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| <b>SERIES:</b>    | 41 Mark - 2013      |
| <b>MESSAGE:</b>   | <b>Mark 12:1-44</b> |
| <b>SPEAKER:</b>   | Skip Heitzig        |
| <b>SCRIPTURE:</b> | Mark 12:1-44        |

## MESSAGE SUMMARY

Jesus often spoke in parables, presenting earthly stories with heavenly meanings to all who would listen. However, the religious leaders would challenge Jesus, waiting for Him to make a mistake. Instead, the truths He proclaimed would stumble them. As we look at His responses to the religious leaders, we learn about stewardship and the greatest commandment.

## DETAILED NOTES

- I. Introduction
  - A. The common people heard Jesus gladly
    1. He was never boring
    2. It can be painful to hear bad preaching
    3. Jesus employed the teaching method of storytelling: parables;
    4. Parable is from two Greek words *para* and *bole* (with or along side of and to cast—cast along side of); an earthly story with a heavenly meaning
  - B. This story begins with a parable
    1. Jesus turned over the tables and drove out the money changers
    2. The Pharisees tried to trap Jesus
    3. Jesus told a story to make the point that the religious leaders' lives were not under God authority
- II. The story of the vineyard owner and the vine dressers
  - A. Typical rabbinical teaching
    1. Give the story
    2. Ask a question
    3. Allow the audience to draw their own conclusion
  - B. Parable of a vineyard
    1. Everywhere they looked, there were vineyards: it was important to them, it was familiar
    2. The land was terraced with a stone fence
    3. There was a wine vat and a tower—lookout post
    4. It was an analogy from their own Old Testament Scriptures: see Psalm 80, Isaiah 5, and Jeremiah 2
    5. The vineyard was the nation of Israel, the landowner was God, the servants were the prophets, the son was Jesus Christ
    6. Isaiah 5 helps us understand
    7. Jesus talked about the "one who kills the prophets and stones all those that are sent unto her" (see Matthew 23:37 and Luke 13:34)

- a. Isaiah was sawn in two
  - b. Jeremiah was placed in a miry pit and then stoned to death
  - c. Amos and Elijah were threatened and had to flee because of the death threats
  - d. Micah was slugged in the face
  - e. Zechariah was murdered in the temple
8. Jesus changed the metaphor to a building, the cornerstone (vv. 10-11)
- a. He quoted a messianic Psalm (see Psalm 118)
  - b. The rejected stone is the rejected son in the parable—they are one and the same
  - c. The Cornerstone
  - d. Peter quoted the same Scripture (see Acts 3 and 4)
9. The Pharisees perceive that He was talking about them (v. 12)
- a. They were the ones who rejected the Father, the Son, the Stone
  - b. Reminds us of a story in the Old Testament about King David (see 2 Samuel 12)
  - c. Busted with a parable
  - d. The leaders, the rulers, the Pharisees, the nation itself rejected Jesus simply because they didn't want to receive Him
  - e. There is abundant evidence that points to God and Jesus
  - f. If someone is predisposed to reject Jesus, they will
10. The Pharisees and the Herodians (v. 13-14)
- a. Hostility makes the strangest bed fellows
  - b. The Herodians were the enemies of the Pharisees—they were a politically inclined group who submitted to Herod
  - c. They conspired together because they hated Jesus and wanted Him dead
  - d. The sandwich approach—they buttered Him up
  - e. They asked if it's lawful to pay taxes to Caesar
    - i. Taxes are necessary to run the society
    - ii. Too much tax can crush the common person
    - iii. Taxes pay for roads, aqueducts, soldiers to ensure safety
    - iv. The Jews paid for the very soldiers who oppressed them—that was the rub
    - v. Their purpose was to divide the crowd
    - vi. Jesus requested a denarius
    - vii. The denarius had a picture of Caesar
    - viii. The commandments said to make no image (see Exodus 20:4-6)
    - ix. The Jews had to use the coinage with an image—that was the double-rub
    - x. There are two answers; mankind has a human obligation and a spiritual obligation
    - xi. What it means to us; we are citizens of the earth, this state, this city; God wants us to pay taxes (see Romans 13:1-7)
    - xii. Give to God the things that are God's—He has the right to collect your worship, allegiance, submission—give your life to God

11. The Sadducees went to Him to inquire about the resurrection (which they didn't even believe in) (v. 18-27)
  - a. Sadducees is from the Hebrew word *šdûqîm*; it means the righteous ones
  - b. They only believed in the first five books of the Old Testament
  - c. They didn't believe in a future, so it was all about now
  - d. They were all about being wealthy in the current realm
  - e. They were the ones most angry about Jesus turning over the tables in the temple
  - f. Jesus told them they were ignorant
  - g. They were referring to the law of Levirate marriage to protect the widow and the land (see Deuteronomy 25)
  - h. This was practiced in the book of Ruth when Boaz, the kinsman redeemer, married Ruth
  - i. When—not if—they rise from the dead
  - j. Skip knew a girl who was angry at this passage
  - k. Jesus said we will be like angels; we do not become angels; we do not need to propagate in heaven
  - l. Jesus says there will be a resurrection by quoting the burning bush passage (see Exodus 3)
  - m. "I am" present tense; not "I was" (Exodus 3:6)
  - n. Jesus had a very high view of Scripture and He drew out the details—the verb tense
  - o. Principle: pay close attention to the details of the text
12. One of the scribes asks Him about the commandments (v. 28)
  - a. Jesus gave them two commandments
  - b. Love the Lord your God
  - c. Jesus' answer is a compilation of three Scriptures, Deuteronomy 6, 11, and Numbers 15
  - d. The rabbis taught that there were 613 commandments
  - e. Love your neighbor
  - f. Love—one word
  - g. The ten commandments are divided by love God and love people
  - h. God looks at the heart—the inward attitude is just as important as the outward action (see Matthew 5:21-30)
13. A scribe acknowledged that loving God is more important than all of the rituals and Jesus let him know that he's not far from the kingdom
14. Jesus had a question for them about the son of David (v. 35)
  - a. Lord "Yahweh said to Adonai" (see Psalm 110:1)
  - b. David called the Christ, Lord
  - c. He is more than a physical descendent of David
15. Jesus saw how the people put money in the treasury
  - a. There was a chamber of the silent
  - b. There were trumpet-shaped boxes where people would place their offering
  - c. People could go to the chamber of the silent to give anonymously
  - d. A poor woman gave a fraction of a cent

- e. The Bible has a lot to say about Christians and their money—more than half of Jesus' parable were about money
- f. "Where your treasure is, there will your heart be also" (Matthew 6:21 and Luke 12:34)
- g. We don't own anything—see all of your resources as not your own, but the Lord's things that you are steward over

### III. Closing

- A. Worship of God is voluntary
- B. Give your life to God

**Greek Terms:** παραβολή; parable; a parable, comparison

**Hebrew Terms:** תְּדֻמָּה; ʿēdûqîm; the righteous ones; יהוה; Yhvh, LORD; אֲדוֹן; adon, lord

**Cross references:** Exodus 3, Exodus 20:4-6, Deuteronomy 25, Ruth, 2 Samuel 12, Psalm 80, Psalm 118, Isaiah 5, Jeremiah 2, Matthew 6:21, Matthew 23:37, Luke 12:34, Luke 13:34, Acts 3, Acts 4, Romans 13:1-7

**Topic:** Parable

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