

14. Mark II:27 – 13:37



BOOK TWO

THE GOSPEL OF JESUS THE SON OF GOD

PART FIVE : GOD'S JUDGMENT

Mark 11:1 - 13:37

A. God's Judgment of Religion (11:1 - 12:44) continued

Mark 11:27-33

Again they come to Jerusalem. As he was walking in the temple, the chief priests, the scribes (8:31; 11:18), and the elders come to him and were saying, “By what authority are you doing these things? Who gave you this authority to do them?”

Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin? Answer me.”

They were arguing with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’

But shall we say, ‘Of human origin?’”— they were afraid of the crowd, for all regarded John as truly a prophet.

So they answered Jesus, “We do not know.” And Jesus says to them, “Neither will I tell you by what authority I am doing these things.”

Jesus began to speak to them in parables. “A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country. When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. But they seized him, and beat him, and sent him away empty-handed.

And again he sent another slave to them; this one they beat over the head and insulted.

Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed.

(see Jeremiah 20:7-18; 2 Chronicles 24:20-21)

Mark 12:6-8

He had still one other, a beloved son (Genesis 22:2; Mark 1:11; 9:7).

Finally he sent him to them, saying, 'Surely, they will respect my son.'

But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.'

So they seized him, killed him, and threw him out of the vineyard.

Mark 12:9-12

What then will the owner of the vineyard do?

He will come and destroy the tenants
and give the vineyard to others.

Have you not read this scripture:

(Psalm 118:22-23; also Acts 4:11; 1Peter 2:6-8)

‘The stone that the builders rejected
has become the angle-stone; (see Ephesians 2:19-22; 1Peter 2:4-10)
this was the Lord’s doing,
and it is amazing in our eyes?’”

When they realised that he had told this parable against them,
they wanted to arrest him, but they feared the crowd.
So they left him and went away.

Mark 12:13-15

Then they send to Jesus some Pharisees and some Herodians (3:6) to trap him in what he said. And they come and say to him,

“Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not? Should we pay them, or should we not?”

Archelaus deposed from his post as ethnarch of Judea, Samaria and Idumea 6AD

Roman Imperial Province with its own 'prefect' of equestrian rank: Coponius. Quirinius, imperial legate to Syria, charged with taking a census for purposes of taxation (on agricultural production).

Opposed by Judas the Galilean, but the high priest, Joazar, persuaded the people to submit to the census and the tax.



Tax to Caesar? Mark 12:15-17

But knowing their hypocrisy, he said to them, “Why are you putting me to the test? Bring me a denarius and let me see it.”

And they brought one. Then he says to them, “Whose head is this, and whose title?” They answered, “The emperor’s.”



(Tiberius Caesar, son [step-son] of the divine Augustus, high priest)

Jesus said to them, “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

And they were utterly amazed at him.

Mark 12:18-25

Some Sadducees, who say there is no resurrection (see Acts 4:1-2; 23:6-8).

came to him and were asking him a question, saying, “Teacher, Moses wrote for us that ‘if a man’s brother dies, leaving a wife but no child, the man shall marry the widow and raise up children for his brother.’ (‘levirate marriage’: see Deuteronomy 25:5-6; Genesis 38:8.

There were seven brothers; the first married and, when he died, left no children; and the second married her and died, leaving no children; and the third likewise; none of the seven left children. Last of all the woman herself died. In the resurrection whose wife will she be? For the seven had married her.”

Jesus was saying to them, “Is not this the reason you are wrong, that you know neither the scriptures nor the power of God?

For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

Mark 12:26-27

And as for the dead being raised,
have you not read in the book of Moses,
in the story about the bush, (Exodus 3:1-6)
how God said to him,
'I am the God of Abraham, the God of Isaac,
and the God of Jacob'?

He is God not of the dead, but of the living;
you are quite wrong."

Mark 12:28-31

One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?”

Jesus answered, “The first is, ‘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 mind, and with all your strength.’”

The second is this, ‘You shall love your neighbour as yourself.’ (Lev. 19:18)

There is no other commandment greater than these.”

Mark 12:32-34

Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbour as oneself,’ – this is much more important than all whole burnt offerings and sacrifices.”

(Hosea 6:6; 1 Samuel 15:22)

When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.”

After that no one dared to ask him any question.

Mark 12:35-37

While Jesus was teaching in the temple, he said,

“How can the scribes say that the Messiah is the son of David?

(see Mark 10:47 ‘Jesus, son of David, have mercy on me’ - but there is more to Jesus!).

David himself, by the Holy Spirit, declared,

‘The LORD said to my Lord, “Sit at my right hand,
until I put your enemies under your feet.” ’ (Psalm 110:1)

David himself calls him Lord; so how can he be his son?”

And the large crowd was listening to him with delight.

Mark 12:38-40

As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honour at banquets!

They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

Mark 12:41-45

Jesus sat down opposite the treasury,
and watched the crowd putting money into the treasury.

Many rich people put in large sums.

A poor widow came and put in two small copper coins, (lepta = quadrans)
the equivalent of two cent pieces.



Then he called his disciples and said to them,

“Truly I tell you, this poor widow has put in more
than all those who are contributing to the treasury.

For all of them have contributed out of their abundance;
but she out of her poverty has put in everything she had,
all she had to live on.”

BOOK TWO

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PART FIVE : GOD'S JUDGMENT

Mark 11:1 - 13:37

A. God's Judgment of Religion (11:1 - 12:44)

B. God's Judgment of Human History (13:1-37)

Kingdom of God : God's Action in History

Discipleship : Welcoming and Mediating this action

Mark 11:1 - 12:44

Mark 13

Mark 14-16

Judgment of Religion

Death & Resurrection



The Meaning of History as an
Encounter with the Son of Man

Parousia : Presence in History of the Son of Man

Eschatological : Ultimate Judgment

Apocalyptic : Revelatory Vision

Mark 13:1-2

As Jesus came out of the temple, one of his disciples said to him, “Look, Teacher, what large stones and what large buildings!”

Then Jesus asked him, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.”



Mark 13:3-4

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, “Tell us, when will this be, and what will be the sign (σημείον) that all these things are about to be accomplished?”

The experience that gave rise to the “Eschatological Discourse” appears to be the experience of Mark’s community in Rome of Nero’s persecution and the Jewish war. The experience of persecution, and the disastrous war in Judea gave rise to an expectation that history was drawing to a close, and to questions about the ultimate meaning of history. Mark’s text is strongly influenced by the Book of Daniel.

At the moment of our death, Jesus will be present to each of us. In that encounter we will be revealed for who we really are, and for what we have chosen to become by the free choices we have made. Jesus, as the Son of Man, has identified with us in our human condition, especially in its fragility and suffering and oppression. He has identified with us. The question is: Have we identified with him? Have we heeded his words? Have we believed the good news and chosen accordingly?

Don't be deceived by false Messiahs : Mark 13:5-6

Then Jesus began to say to them,
“Beware that no one leads you astray.
Many will come in my name and say, ‘I am he!’
and they will lead many astray.

1). Claim to be a Messiah

(Menahem, John of Gischela, Simon son of Gioras) ?

(see A.F.Collins page 604)

2). members of the community prophesying falsely
in the name of the risen Lord.

The Eschaton : Mark 13:7-8

When you hear of wars and rumours of wars,
do not be alarmed; (2 Thessalonians 2:2)
this must take place, but the end (τέλος) is still to come.
For nation will rise against nation, and kingdom against kingdom;
there will be earthquakes in various places; there will be famines.
This is but the beginning of the birthpangs.

Isaiah 26:16-17

‘O Lord, in distress they sought you,
they poured out a prayer
when your chastening was on them.
Like a woman with child,
who writhes and cries out in her pangs
when she is near her time,
so were we because of you, O Lord.’

Back to current events : Mark 13:9-10

As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them.

The good news must first be proclaimed to all nations.

Mark 13:11-13

When they bring you to trial and hand you over,
do not worry beforehand about what you are to say;
but say whatever is given you at that time,
for it is not you who speak, but the Holy Spirit.

Brother will betray brother to death, and a father his child;
children will rise against parents and have them put to death;
and you will be hated by all because of my name. ('atheists')

The one who endures to the end will be saved.

(Revelation 13:10; 14:12)

Mark 13:14-18

“When you see the desolating sacrilege

(Daniel 9:27; 11:31; 12:11; 1Maccabees 1:54; 2Maccabees 6:2)

Caligula’s attempt in 40AD?)

set up where he ought not to be (let the reader understand),

(compare Revelation 13:18)

then those in Judea must flee (67-68AD) to the mountains;

the one on the housetop must not go down

or enter the house to take anything away;

the one in the field must not turn back to get a coat.

Woe to those who are pregnant

and to those who are nursing infants in those days!

Pray that it may not be in winter.

Mark 13:19-20

For in those days there will be suffering,
such as has not been from the beginning of the creation
that God created until now,
no, and never will be. (Joel 2:2; Daniel 12:2; 1 Maccabees 9:27)

And if the Lord had not cut short those days,
no one would be saved; but for the sake of the elect,
whom he chose, he has cut short those days.

Mark 13:21-23

And if anyone says to you at that time,
'Look! Here is the Messiah!'
or 'Look! There he is!'— do not believe it.
False messiahs and false prophets will appear
and produce signs and omens, to lead astray,
if possible, the elect.
But be alert; I have already told you everything.

God's Definitive Judgment. The end-time : Mark 13:24-27

“In those days, after that suffering,
the sun will be darkened,
and the moon will not give its light,
and the stars will be falling from heaven,
and the powers in the heavens will be shaken’ (Isaiah 13:6-13).

Then they will see ‘**the Son of Man** coming in clouds’ (Daniel 7:13)
with great power and glory.

He will send out the angels, and gather his elect from the four winds, from
the ends of the earth to the ends of heaven. (see 1 Thessalonians 5:1-10)

Revelation 1:7

Look! He is coming with the clouds; every eye will see him, even
those who pierced him; and on his account all the tribes of the
earth will wail. So it is to be. Amen.

Mark 13:4

When will this be?

Mark 13:28-31

From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near.

So also, when you see these things taking place, you know that he is near, at the very gates.

Truly I tell you, this generation will not pass away until all these things have taken place.

Heaven and earth will pass away, but my words will not pass away.

Mark 13:32

But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father.

2 Peter 3:11-13

Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire?

But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home.

Mark 13:33-37

Beware, keep alert; for you do not know when the time will come.

It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch.

Therefore, keep awake – for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly.

And what I say to you I say to all: Keep awake.”