

Mark Lesson 12

Mark Chapter 12

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Introduction:

In Chapter 11, we studied about Christ's triumphal entry into Jerusalem prior to his death on Calvary. Upon entering the city, he purified the temple as he drove out the moneychangers who were making God's House into a place of merchandise. We closed with the Priests, scribes and elders questioning by what authority Christ taught and did the things he did in His ministry.

I. Parable of Wicked Husbandmen

Mark 12:1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

This parable was most likely aimed at "them." which we studied about last week in chapter 11. This was likely a delegation from the Sanhedrin.

Mar 11:27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

Mar 11:28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

This vineyard he refers to in the parable was Israel.

Isa 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

Isa 5:2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

Isa 5:3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

Isa 5:4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Isa 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall

thereof, and it shall be trodden down:

Isa 5:6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

Isa 5:7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Notice how well the vineyard was cared for. There was a hedge about it for protection.

Psa. 80:12, Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

The place for the winevat was to preserve her fruit. The tower was a lookout and dwelling place for the guard, so that beasts and thieves could not destroy her fruit. The husbandmen were the caretakers to prune, cultivate, and to care for the vineyard. Similar to sharecroppers.

In these private instructions to the disciples, Jesus spoke plainly and directly. As the crowds gathered around Christ, he began to speak to them in parables. In verse one, Christ mentions the man who planted a vineyard which we mentioned typified Israel.

The hedge mentioned is a stone fence while the wine vat speaks of a winepress. The tower would be the top section on the fence where a guard would stand at watch. These were integral parts of a vineyard. The owner let it out to husbandmen and went abroad. Of course this speaks of the nation of Israel and the owner is God. He lets it out to the husbandmen which are the leaders of the nation of Israel.

Mark 12:2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

Mark 12:3 And they caught him, and beat him, and sent him away empty.

The servant mentioned in verse two speaks of the prophets that God sent to Israel. Israel always mistreated the prophets of God, and pretty well ignored what they said. God sent a servant (a prophet) to collect His fruit, but rather than return with the fruit, the servant was beaten and sent away empty.

Psa 80:7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Psa 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Israel is of course the vine brought out of Egypt, after they were there 430 years in bondage. God delivered them and brought them to the land of Canaan by the hand of Moses and Joshua. In the portion of scripture we read earlier in Isaiah Chapter 5, God looked for good grapes on Israel, and she had brought forth wild grapes.

Hosea 10:1 Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

Israel in the time of Hosea did not bring forth fruit to God, but rather brought it to themselves.

Mark 12:4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

Mark 12:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

The prophets were greatly mistreated by God's chosen nation of Israel. Why they hated the prophets is not clear, but they rejected some, wounded others, and it says they beat and killed others.

Another servant comes to the vineyard and it says they treated even worse. Others were also sent and shamefully treated, and some were killed it says in verse 5. Notice the progressive violence shown to God's servants. All of the above illustrates what Israel did to the Lord's prophets.

Neh. 9:26, Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

Acts 7:52, Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.

Heb. 11:36-38, And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Other verses that relate are: Jer. 7:25; 25:4-7; Matt. 23:34.

The Jews of Jesus' day did not deny this.

Mat 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Mark 12:6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Mark 12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

Mark 12:8 And they took him, and killed him, and cast him out of the vineyard.

After rejecting the messages of God's prophets, God sent the nation's last prophet, his only Begotten Son (Jesus Christ) and they killed him. Because of this, we see God took the spiritual privileges away from Israel and gave them to the Gentiles as we read in Verse 9.

Notice that He is the last prophet sent to Israel.

Deut. 18:15, The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

In verse 7, they plot to kill the Son. Not because of mistaken identity, but because they knew who he was. By some twisted reasoning they thought they would receive the inheritance. Even then the Jews were plotting to kill Christ.

Joh 11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

Joh 11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

Joh 11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Joh 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

Joh 11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

Joh 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Joh 11:53 Then from that day forth they took counsel together for to put him to death.

Not only do they make the plot, the terrible deed is done.

Mark 12:9 What shall therefore the lord of the vineyard do? he will come and

destroy the husbandmen, and will give the vineyard unto others.

Mark 12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

The question is asked and answered in verse 9. What shall the lord of the vineyard do? He will come and destroy the husbandmen and give the vineyard unto others.

The covenant was made at Sinai and accepted by Israel.

Ex. 19:5-8, Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Note the "if" and "then" in verse 5 of Exodus 19. IF YE WILL OBEY and KEEP my COVENANT, THEN YE SHALL BE A PECULIAR TREASURE UNTO ME ABOVE ALL PEOPLE.

Verse 10 explains that Christ was the rejected stone.

Psa. 118:22-23, The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes.

The stone was a symbol of the Messiah.

Ex. 17:6, Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

I Cor. 10:4, And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Dan. 2:34, Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

The Servant-Judge announced a double verdict. They had rejected the Son and had refused the Stone. The result would be judgment.

Mark 12:11 This was the Lord's doing, and it is marvellous in our eyes?

Mark 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

They may have rejected Christ, but now He has become the head of the corner. The leaders of Israel heard this and acknowledged that this parable was spoken against them. As we read last week, the leaders feared the people because they revered Christ due to his miracles and correct teaching of the scriptures. The reaction to the parable was that they sought to lay hold on Him, but did not do so out of fear of the people. They knew that the parable was against them. At this point, they went their way but their evil purpose was unchanged.

Luke 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Luke 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

II. The Question of Paying Taxes

Mark 12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

Mark 12:14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

The Sanhedrin had publicly challenged Jesus' authority in last week's lesson, and he had silenced them with his wisdom. Now they send a delegation of Pharisees and Herodians to try and catch Jesus with his words. They hoped that Jesus would say something that they could use to get him in trouble with either the Law or the Roman government. They really lay it on thick when they call him Master and go on to say things that were true, but they didn't believe them. They said "Master, we know that thou art true, and carest for no man (in regards to pleasing men rather than God), for thou regardest not the person of men, but teaches the way of God in truth."

Not a single thing spoken was untrue, but they did not truly believe this, but wanted to get Jesus to fall for their trap. They then ask, "Is it lawful to give tribute to Caesar, or not?" If Jesus spoke against Caesar, they would have something to get him in trouble with the government. Jesus always taught the way of truth. They hoped by flattering Christ, they might throw him off his guard. You know what... Jesus was God. You don't trip him up or confuse Him.

The Pharisees and Herodians were enemies, but they united to trap Jesus. Notice how the trap was baited with flattery. We'd best be careful when we hear flattering words and double check the intention.

Job 32:21, Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

Psa. 12:3, The LORD shall cut off all flattering lips, and the tongue that speaketh proud things.

Prov. 20:19; 24:24; 28:23; and 29:5.

The trap is cunningly devised. The tribute was a sort of poll tax or people tax. So they question Christ as to whether it was lawful to give tribute to Caesar or not. If He said yes, the Pharisees and the people would turn on Him. If He said no, the Herodians and Romans would turn on Him. The Pharisees were a strict religious sect that opposed all Roman ruler ship and taxes. The Herodians were a political group that favored that which would appease the Romans and increase the power of the Herods.

Jesus claimed to be the Messiah with a kingdom of His own. The Jews believed the Messiah would pay taxes to no one. If He condoned tribute to Caesar, He would be denying His Messiahship, or at least so they thought.

Mark 12:15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

Mark 12:16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

Mark 12:17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Jesus knew all about their little plans. After they make their question, he makes a request to bring him a penny. The penny was the very money used to pay this tax. If they used such a coin, this was evidence that they were subject to Rome.

So in verse 15, he asks about the coin. Whose is this image and superscription?

The question was asked, and immediately the answer was given. It was Caesar's image and superscription. Jesus is not fooled, and he tells them to render to Caesar the things that are Caesar's. "Render" means to pay a debt or wages. And then render to God the things that are God's. That which bears the image of God should be rendered to Him. All they could do was marvel at Him. He laid the groundwork for the separation of Church and State. One is not to

control or invade the realm of the other. God has established government for our good. If we cannot respect the man in office, we still should respect the office.

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

1Ti 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1Ti 2:3 For this is good and acceptable in the sight of God our Saviour;

1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

1Ti 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

If the people used money that belonged to Caesar, they should be willing to pay taxes that he required. It says they marveled at him. This was no ordinary man, but God himself manifested in the flesh.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Men may be willing to pay the taxes they owe to the government, but some will not pay the tithes that belong to God. If we want to be blessed of the Lord, we need to both pay the taxes we owe and the tithes that we owe to the Lord.

Mal 3:7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Mal 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Mal 3:9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Mal 3:11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

Mal 3:12 And all nations shall call you blessed: for ye shall be a delightsome

land, saith the LORD of hosts.

III. Question of the Resurrection

Mark 12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

Mark 12:19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Mark 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed.

Mark 12:21 And the second took her, and died, neither left he any seed: and the third likewise.

Mark 12:22 And the seven had her, and left no seed: last of all the woman died also.

Mark 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

The Sadducees come to the Lord and pose a question. Again you see the hypocrisy of the group when you look at their beliefs. They believed that there is no resurrection, no rewards nor punishments in another life. They denied the immortality of the soul, and the resurrection of the body, and angels and spirits. They rejected traditions, and owned no Scriptures but the five books of Moses.

Acts 23:8, For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

In verse 19, they quote from Moses.

Deut. 25:5-6, If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

Although they clearly do not believe in the resurrection, to find fault with the Lord, they pose this hypothetical case. They probably made up this story, as it would be very unlikely that this extreme case really happened.

No doubt that this question or a similar one had already been presented to the Pharisees. Since they had been unable to answer it, many assumed that Christ would have the same problem.

This whole thing was a bit silly and preposterous. Supposedly, some fellow had a wife and died. The law stated that if he had no children, his brother was to take his wife that he might have a family. In this story, all seven brothers die with no children, so they want to know whose wife she will be in the resurrection. We know the Sadducees didn't even believe in the resurrection. In the book of Acts, one time Paul was being questioned by a group that included Pharisees and Sadducees.

Acts 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

Acts 23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

The Lord explains their ignorance of the scriptures. When we don't know and stand on the truth, the result is that we many times produce false doctrine. Ignorance of the power of God produces all kinds of doubt.

Rom. 1:4, And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

Rom. 8:11, But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Phil. 3:21, Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

They were ignorant of the state we come up to when we die. People who are saved are resurrected. The Sadducees assumed that if there was a resurrection that things would go on in heaven just as they had done on earth. Since there won't be any deaths, there will be no need of births. Though we will know each

other in heaven the relationships will be different.

I Cor. 15:38-39, But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

The Sadducees were ignorant of the existence of angels. They were ignorant of the fact that God's children are higher than angels.

John 17:22-24, And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

I John 3:1-2, Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Jesus said they erred because they did not know the Scriptures nor the power of God. In the resurrection, they neither marry nor are given in marriage. We will be more like the angels in that day.

Albert Barnes in his commentary on the New Testament said:

Mark 12:25. Are as the angels That is, as the angels in respect to connections and relations. What those connections and relations may be we know not, but this passage teaches that the special relation of "marriage" will not exist. It does not affirm, however, that there will be no recollection of former marriages, or no recognition of each other as having existed in this tender relation.

Mark 12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

Mark 12:27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

They were ignorant of what Moses had said. They also were ignorant of the fact that Abraham, Isaac, and Jacob were alive.

Ex. 3:6, Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to

look upon God.

Ex 3:15, And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

God is not the God of the dead, but he is the God of the living. We need to know and understand the Word of God, that we might not greatly err like these men did.

W. A. Criswell, in his notes in the Believer's Bible, said this about the Sadducees.

The Sadducees did not believe in the resurrection (v. 18), and their question is designed to make belief in the resurrection look ridiculous. Jesus counters their question by firmly asserting the reality of resurrection, and by pointing out the Sadducees' failure to understand both the Scriptures (which clearly teach resurrection) and the power of God (which accomplishes resurrection). Jesus demonstrates their lack of scriptural understanding by quoting from the Pentateuch (the only portion of the O.T. Scripture which the Sadducees accepted). There God calls Himself "the God of Abraham, the God of Isaac, and the God of Jacob," meaning that they were alive (now with God), even though they had been dead for quite some time (cf. Ex. 3:6, 15). Jesus also corrects the Sadducees on their understanding of resurrection life. Jesus affirms that it is life of a different order, where there are no marital relations, but the purpose and central focus is communion with God.

IV. The First Commandment

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

Mark 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

The scribe had noticed the wise answers of Jesus earlier, and he asked which is the first or greatest commandment? This scribe was also a Pharisee.

*Mat 22:33 And when the multitude heard this, they were astonished at his doctrine.
Mat 22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.*

The scribes taught that the Jews were to keep 613 precepts of the Law, 365 negative and 248 positive.

After the scribes hear Jesus' response to the Sadducee's question, one of them asks Christ a question. Which is the first and great commandment? Jesus answers that the first and great commandment is to love God first. We are to love God with all our heart and our soul and mind and strength. In other words, we should be wholly and totally given to the Lord in areas of our life. God is not to be served on Sunday and then set on a shelf all week like many do with their bibles. (I'm guilty some weeks of not reading my bible every day too.) But we should read everyday. All things should gravitate from our relationship with God. The only way we will ever do that is to stay close to the Lord and give our lives to be directed by the Holy Spirit. And this takes a renewing of the mind everyday.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Mark 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Mark 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Jesus goes on to tell the scribe that the second great commandment was to love our neighbor as ourselves. There are no commandments greater than these two. This scribe agrees with Christ and goes on to say that there is one God, and there is none other but he.

To love God with all our heart and understand and love our neighbor as himself is more important than all the burnt offerings and sacrifices. Jesus recognized that the man answered wisely and discreetly and say he is not far from the

kingdom of God. God clearly wants obedience rather than sacrifice.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

V. Jesus' Question about the Son of David

Mark 12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

Mark 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Why did the Scribes say that Christ was David's son? Of course He was David's Son after the flesh.

Matt. 1:1, The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matt. 22:42-46, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

From the eternal spiritual standpoint He was David's Lord.

Psa. 110:1, The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

John 7:40-42, Many of the people therefore, when they heard this saying, said,

Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Jesus asks in the temple a question to the people. How say the scribes that Christ is the son of David? This was difficult for the people to understand. God the Father spoke to the son about sitting on His right hand. David calls Christ Lord, and he questions how then David could be Christ's father. But according to the flesh, Jesus was the son of God and came from the line of David. He was also the Son of God, and so was truly David's Lord.

VI. A Warning Against the Scribes

Mark 12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

Mark 12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

Mark 12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Christ's relationship to them was as an adversary. He is here warning the common people of several things about the scribes.

1. What the scribes liked. They wanted to wear long clothing and love salutations and chief seats in the synagogues.
2. What the scribes did. They devoured widow's house and make a pretence with long prayers.
3. What the scribes will receive. They would receive greater damnation.

If a person is wrong about Jesus Christ, he is wrong about salvation. He condemns his own soul.

John 8:24, I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Jesus warns the people to not be like the scribes. They loved to be seen of men and be saluted in the marketplace. They like the chief seats in the synagogues and the upper rooms at feasts. But in reality, rather than being true to God, they devoured widow's houses and made long prayers to be seen of men. God wants us to serve from the heart, not to be seen of men.

Luke 18:10 Two men went up into the temple to pray; the one a Pharisee, and

the other a publican.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Luke 18:12 I fast twice in the week, I give tithes of all that I possess.

Luke 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luke 18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

VII. Jesus and the Widow's Mite

Mark 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

Mark 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

Mark 12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

Mark 12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

The Lord sat over the treasury and observed the people giving. The Lord watches our giving all the time. In verse 41, he observed the rich casting in much. The rich made a big show of their giving.

Then he observed the poor giving little. After watching both, he evaluated them both. In the eyes of the Lord, the poor widow gave more. God measures differently than man. It is not the portion, but the proportion that is so important in our giving.

Jesus watches today as we make our offerings and gifts. Jesus said that those that came by and put in large amounts of money did it out of their abundance. But the poor widow woman, gave all she had. Sometimes it is good when we give until we have to rely on the Lord to supply for us. This woman's offering was small in monetary value, but it is remembered forever by it being recorded in God's word.

Matthew Henry said this about the woman's gift.

There was a poor widow that cast in two mites, which make a farthing (v.

42); and our Lord Jesus highly commended her; *called his disciples* to him, and bid them take notice of it (v. 43); told them that she could very ill spare that which she gave, she had scarcely enough for herself, it was *all her living*, all she had to live upon for that day, and perhaps a great part of what she had earned by her labour the day before; and that forasmuch as he knew she did it from a truly charitable disposition, he reckoned it more than all that put together, which the rich people threw in; for they did *cast in of their abundance, but she of her want*, v. 44.

Now many would have been ready to censure this *poor widow*, and to think she did ill; why should she give to others, when she had little enough for herself? Charity begins at home; or, if she would give it, why did she not bestow it upon some poor body that she knew? What occasion was there for her bringing it to the *treasury* to be disposed of by the chief priests, who, we have reason to fear, were partial in the disposal of it? It is so rare a thing to find any that would not blame this widow, that we cannot expect to find any that will imitate her; and yet our Saviour commends her, and therefore we are sure that she did very well and wisely.

If Christ saith, *Well-done*, no matter who saith otherwise; and we must hence learn, 1. That *giving alms*, is an excellent good thing, and highly pleasing to the Lord Jesus; and if we be humble and sincere in it, he will graciously accept of it, though in some circumstances there may not be all the discretion in the world. 2. Those that have but a *little*, ought to give alms out of *their little*. Those that live by their labour, from hand to mouth, must *give to those that need*, Eph. 4:28. 3. It is very good for us to straiten and deny ourselves, that we may be able to give the more to the poor; to deny ourselves not only superfluities, but even conveniences, for the sake of charity. We should in many cases pinch ourselves, that we may supply the necessities of others; this is loving our neighbours as ourselves. 4.

Public charities should be encouraged, for they bring upon a nation public blessings; and though there may be some mismanagement of them, yet that is not a good reason why we should not bring in our *quota* to them. 5. Though we can give but a *little* in charity, yet if it be according to our ability, and be given with an upright heart, it shall be accepted of Christ, who requires *according to what a man has, and not according to what he has not*; two mites shall be put upon the score, and brought to account, if given in a right manner, as if they had been two pounds. 6. It is much to the praise of charity, when we give not only *to our power*, but *beyond our power*, as the Macedonian churches, whose *deep poverty abounded to the riches of their liberality*, 2 Co. 8:2, 3. When we can cheerfully provide for others, out of our own necessary provision, as the widow of Sarepta for Elijah, and Christ for his five thousand guests, and trust God to provide for us some other way, *this is thank-worthy*.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.