

# Mark 11:27-33; 12:1-37

Challenges on the temple mount of Tuesday of Jesus' final week:

1. Chief Priests, Scribes, Elders (Sanhedrin) Challenge Jesus' Authority (Mark 11:27-33)  
- Jesus tells parable to reveal the Jewish elites and leadership (Mark 12:1-12)
2. Herodians and Pharisees: Taxes and Caesar's Image on Coins in the Temple (Mark 12:13-17)
3. Sadducees and the Resurrection (Mark 12:18-27)
4. A Scribe asks about the Greatest Commandment (Mark 12:28-34)  
- Jesus asks a question about David's son called "Lord" (Mark 12:35-37)

## Mark 11:27-33 – Chief Priests, Scribes, Elders (Sanhedrin) Challenge Jesus' Authority

1. The elites and the national leadership
2. Two questions:
  - a. Who gave you this authority?
  - b. What authority to you do these things:
    - i. Enter Jerusalem like royalty
    - ii. Turn tables over in temple
3. Messianic claims will be the focus of his trial
4. Romans (with Jews) bring execution for:
  - a. Insurrection
  - b. False prophets
5. John's ministry was linked to Jesus' ministry
  - a. If they accept John as a prophet, why do they reject the man John identified?
  - b. If they reject John, then, well...the people will oppose them...
6. Jesus demands authority by repeating "Answer Me" and making it emphatic at the end of the Greek sentence in 11:29-30:

	3588 [e]	1161 [e]	2424 [e]	2036 [e]	846 [e]	1905 [e]	4771 [e]	1520 [e]	3056 [e]	2532 [e]
	Ho	de	Iēsous	eipen	autois	Eperōtesō	hymas	hena	logon	kai
29	Ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς ,	Ἐπερωτήσω	ὑμᾶς	ἓνα	λόγον ,	καὶ
	-	And	Jesus	said	to them	I will ask	you	one	question	and
	Art-NMS	Conj	N-NMS	V-AIA-3S	PPro-DM3P	V-FIA-1S	PPro-A2P	Adj-AMS	N-AMS	Conj

	611 [e]	1473 [e]	2532 [e]	2046 [e]	4771 [e]	1722 [e]	4169 [e]	1849 [e]	3778 [e]	4160 [e]
	apokrihēte	moi	kai	erō	hymīn	en	poia	exousia	tauta	poiō
	ἀποκρίθητέ	μοι ,	καὶ	ἔρω	ὑμῖν	ἐν	ποία	ἐξουσία	ταῦτα	ποιῶ .
	you answer	Me	and	I will tell	you	by	what	authority	these things	I do
	V-AMP-2P	PPro-D1S	Conj	V-FIA-1S	PPro-D2P	Prep	IPro-DFS	N-DFS	DPro-ANP	V-PIA-1S

	3588 [e]	908 [e]	3588 [e]	2491 [e]	1537 [e]	3772 [e]	1510 [e]	2228 [e]	1537 [e]	444 [e]	611 [e]	1473 [e]
	to	baptisma	to	Iōannou	ex	ouranou	ēn	ē	ex	anthrōpōn	apokrihēte	moi
30	τὸ	βάπτισμα	τὸ	Ἰωάννου	, ἐξ	οὐρανοῦ	ἦν ,	ἡ	ἐξ	ἀνθρώπων	ἀποκρίθητέ	μοι .
	The	baptism	-	of John	from	heaven	was it	or	from	men	Answer	Me
	Art-NNS	N-NNS	Art-NNS	N-GMS	Prep	N-GMS	V-IIA-3S	Conj	Prep	N-GMP	V-AMP-2P	PPro-D1S

7. 11:33, they don't finish the "if" statement, and just leave the consequences of their answer hang unspoken...

235 [e]	2036 [e]	1537 [e]	444 [e]	5399 [e]	3588 [e]	3793 [e]	537 [e]	1063 [e]	2192 [e]	3588 [e]	2491 [e]	3689 [e]	
alla	eipomen	Ex	anthrópon	ephobounto	ton	ochlion	hapantes	gar	eichon	ton	Ioánnen	ontos	
32	ἀλλὰ	εἶπόμεν	, Ἐξ	ἀνθρώπων ...	ἐφοβοῦντο	τὸν	ὄχλον ;	ἅπαντες	γὰρ	εἶχον	τὸν	Ἰωάννην	ὄντως
	But	should we say	From	men	they were afraid of	the	people	all	for	were holding	-	John	truly
	Conj	V-ASA-1P	Prep	N-GMP	V-IIM/P-3P	Art-AMS	N-AMS	Adj-NMP	Conj	V-IIA-3P	Art-AMS	N-AMS	Adv

  

3754 [e]	4396 [e]	1510 [e]
hoti	prophētes	ēn
ὅτι	προφήτης	ἦν .
that	a prophet	he was
Conj	N-NMS	V-IIA-3S

8. Their hypocrisy is evident to the crowd. Their answer was not based on what they believed, but what would not get them into trouble.
9. Since they admit they do not know:
- They are humiliated by Jesus' questioning
  - They show they have no ability to discern God's will (John the Baptist? Yes or No?...they couldn't answer), so they admit they have no ability or authority to judge the source of Jesus' authority.

Mark **12:1-12** – Jesus tells parable to reveal the Jewish elites and leadership

- Speak to "them" religious leaders, the elites in parables
- Here the parables are used to reveal the truth to the listeners (leaders). Earlier in Mark the parables were used to hide the truth from the leaders. Jesus is beginning to reveal he is the Messiah to the leaders for them to accept or reject.
- Isaiah 5:1-7 – Israel is the vineyard that must produce good fruit or be run over by Assyria. Israel, Judah, Jerusalem is the vineyard in:
  - Isaiah 1:8
  - Isaiah 3:4
  - Isaiah 5:1-7
  - Isaiah 27:2
  - Ezekiel 19:10
  - Jeremiah 12:10
- The tenants renting the vineyard would not be the poor, but the wealthy commercial farming corporations managing several farms and vineyards for owners who lived in other lands.
- This parable is outrageous concerning:
  - The behavior of the tenants
  - The patience of the owner
- Psalm 118:22-23 and 25-26
  - Hallel psalm recited at Passover
  - 118:25-26 recited by crowd at triumphal entry
  - 118:22-23 is the rejection of the cornerstone.
  - By quoting this Psalm about the Messiah on the temple mount Jesus is claiming to be the cornerstone of a new building of God
- The messianic secret is being unveiled

Mark **12:13-17** – Herodians and Pharisees: Taxes and Caesar's Image on Coins in the Temple

- "Tiberius Caesar, son of the divine Augustus, himself Augustus"

2. Tax from 6AD a poll or head tax that Judas the Galilean revolted against and the Zealot movement picked up on to spark the Jewish war of 66-709 AD
3. Denarius of Caesar Tiberius (14-37 AD)



- This coin is the most commonly accepted option for being the coin the Jews showed Jesus in Mark 11, but there are some questions if this was the coin.
  - This is a common denarius issued by Tiberius, the Roman emperor during Jesus' ministry.
  - The obverse (front) of this coin shows Tiberius surrounded with the inscription in Latin using some abbreviation, "TIBERIUS CAESAR DIVI AVGVSTI FILIVS AVGVSTVS" which means "Tiberius Caesar, the son of the divine Augustus, the Augustus."
  - The reverse (back) is a seated woman holding a scepter and a branch.
    - The woman is likely Livia, the wife of Augustus and the mother of Tiberius or the woman is the goddess Pax (Peace)
    - The inscription on the reverse is PONTIF MAXIM which is short for "the greatest bridge builder (to the gods)" and, also, the title of the Roman high priest, an office assumed by Octavian and all Roman emperors until Gratian, a Christian Emperor from 367-383 AD who refused the title for religious reasons.
  - Although not conclusive there are reasons this may not have been the coin of Mark 11:
    - The image is of both Caesar and his mother
    - The inscriptions are in Latin, not the common language of the crowds on the Jewish temple mount.
    - This coin was minted in Gaul (modern France) on the other side of the empire. And, there were several mints that produced coins in the Middle East that made their coins more accessible.
    - In all the hoards of coins uncovered in Judea none have ever contained this coin. Samples of this coin have not been found on the southern steps and SW corner excavations of the temple mount, nor on the temple mount excavations, and not at Qumran. Of the thousands of coins uncovered in Jerusalem there has only been one of these coins recovered.



- A second option for the coin shown to Jesus by the Jews is the above silver tetrachm.
  - The obverse (front) is Tiberius with the inscription “Tiberius, Augustus, Caesar”
  - The reverse (back) is Augustus wearing a radiate crown signifying his deity. The inscription on the reverse says, “God, Augustus, Caesar”
  - This coin was minted in Antioch during Jesus ministry. And, it was the only silver coin minted there.
  - More information here: <https://cccrh.org/wp-content/uploads/2017/02/the-denarius-in-mark-12-15.pdf>

#### Mark **12:18-27** – Sadducees and the Resurrection

1. Sadducees accepted only the first five books of Moses (Gen-Deut) as Scripture, and rejected the rest of the OT.
  - a. They did not believe in the resurrection
  - b. They did not accept the Jewish concept of angels
2. Sadducees were opponents of the Pharisees.
  - a. The Pharisees believed in the resurrection, afterlife, angels and were theologically aligned with Jesus on these issues as well as the acceptance of the authority of the fullness of Scripture.
  - b. The Sadducees were not in line with Jesus’ theological position concerning Scripture and other issues
  - c. The division of the Pharisees and the Sadducees likely came from the days of the Maccabees when the family of the Maccabees, or Hasmoneans, a priestly family, decided that they had the power to also be the ruling or royal family.
    - i. The purest or conservatives who followed scripture would have wanted there to continue to be a division between the priestly line of Aaron and the royal Davidic line. These people became the educated and religious sect known as the Pharisees.
    - ii. The Hasmoneans and the priestly family would have thought it a great idea to have their family also be the elite, royal family and rule as kings over Israel. These became the Sadducees. And, of course, they would have to stop divine

revelation at the close of Deuteronomy before the days of the Judges, Ruth, Boaz and the family of David came into play otherwise their Scripture would have exposed their false idea of being both the priests and the kings.

- iii. Paul used this division of the Pharisees and the Sadducees when he was brought before the Sanhedrin in Acts 23:8. By merely making a statement in line with the Pharisees view of history and scripture Paul gained the support of the Pharisees in the Sanhedrin and violated any Sadducee commitment to justice for Paul. A physical fight broke out in the Sanhedrin that day in the book of Acts.
3. Jesus could have used verses such as Isa 26:19, Dan 12:2, Ps 16:9-11, or Job 19:26 to prove the resurrection, but the Sadducees would not have accepted any of these textual support since these Scriptural references come after the book of Deuteronomy. So, Jesus uses a text from the book of Exodus.
4. Jesus also throws into his answer to the Sadducees a comment about humans in the age of the resurrection being like the angels...and, of course, the Sadducees did not believe in the typical Pharisee understanding of angels.
5. The Sadducees were wealthy, educated Jews from the city and often of the priestly class.

#### Mark **12:28-34** – **A Scribe asks about the Greatest Commandment**

1. This is a positive encounter between the scribe and Jesus
2. This scribe was impressed with Jesus' answers so far and pressed him for more.
3. This question by an individual scribe seems to be honorable.
  - a. It begins with integrity and a complement to Jesus.
    - i. "Seeing that he answered them well"
  - b. Jesus takes it seriously and is complementary to the scribe.
  - c. The scribe accepts Jesus' answer along with a complement
    - i. "You are right, Teacher."
    - ii. Confirms Jesus' answer by restating it
  - d. Jesus complements the scribe and tells the scribe he is not far from the kingdom
    - i. "Jesus saw that he answered wisely"
    - ii. "You are not far from the kingdom of God"
4. 12:34 seems to indicate (along with Jesus' positive interaction with the scribe) that Jesus is winning over many of the leaders since, "After that no one dared to ask him anymore questions"
  - a. Jesus was not falling into their traps
  - b. Jesus was not violating Scripture
  - c. Jesus was answering with wisdom and further instruction that they agreed with
  - d. They dared not ask any more questions because:
    - i. His answers were exposing his critics and making them lose credibility
    - ii. His answers were good and wise. The more they questioned him the better Jesus sounded to the crowds. They had to stop challenging him because they were making Jesus more attractive.
5. The question "what is the most important" or "the first" of the commands
  - a. This was a common question recorded in Jewish writings:
    - i. Simeon the Just (300-273 BC), grandson of Jaddua (who met Alexander) said: "By three things is the world sustained: by the Law, by the temple-service, and by deeds of livingkindness"

- ii. Rabbi Hillel (40 BC-10 AD said when approach by a Gentile who said, “Make me a proselyte on condition that you teach me the whole law while I stand on one foot.”, Hillel responded:  
 “Do not do to your neighbor what is hateful to you; this is the whole Torah, the rest is commentary.”
- iii. Rabbi Akiba (50-135 AD) said:  
 “but you shall love your neighbor as yourself... This is the encompassing principle of the Law.”

2532 [e]	4334 [e]	1520 [e]	3588 [e]	1122 [e]	191 [e]	846 [e]	4802 [e]	3708 [e]	3754 [e]	2573 [e]
Kai	proselthōn	heis	tōn	grammateōn	akousas	autōn	syzētountōn	idōn	hoti	kalōs
28 Καὶ	προσελθὼν	εἷς	τῶν	γραμματέων	, ἀκούσας	αὐτῶν	συζητούντων	, ἰδὼν*	ὅτι	καλῶς
And	having come up	one	of the	scribes	, having heard	them	reasoning together	having seen	that	well
Conj	V-APA-NMS	Adj-NMS	Art-GMP	N-GMP	V-APA-NMS	PPro-GM3P	V-PPA-GMP	V-APA-NMS	Conj	Adv

					<b>FEMININE (F)</b>		<b>NEUTER (N) (or, masculine)</b>	
611 [e]	846 [e]	1905 [e]	846 [e]	4169 [e]	1510 [e]	1785 [e]	4413 [e]	3956 [e]
apekrithe	autois	epērotēsēn	auton	Poia	estin	entolē	prōtē	pantōn
ἀπεκρίθη	αὐτοῖς	, ἐπιρώτησεν	αὐτόν	, Ποία	ἐστὶν	ἐντολὴ	πρώτη	πάντων ?
He answered	them	he questioned	Him	Which	is	commandment	[the] first	of all
V-AIP-3S	PPro-DM3P	V-AIA-3S	PPro-AM3S	IPro-NFS	V-PIA-3S	N-NFS	Adj-NFS	Adj-GNP

6. “Commandment” is feminine and “of all” is neuter (or, masculine) which means “of all” does not modify the Jewish word “commandment” in the feminine, but which of the Jewish commandments (F) is “the first”, “greatest”, “supersedes” in the neuter, “EVERYTHING”, “ALL”, and is concerning all humanity.
- a. Apparently this scribe is not asking what is the greatest commandment for the Jews, but what is the greatest commandment that supersedes all that God expects from humanity including the Gentiles.
7. Jesus begins with the Great Shema from Deut. 6:4-5 which was recited every morning and evening by pious Jews.
- a. ““Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might.” (Deut. 6:4-5)
- b. Jesus adds a fourth:

2532 [e]	25 [e]	2962 [e]	3588 [e]	2316 [e]	4771 [e]	1537 [e]	3650 [e]	3588 [e]	2588 [e]	4771 [e]	2532 [e]	1537 [e]	3650 [e]	3588 [e]	5590 [e]
kai	agapēseis	Kyriōn	ton	Theon	sou	ex	holēs	tēs	kardias	sou	kai	ex	holēs	tēs	psychēs
30 καὶ	ἀγαπήσεις	Κύριον	τὸν	Θεόν	σου	ἐξ	ὅλης	τῆς	καρδίας	σου	, καὶ	ἐξ	ὅλης	τῆς	ψυχῆς
and	you shall love	[the] Lord	-	God	of you	with	all	the	heart	of you	and	with	all	the	soul
Conj	V-FIA-2S	N-AMS	Art-AMS	N-AMS	PPro-G2S	Prep	Adj-GFS	Art-GFS	N-GFS	PPro-G2S	Conj	Prep	Adj-GFS	Art-GFS	N-GFS

4771 [e]	2532 [e]	1537 [e]	3650 [e]	3588 [e]	1271 [e]	4771 [e]	2532 [e]	1537 [e]	3650 [e]	3588 [e]	2479 [e]	4771 [e]
sou	kai	ex	holēs	tēs	dianoias	sou	kai	ex	holēs	tēs	ischyos	sou
σου	, καὶ	ἐξ	ὅλης	τῆς	διανοίας	σου	, καὶ	ἐξ	ὅλης	τῆς	ἰσχύος	σου .
of you	and	with	all	the	mind	of you	and	with	all	the	strength	of you
PPro-G2S	Conj	Prep	Adj-GFS	Art-GFS	N-GFS	PPro-G2S	Conj	Prep	Adj-GFS	Art-GFS	N-GFS	PPro-G2S

- c. Heart = emotions  
 d. Soul = spirit  
 e. Mind = intelligence  
 f. Strength = will

Mark **12:35-37** – **Jesus asks a question about David’s son called “Lord”**

1. Psalm 110
2. Originally a coronation hymn sung and recited at the inauguration of the kings of Judah.
3. The Hebrew reads:
  - “The LORD (YHWH) declared to my lord (Adonai)”
    - a. LORD is God
    - b. Lord is the king
4. The Jewish interpretation since the end of the Davidic line was this verse would now be fulfilled by the Messiah.
5. The problem David refers to his physical son in this coronation hymn as the Messiah, God himself?