10:1-13:37 *WHEN WILL THE MESSIAH ESTABLISH HIS KINGDOM?*

FOURTH SECTION: *NOW AND THEN QUESTIONS*

Mark 12:13-13:2

Corresponding PowerPoint® presentation:
171_Mark_PREACHERS_Now_Then_Questions_5th_division_4th_section_presentation

Question and answer sessions in the temple

The outline:

Theological war games
Things don't change much!
An underlying question

I. Pharisees and taxes now 12:13-17

A religious political trap
Two sides to the coin
Total commitment
Back to creation
Lasting longer

II. Sadducees and marriage then 12:18-27

Forward to resurrection
Marriage for this life
The beginning and end of God's plan

III. Scribes and law now 12:28-34

The heart of the matter
Close, very close!

IV. Messiah's enemies now and then 12:35-40

Teaching and practice
Lacking in understanding
Lacking in practice

V. The temple now and then 12:41-13:2

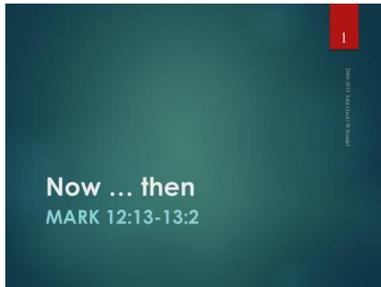
Jesus was impressed!
The disciples were impressed!

MARK: OUR PREACHING MANUAL

What impresses you?

Review

Questions to aid in the study of Mark 12:13-13:2



.Theological war games

Jesus was questioned by different groups on his visits to the temple. In the first story the text says that *they* sent some of the Pharisees and Herodians to trap in his words. Who is referred to as *they*? When you look back at the first 12 verses of the chapter and back into chapter 11 it becomes obvious. *They* refers to the chief priests, the scribes and the elders who questioned his authority to cleanse the temple (11:27-28). After he told the parable of the evil tenants of a vineyard, in chapter 12 verses 1 to 12, against them they wanted to take him right there and then, but they feared the people.

These groups who came to ask him questions were not theological students flexing their academic muscles, but were sent by his enemies, who were planning to kill him. While they often focused on how things are now in this life he taught them, and us, how to see things from a different perspective, both *now* and *then*.

This section about the questions and answers Jesus gave in the temple to different groups that questioned him is the 4th section of the 5th division. After being questioned by three different groups, the Pharisees and Herodians together, the Sadducees and then a scribe, or teacher of the law, he then began to ask questions as he taught in the temple.



.Things don't change much!

Today people question taxes as they did thousands of years ago. Many today, however, would not even consider giving God a tithe let alone all they had to live on!

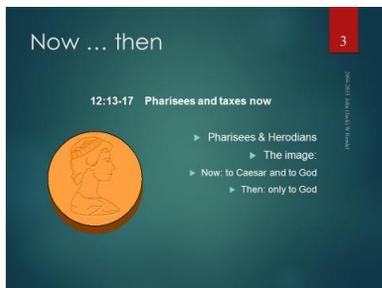
MARK: OUR PREACHING MANUAL

The Jews of Jesus' time questioned taxes because they had to pay a foreign government and not a Jewish government. It was as though they thought a foreign government would naturally be unfair and a Jewish one would be entirely upright. God had warned them in Samuel's time that if they demanded a king they would be burdened with the king's demands. He would tax them and take their children into his service.

An underlying question

But taxes were not the only questions they had and were not the only questions they asked Jesus. However, one of the underlying questions and a question that we must answer, in these five stories, with a setting in the temple and surrounded by religious people, was, "Do we want religion or do we want God?" Is there a difference between these two things? The Bible seems to say that there is a true love for God, but that religion, something that looks like a love for God, is a counterfeit. It has all the trappings of being spiritual but lacks the presence of God. Think about this issue as you move through these stories, all taking place in the temple, a religious place, and amongst religious people.

I. Pharisees and taxes now 12:13-17



A religious political trap

In Mark 12:13 through 17 the Pharisees and Herodians tried to trap Jesus in a question that set politics against religion. In this case the politician was Caesar, the ruler of the Roman Empire, and God, ruler of the Universe. Caesar was Roman and God was supposedly Jewish. If you gave one answer in favor of God you were in trouble with Caesar and committing treason! If you answered in favor of Caesar, you were in trouble with God, and committing blasphemy!

They prepared the trap by telling Jesus they knew he was a man of integrity. They also laid it on thick saying, "*Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances ... (ESV).*" They were hoping he might say something against Caesar. They could accuse him of treason. In Luke's gospel this is made very clear. In chapter 20 and verse 20b we find these words, "*So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor (ESV).*"

They went on to say, "*...but truly teach the way of God (11:14bESV).*" You see, if Jesus could be swayed just once by the fear of Caesar to vote against God he'd lose his integrity with Israel.

MARK: OUR PREACHING MANUAL

Two sides to the coin

In response to their question shall we pay tribute to Caesar or not, Jesus demonstrated divine wisdom! He asked for a coin, a denarius, of his time. But why? He had something in mind which would take his listeners back to the very dawn of time, back to the creation of the world, and of man. When he had the denarius in hand Jesus asked whose portrait or image and inscription was on it. Caesar's they replied. Then Jesus said to them, "*Render to Caesar the things that are Caesar's, and to God the things that are God's (ESV).*"

The text then said they were amazed at him. But why?

Total commitment

Through the implied parallel between the image of Caesar on the coin and the image of God in man, Jesus reminds them that they owed total allegiance to God. As human beings created in God's image we belong to God. We owe our existence to God.

The coins in use were Roman coins. Caesar had authority over them. There was a time when the Jews ruled themselves. They had their own kings.

Those Jewish kings ruled as God's delegates. But they became corrupt. They bore God's image and ruled by God's authority but eventually they rejected God's authority and no longer obeyed God's word. The image of God in them was marred. The Lord rejected them from being king. He sent his people into captivity under foreign kings. He punished and disciplined them by making them delegates of other rulers, first the Babylonians, then, the Persians, the Greeks, and now the Romans. Men like Daniel became a holy testimony as he served under Gentile kings. He served, God and Nebuchadnezzar, God and Darius. He was a humble, wise and hard working governor, who knew how to render to Caesar, the things of Caesar, and to God, the things of God.

Back to creation

In this section of Mark which deals with *when* the Messiah will establish his kingdom, the writer, has taken us back to the creation, and the terrible significance of the image of God in man. God's image in us reminds us that we owe him all we are and have! Any tithe God may ask of us is only representative of all we owe him and all he gives us!

When we come to the last stories of this section we will find the rich pouring large amounts into the temple treasury. We'll also meet a poor widow who puts in two small copper coins, worth less than a penny. Jesus commends her highly. She has put in all she had to live on while the others put in "what they will never miss". (Quote from *The Message*, Eugene H. Peterson, p. 106, NAVPRESS) In fact he says she put in *more* than all the others put together! What a contrast between wealthy religious leaders who quibble with Jesus about taxes and the widow who put in all she had. But more of this later!

Lasting longer

But there is a contrast in this first story about the taxes which is important to note. While we realize that there are two powers here and that one is greater than the other, God is greater than

MARK: OUR PREACHING MANUAL

Caesar. There is something else to note. It has to do with the dimension of time. Not only is God bigger than Caesar, God's authority lasts much longer.

II. Sadducees and marriage then 12:18-27



Forward to resurrection

In the second story of this section, Mark 12:18-27 the Sadducees came to Jesus with a question. While the question of the Pharisees and Herodians about taxes was used by Jesus to take everyone's thoughts back to the image of God in man at creation, the question of the Sadducees takes our thoughts forward to the final resurrection.

While the Pharisees and Herodians had forgotten, for all practical purposes that man was made in God's image, the Sadducees' stated doctrine was that they did not believe in resurrection. The Sadducees use a hypothetical case to take our thinking into the future to the end of time. The first story takes us back to the beginning and the second story forward to the end.

The Sadducees told a story of a woman who married 7 times and each time the husband died leaving no children. So they asked whose wife she would be in the resurrection, since the 7 were married to her. Jesus answered. First he accused them of not knowing the Scriptures nor knowing the power of God. Not knowing these two things leads to error.

Marriage for this life

First Jesus dealt with the future of marriage. Marriage is for this life only. If marriage was for the afterlife people could not marry again in this life in order to be true to their dead spouse. No, people do not marry nor give in marriage after death. That's for this time on earth. After we die we are in a state like the angels of God.

Then Jesus hits them with the second cannonball! Now about the dead rising - haven't you read how God told Moses at the burning bush that he was the God of Abraham, Isaac and Jacob? God isn't talking about the dead. These men were alive. They weren't on earth anymore but alive with God.

The beginning and end of god's plan

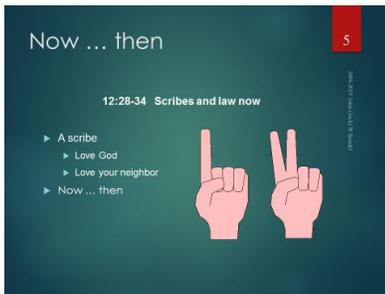
Jesus took the Pharisees and Herodians back to our wonderful beginnings in creation. He took the Sadducees forward to the hope of the resurrection. Through these two stories the gospel writer tells us about the beginning and the end of God's plan.

MARK: OUR PREACHING MANUAL

Once again a contrast is drawn for us, a contrast between life on earth with marriage and life in heaven without marriage. While marriage is very important, its place is on earth during the few short years we live here. It is like human government. Both human government and human marriage is for *now*, not for *then*. There is an exception, however. That exception is Jesus. He will rule forever and ever, and he did become a man, so there will be a human being ruling *then*. There will also be a marriage *then*, the marriage of the Lamb, the Lord Jesus, to his bride, the church.

Where will the author of the gospel take us now?

III. Scribes and law now 12:28-34



The heart of the matter

One of the teachers of the law was the next to approach Jesus with a question. He saw that Jesus answered them very well. He got to the heart of all matters by asking Jesus what the greatest command of all is. With this question and Jesus' answer, we find ourselves making a full and screeching stop right in present time!

Although Jesus quoted from the law of Moses, because he quoted the overriding realities of all God's law, he was quoting realities that were good for all of time. Jesus went to the heart of the matter. God is one. Love the Lord your God with all you are. Love your neighbor as yourself.

The teacher agreed and in fact repeated these laws. He did add two things to what Jesus quoted. "...and there is no other besides him (ESV)" and "...is much more than all whole burnt offerings and sacrifices (ESV)."

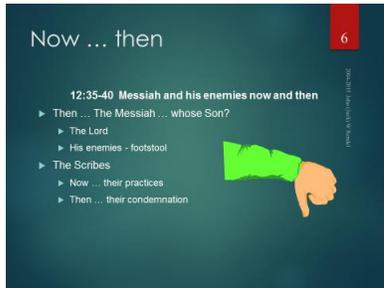
Close, very close!

When Jesus saw the teacher answered wisely he said to him, "You are not far from the kingdom of God." Why was he not far from the kingdom? In Judaism they had added many rules and regulations, besides the many details of the law's sacrifices and their regulations. You could "lose sight of the forest for the trees". People might become slaves to the law and the traditions surrounding the law, and forget they were really to love and serve the Lord. In the next story Jesus will describe the sins of the teachers of the law, not very complimentary! This teacher of the law was beginning to see the key issues at stake and therefore was not far from the kingdom of God. In the terms of children's guessing games we would say he was getting "warm".

MARK: OUR PREACHING MANUAL

Again a contrast was drawn between God and all others, between love for God and neighbor and the burnt offerings and sacrifices. The Person of God is eternal. Our love for him is to go on into eternity.

IV. Messiah and his enemies now and then 12:35-40



Teaching and practice

In the fourth story we find Mark, the writer, giving us a sampling of Jesus' teaching in the temple. Jesus made references to two things, the teaching of the teachers of the law and the practices of the teachers of the law.

First Jesus implied that the teachers of the law do not understand the implications of their own teachings about the Messiah. Secondly they don't understand the implications of their way of life.

Lacking in understanding

First they don't understand the Messiah. They don't understand that the Messiah is both David's son and David's Lord. He was born after David but he is greater than David. The father is greater than his son. How can David call a son of his own 'Lord'?

The teachers of the law fell short in theological understanding. The Psalm quoted by Jesus speaks of the Lord putting the enemies of David's Lord under his feet. Who are these enemies? Could they be those who pretend to speak for him and yet do not know him?

Could these teachers of the law be the Messiah's enemies?

Lacking in practice

Jesus went on to seal their condemnation. The teachers of the law were not only ignorant of Messiah but they lived lives which were to be condemned. Jesus told them to watch out for the teachers of the law. Here follows a list of their evils:

- They liked to walk around in flowing robes.
- They loved greetings in the market places.
- They took the most important seats in the synagogues.
- They took the places of honor at banquets.
- They devoured widows' houses.
- For a show they made lengthy prayers.

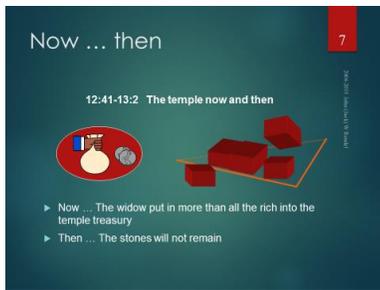
MARK: OUR PREACHING MANUAL

Then Jesus described their end. Such men will be punished most severely!

In the story preceding Jesus takes the teacher of the law back to the law of Moses and to the greatest of the commands. In this story about his teaching in relation to the teachers of the law he makes reference to a future time when the Messiah's enemies will be put under his feet and when the teachers of the law will be punished most severely!

Again a contrast was drawn. The teachers of the law, and for that matter, any enemy of Jesus will finally be punished. Fortunately their evils are limited to this life. The rule of Messiah, however, will be forever. While he does not yet see all his enemies under his feet, one day he will. All will submit to him.

V. The temple now and then 12:41-13:2



In chapter 12:41 to 13:2, Jesus' changed his activity from teaching to watching or looking, and then responding to what he saw.

First Jesus watched the people put gifts in the temple treasury, then upon the request of one of his disciples he surveyed the buildings of the temple.

Jesus was impressed!

As Jesus watched activities at the treasury he was not impressed with the large amounts put in by the rich. He extolled the widow who put in two coins worth less than a penny. It was not what she put in but what she had left that drew Jesus words of commendation and praise. The rich put in much but kept much. The widow put in *all*. She was left with nothing! Truly this widow loved the Lord her God with *all* she had! The law called on Israel to love the Lord their God with *all* your heart and with *all* your soul and with *all* your mind and with *all* your strength! She loved God with *all* she had to live on.

In the side walk in Hollywood the names of the stars are imbedded. I wonder whose names will appear imbedded in the sidewalks of heaven! We do not know the name of this poor widow, but I dare say all the armies of heaven know it!

The disciples were impressed!

As Jesus left the temple a disciple said, "Look, Teacher what massive stones and magnificent buildings!"

MARK: OUR PREACHING MANUAL

Jesus surprised him and cut him short with a prophecy. He looked forward to the destruction of that very temple by the Romans. He said, “See these great buildings? Not one stone will be left on another, everyone will be thrown down!”

It is amazing that the Romans tore the temple apart stone by stone because rumors had it that the Jews had hidden gold in the stones of the temple! The very thing the teachers of the law and others loved became the motive for the destruction of their temple. And it had become their temple so God took away his protection and allowed it to be torn down stone by stone.

Here in the heart of the nation, in the temple itself Jesus is questioned, he teaches about their leaders and he observes their practices. At the end of the visit he condemns the place to total destruction.

They had abandoned their total commitment to God and to their neighbor. He predicted God’s abandonment of them. His inward presence was absent in their lives so all the outward signs of his presence would be swept away!

With this bleak future predicted for the temple Jesus got his disciples’ minds in high gear. This solicited questions from them about the future. Chapter 13:3 to 37 tells the story of Jesus’ answer. That’s another chapter of this story.

What impresses you?

Surely things like gifting, size, cost, power and other characteristics impress us, do they not? But are we not even more impressed by love, kindness, commitment, patience, mercy, joy, thankfulness and self discipline? Yes! The rich with luxury cars, boats, airplanes and other possessions do impress! But what impresses some of us even more are both rich and poor who love God and care for their fellow human beings. In Latin America I have seen Christians, who are not doing as well economically as they had been doing, gathering to plan ways in which they can love God by ministering to the poor. Churches have opened dining halls for poor children and offered them whatever they could, even if it were just a cup of tea and a slice of bread. Others have planned visits on a monthly basis into the *favelas* and *villas*, the poor sections of Brazilian and Argentine cities, to bring medical teams, barbers, medicines, clothing, food, Christian books, drama, mime, and other gospel ministry.

I was staying in the home of Brazilian believers in Sao Jose dos Campos, not far from Sao Paulo. One evening when I returned four of them were seated around the table planning visits to the poor. The man and his wife and their pastor and his wife were there. The brother with whom I was staying had worked in a bank but lost his job. He sold his car and with the money they had saved up he bought a car wash facility. He earned less, the hours were much longer, the physical exertion was much greater, and he was not getting any younger at 51 years of age! Yet here he was making an effort to reach out to those who were suffering more than he was.

Review

I. Pharisees and taxes now 12:13-17 We are to respect both divine and human government.

MARK: OUR PREACHING MANUAL

II. Sadducees and marriage then 12:18-27 There is life after death but our intimacies will be with the Lord in the marriage of the Lamb, not in what we know as earthly marriage. Our state will be like the angels.

III. Scribes and law now 12:28-34 The scribe hit the nail on the head theoretically, by agreeing with Jesus when he placed love for God and neighbor above all other commandments. All that was left to do was to carry it out!

IV. Messiah and his enemies now and then 12:35-40 Jesus moved from a defensive role to an offensive role. He attacked his enemies' positions both in doctrine and practice. He left his enemies the scribes, or doctors of law and religion, condemned! However, he left their actual punishment to a future time.

V. The temple now and then 12:41-13:2 History repeated itself! The temple had been destroyed before because Israel became corrupted and abandoned the One who gave them their spiritual life and temple. Although they had rid themselves of idols after the deportation to Babylon they had set up new gods for themselves. One of those gods was money. They coveted. They devoured the houses of widows. Another god was they themselves. They chose the best seats, and made long prayers so that people would see how good they were. They trusted in a building, the temple just as their ancestors had done. Their ancestors had cried, "The temple of the Lord", thinking that having the temple would protect them. Read the words of Jeremiah to see just how foolish they were.

1 The word that came to Jeremiah from the LORD: 2 "Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all you men of Judah who enter these gates to worship the LORD. 3 Thus says the LORD of hosts, the God of Israel: Amend your ways and your deeds, and I will let you dwell in this place. 4 Do not trust in these deceptive words: 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.' 5 "For if you truly amend your ways and your deeds, if you truly execute justice one with another, 6 if you do not oppress the sojourner, the fatherless, or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own harm, 7 then I will let you dwell in this place, in the land that I gave of old to your fathers forever. 8 "Behold, you trust in deceptive words to no avail. 9 Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, 10 and then come and stand before me in this house, which is called by my name, and say, 'We are delivered!'—only to go on doing all these abominations? 11 Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD. 12 Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. 13 And now, because you have done all these things, declares the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, 14 therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh. 15 And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim (Jeremiah 7:1-15 ESV).

MARK: OUR PREACHING MANUAL

In 70AD the Romans attacked the city of Jerusalem and destroyed the temple, and the people were scattered around the earth for nearly 2000 years. The Lord punished the rebellious of Jesus' day but this only reminds us that we need to place ourselves in his merciful hand, not trusting ourselves, nor any object here on earth for salvation. He alone saves!

Questions to aid in the study of Mark 12:13-13:2

1. How many different groups asked Jesus questions in the temple? List the names of the groups and one or two of their characteristics.
2. How did Jesus keep a balance in the answers he gave especially in light of time and eternity, *now, or the present, and then, or the future?*
3. Think for a minute of all the persons mentioned: God, Caesar, Pharisees, Herodians, Sadducees, husbands, wives, Moses, angels, scribes, neighbors, David, the Holy Spirit, Messiah, The rich, a poor widow, and the disciples. What were the positive things Jesus said about how they acted and what were the negative things he said about how they acted? Who was commended and who was condemned?
4. What material things are mentioned here? Taxes, a denarius, image, inscription, the Scriptures, burnt offerings and sacrifices, my right hand, footstool, long robes, the best seats in the synagogue, the best places at feasts, widows' houses, the treasury, money, two mites, abundance, poverty, the temple, buildings and stones. How were they used? How are they to be used? What would happen to them?
5. Both the Caesar and a poor widow are mentioned in these stories. Knowing what we know about the Caesars as a group, some who were deified, others immoral, even homicidal, and withstanding some good traits, who of the two do you think was greatest in Jesus' eyes and why? Which of the two was an example of living out the first and greatest commandment? While recognition was given to the poor widow who put in all she had to live on what will you and I be recognized for?