

# Jesus Is Questioned

## Summary and Goal

In the previous session, Jesus was welcomed by the crowds as He triumphantly entered Jerusalem, but He was also criticized by the religious leaders. In this session, we will examine Jesus' responses to questions posed to Him by those leaders, who wanted to trap Jesus with His own words. When Jesus answered their questions, He spoke from the authority of God's Word and left everyone, including His adversaries, amazed. Likewise, it is by the authority of God's Word that we can encounter Jesus and marvel at His supreme worth. Jesus is the Word of God in human flesh—the only One who can perfectly reveal all of God's truth with divine authority.

## Session Outline

1. Jesus teaches the reality of resurrection from God's Word (Mark 12:19-27).
2. Jesus teaches the primacy of love from God's Word (Mark 12:28-34).
3. Jesus teaches the deity of the Messiah from God's Word (Mark 12:35-37).

*Background Passage: Mark 12:13-40*

## Session in a Sentence

When the Jewish leaders questioned Jesus to trap Him, He answered all of their questions from the authority of God's Word and amazed all who heard.

## Christ Connection

The religious leaders questioned Jesus to trap Him in His words, but each time, Jesus answered them from the authority of God's Word, and they could not respond. Jesus is the Word of God who came to reveal God perfectly to us. He has all authority in heaven and on earth.

## Missional Application

Because we have experienced God's kindness to us in salvation through Jesus, we live under the Word of God's authority in all areas of our lives with gratitude and joy.

# Group Time

## Introduction

**EXPLAIN:** Use the story on page 57 in the DDG to illustrate the irony of dismissing an expert on a subject because of a lack of knowledge or disbelief.

I recently heard a story about an elderly screenplay writer in a coffee shop who overheard a couple of film students arguing over the deeper meaning of one of his films. He listened with great amusement as they picked apart each scene, bemoaned their frustration with the film critics they thought wrongly assessed this film, and debated what the film must really be about, all while ignorant of the writer's presence.

The writer decided to interrupt their heated discussion and said, "I think I can help you with this plot."

To his surprise, one of the students sharply responded, "What are you, a film critic? No offense, but the last person I want to hear from is another old film critic."

The writer, jarred by the student's response and entertained by the growing irony, gave a sly smile, apologized for eavesdropping, and departed.

**INTERACT:** Ask group members the following question.



How might this story parallel some people's thoughts about Jesus? (we may think we know the answers to our own questions so we dismiss Jesus and His divine knowledge and wisdom; we may mistake Jesus for just an enlightened teacher or a good moral authority instead of the Son of God; we may be prone to seek out other people's opinions instead of seeking the straightforward truth from Jesus, who is the way, the truth, and the life)

**SUMMARIZE:** In the previous session, Jesus was welcomed by the crowds as He triumphantly entered Jerusalem, but He was also criticized by the religious leaders. In this session, we will examine Jesus' responses to questions posed to Him by those leaders, who wanted to trap Jesus with His own words. When Jesus answered their questions, He spoke from the authority of God's Word and left everyone, including His adversaries, amazed. Likewise, it is by the authority of God's Word that we can encounter Jesus and marvel at His supreme worth. Jesus is the Word of God in human flesh—the only One who can perfectly reveal all of God's truth with divine authority.

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## Point 1: Jesus teaches the reality of resurrection from God's Word (Mark 12:19-27).

**READ** Mark 12:19-27 (DDG p. 58).

<sup>19</sup> “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife behind but no child, that man should take the wife and raise up offspring for his brother. <sup>20</sup> There were seven brothers. The first married a woman, and dying, left no offspring. <sup>21</sup> The second also took her, and he died, leaving no offspring. And the third likewise. <sup>22</sup> None of the seven left offspring. Last of all, the woman died too. <sup>23</sup> In the resurrection, when they rise, whose wife will she be, since the seven had married her?” <sup>24</sup> Jesus spoke to them, “Isn’t this the reason why you’re mistaken: you don’t know the Scriptures or the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage but are like angels in heaven. <sup>26</sup> And as for the dead being raised—haven’t you read in the book of Moses, in the passage about the burning bush, how God said to him: I am the God of Abraham and the God of Isaac and the God of Jacob? <sup>27</sup> He is not the God of the dead but of the living. You are badly mistaken.”

**EXPLAIN:** Use the first paragraph in the DDG (p. 58) to identify the Sadducees, the flaws in their beliefs, and the purpose of their question to Jesus.

The Sadducees, a Jewish sect, did not believe in an afterlife and rejected the concept of resurrection (Mark 12:18), but Jesus, an increasingly popular rabbi, taught these very things. They considered Jesus a threat to their position in Judaism and local Roman politics, so they attempted to trap and discredit Him with a theological riddle, a disingenuous question about marital relations in the “supposed” resurrection.

- The Sadducees were a Jewish sect skeptical about the extent of the supernatural in the natural world. They were an elite group of Jewish aristocrats who were known as much for their wealth and privilege as they were for their devotion to the Jewish faith, although their version of the faith was stripped down. They taught that only the first five books of the Hebrew Bible (the Law) were divinely inspired by God and the rest (the Prophets and the Writings) were not. Contrary to the Pharisees, the Sadducees didn’t believe in a heavenly kingdom that a Messiah would rule over; they didn’t believe in a Savior who would save them from death’s grip and restore all things. Instead, they believed when you die, you’re just dead and cease to exist—no heaven, no afterlife, just nothing.<sup>1</sup>
- The Sadducees’ hyperbolic question—What if a woman is widowed and remarried seven times over to brothers in the same family; which one would be her husband in the afterlife?—was intended to paint the notion of an afterlife as silly. The Sadducees were hoping to trap Jesus by forcing Him either to deny a supernatural resurrection altogether or to admit that a supernatural resurrection would lead to some rather awkward realities in the afterlife (like a cluster of husbands for a hypothetical widow). To the Sadducees, there was no way around this dilemma, but their basis for understanding this scenario was deficient.

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**EXPLAIN:** Use the second paragraph in the DDG (p. 58) to explain Jesus’ answer to the Sadducees, noting how He relied on the authority of Scripture in His response.

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Jesus’ response relied on the authority of Scripture as He appealed to the Law to correct the Sadducees’ misunderstanding. Jesus explained that the resurrection is not just a continuation of our normal life; it is a wholesale transformation of our lives by the power of God, wherein marriage no longer applies. And the resurrection is proved in the Law when God said, “I am,”—not “I was,”—“the God of Abraham, Isaac, and Jacob.”

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- Jesus answered that the woman wouldn’t be married to any of the seven brothers in the afterlife because there is no marriage in the afterlife. Jesus taught that resurrection doesn’t mean a continuation of what we see here and now but a whole re-creation—all things made new.
- To establish the truth of the resurrection, Jesus appealed in verse 26 to the Law, the Book of Moses, which was still a part of the Sadducees’ stripped down version of the Hebrew Scriptures. In Exodus 3:6, God Himself spoke of Abraham, Isaac, and Jacob in the present tense, even though these men had been dead for centuries. The implication from Scripture is that they still exist and are alive in some fashion, though not yet physically.

**Commentary:** Jesus’ words in verse 25 do not teach that deceased loved ones become guardian angels, as people often say to comfort those who are grieving. Rather, Jesus referenced the angels to emphasize that marriage won’t apply in the afterlife, just as it doesn’t for the angels now.

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 58).

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**Authority of Scripture:** Since the Bible is the **inspired** Word from God, it is the ultimate **standard** of authority for the Christian. We are to believe and obey God by believing and obeying His Word.

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**Essential Doctrine “Authority of Scripture”:** Since the Bible is the **inspired** Word from God, God’s special revelation to humanity, the Bible is the ultimate **standard** of authority for the Christian. Because it is truthful in everything that it teaches, Scripture is humanity’s source for wisdom, instructing us on how to live life well to the glory of God. Submitting to the authority of Scripture means that we are to believe and obey God by believing and obeying His Word.

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**INTERACT:** Ask group members the following question.

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How should we respond to the fact that Scripture is authoritative? (we should let Scripture speak for itself instead of reading our own thoughts and perspectives into it; we should obey the commands and teachings found within Scripture; we should resist the temptation to do what the Bible calls sin; we should see the Bible as one unified story that does not contradict itself)

## Point 2: Jesus teaches the primacy of love from God's Word (Mark 12:28-34).

**READ:** Ask a volunteer to read Mark 12:28-34 (DDG p. 59).

<sup>28</sup> One of the scribes approached. When he heard them debating and saw that Jesus answered them well, he asked him, "Which command is the most important of all?"

<sup>29</sup> Jesus answered, "The most important is Listen, Israel! The Lord our God, the Lord is one. <sup>30</sup> Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. <sup>31</sup> The second is, Love your neighbor as yourself. There is no other command greater than these."

<sup>32</sup> Then the scribe said to him, "You are right, teacher. You have correctly said that he is one, and there is no one else except him. <sup>33</sup> And to love him with all your heart, with all your understanding, and with all your strength, and to love your neighbor as yourself, is far more important than all the burnt offerings and sacrifices."

<sup>34</sup> When Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And no one dared to question him any longer.

**EXPLAIN:** Use the first paragraph in the DDG (p. 59) to explain the context behind the scribe's question to Jesus.

The topic of the most important command in the law was another hot debate amongst the Jews, particularly the scribes. It was a popular belief that if one obeyed the law perfectly, one could earn God's love. So the scribes tried to identify the most important commands from which all the others stemmed so that a reasonable attempt could be made to obey them all.

- Scribes were an elite class of Pharisee, experts in the religious laws of the Old Testament. They were a vocational hybrid of sorts: half theological expert and half lawyer. There were many religious laws that governed the Jews at the time (rabbinic tradition identified 613 laws in the Mosaic Law; 365 prohibitions and 248 positive commands), and the scribe's job was to study each law and determine its purpose: why it existed and how it should be observed and judged.
- Though scribes are viewed negatively throughout the Book of Mark (see 1:22; 2:16; 3:22; 8:31; 11:18; 12:38-40; 14:1; 15:31), this scribe appears respectful and genuine in his question to Jesus, seeking His informed input.

**INTERACT:** Ask group members the following question.



What are some Old Testament commands you would identify as most important? (be prepared to give an answer of your own to jump-start the conversation, but don't choose "love God" or "love neighbor" as ones for you to share)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 59) to show how Jesus summed up the biblical law with two simple commands: **love God** and **love others**.

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Jesus responded first by quoting the Shema from Deuteronomy 6:4-5, which begins not with a command but with a proclamation about who God is—He is the one true God—followed by the command to **love God** with all that we are: heart, soul, mind, and strength. Then Jesus went on to add a second command from Leviticus 19:18: we are to **love others** as ourselves. Jesus upended the entire Pharisaical system with this answer: we don't obey to earn God's love but we love God and others because He first loved us (1 John 4:19).

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- Most of us grow up assuming God must be placated by our obedience before we can have a relationship with Him. This was the worldview of the scribes. Instead, Jesus said our love and obedience must begin with knowing who God is and what He has done. Jesus' opening words about the one true God would have stirred up redemptive memories for God's people: He is the God who set Israel apart for Himself and the One who liberated them out of Egyptian slavery through Moses. The Lord who is one is the God who saved them, redeemed them, and loved them first.
- The scribe recognized the righteousness of Jesus' answer. The commands to love God and love others supersede the whole sacrificial system. In effect, loving God and loving others because of God's love for us means we have become living sacrifices to worship and honor God with our very lives, but only because Jesus sacrificed Himself in our place to atone for our sins and reconcile us to God in love (Rom. 12:1).

**Commentary:** “[*Shema* is a] transliteration of [the] Hebrew imperative meaning ‘hear’ (Deut. 6:4) and applied to 6:4-9 as the basic statement of the Jewish law. The Shema became for the people of God a confession of faith by which they acknowledged the one true God and His commandments for them.”<sup>2</sup>

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**INTERACT:** Ask group members the following question.

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Why is it important that we remember we love because God first loved us? (God's love for us is our motivation and strength for loving God and others in return; so we remember the purpose of our love, not to earn God's love but to reflect His love with gratitude; so we recall the gospel of Jesus, who is the evidence of God's love for us; so we remember our salvation is the result of God's love and not our good works or effort)

### Point 3: Jesus teaches the deity of the Messiah from God's Word (Mark 12:35-37).

**READ** Mark 12:35-37 (DDG p. 60).

<sup>35</sup> While Jesus was teaching in the temple, he asked, "How can the scribes say that the Messiah is the son of David? <sup>36</sup> David himself says by the Holy Spirit:

The Lord declared to my Lord,

'Sit at my right hand until I put your enemies under your feet.'

<sup>37</sup> David himself calls him 'Lord'; how then can he be his son?" And the large crowd was listening to him with delight.

**EXPLAIN:** Use the first paragraph in the DDG (p. 60) to set the context for Jesus' question to the crowd.

Those who had hoped to trap Jesus have given up. Now Jesus gets to ask a question of His own. The scribes, experts in the Scriptures, knew the Messiah would be a descendant of David, a "son of David" (see 2 Sam. 7:12-16). But was the Messiah simply a conquering king who would liberate them from the Romans and take His seat on the throne of David as ruler over the promised land? Jesus pointed out that David himself had something to say about that.

#### Voices from the Church

"Our trust in the Bible stems from our trust in Jesus Christ: the man who is God, the King of the world, the crucified, risen and exalted rescuer ... I love him, and I've decided to follow him, so if he talks and acts as if the Bible is trustworthy, authoritative, good, helpful and powerful, I will too ... even if some of my questions remain unanswered, or my answers remain unpopular."<sup>3</sup>

—Andrew Wilson

- Jesus' question-and-answer exchange with the religious leaders took place during the week leading up to the Passover festival, which amplified people's hope for redemption. The longing for fulfillment of God's promise to David was swirling in the air. The Jews believed the Messiah would come with royal Davidic authority to Jerusalem and the temple to bring once and for all the glory of the kingdom of heaven. God's people had been anticipating this for ages, certainly since the exile and likely since the declines of David and Solomon as kings over Israel.
- The people in Jerusalem were hopeful for the Messiah's arrival. Questions about Jesus' messiahship were growing among the crowds because of His triumphal entry into Jerusalem and subsequent cleansing of the temple (see Mark 11). Jesus knew this and used the opportunity to help them open their minds to something significant about the Messiah's identity, a truth that had been recorded in the Scriptures.

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**EXPLAIN:** Use the second paragraph in the DDG (p. 60) to explain Jesus’ reasoning from Scripture that the Messiah would be not only a son of David but David’s Lord as well, and thus *divine*.

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To challenge the scribes’ presuppositions about the Messiah, Jesus referred to Psalm 110, which was written by David under the inspiration of the Holy Spirit. The psalm as a whole speaks about the destruction of the enemies of God and His people, but Jesus focused on the first line, specifically the wording of that introduction. David’s intentional and inspired words reveal the Messiah’s *divinity*, for while He is the human “son of David,” He is also David’s “Lord.”

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- When Jesus rode into Jerusalem on a donkey, a crowd of people lined up on the side of the road to welcome Him like a king. They cried out, “Son of David,” hoping He was the promised Messiah. Yet this Son of David was also the true Son of God, as Jesus inferred by posing His question about Psalm 110.
- Jesus called attention to the fact that David refers to the Messiah as “my Lord,” revealing how far short human paradigms fall for understanding the identity of the Messiah. How could the Messiah be both David’s son and also his Lord? The Scriptures as a whole make it clear that the Messiah would not only be a human descendant from David but also a *divine* figure from God Himself, superior to David and superior to the angels (Heb. 1).

**Commentary:** “Jesus affirms the divine inspiration of the Psalm through the Holy Spirit. ‘The Lord’ (Hb. *Yahweh*) grants to David’s ‘Lord’ (Hb. *Adonay*) an exclusive place of honor at his right hand and helps David’s Lord overcome his enemies. Jesus anticipates being exalted to the right hand of God, and thus he far transcends any expectation of a merely political, Davidic messiah.”<sup>4</sup>

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 60).

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**Inerrancy of Scripture:** Scripture is completely **truthful**, without any mixture of error, in all its teachings, no matter what subject it addresses. Scripture is an infallible guide to **salvation** and it is truthful in **all** that it affirms.

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**Essential Doctrine “Inerrancy of Scripture”:** Inerrancy refers to the belief that the Scripture is completely **truthful**, without any mixture of error, in all its teachings, no matter what subject it addresses. Believing the Scriptures to be inerrant does not preclude the biblical authors’ inclusion of observations from a human observer, the use of round numbers, unusual grammatical constructions, or varying perspectives on a particular event. It does mean, however, that Scripture is an infallible guide to **salvation** and that it is truthful in **all** that it affirms (Matt. 5:18; John 10:35; Titus 1:2; Heb. 6:18).

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**INTERACT:** Ask group members the following question.

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How are you encouraged by the truth that God’s inspiration of Scripture extends to the very words used by the human authors of the Bible? (**be prepared to give an answer of your own to jump-start the conversation**)

# My Mission

**EXPLAIN:** Jesus modeled what it looks like to take God at His Word, so to speak. When the religious leaders attempted to trip Him up in His teachings, He always settled the matter by appealing to the Scriptures. When He spoke, He did so from the authority of God's Word. We might be tempted with the same doubt the religious leaders had of Jesus. We might also be tempted to pick and choose the parts of the Bible that reinforce our own presuppositions. But as disciples of Jesus, we must take on His same posture toward the Word of God. Just as Jesus relied on the authority of the Scriptures, so should we as we field and pose questions to help people see Jesus as the Son of God, our Savior and Lord.

**READ** the following missional application statement in the DDG (p. 61), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because we have experienced God's kindness to us in salvation through Jesus, we live under the Word of God's authority in all areas of our lives with gratitude and joy.

- **How will you respond to Scripture's commands to love God and love others in light of God's love for us in Jesus?**
- **What are some ways your group can encourage one another to trust in the Word of God?**
- **How will you prioritize God's Word in your efforts to share the gospel with those around you?**

## Voices from the Church

"The fundamental relationality of the greatest commandment serves as the springboard for the giving of the second commandment. Love for God is actualized in love for neighbor."<sup>5</sup>

—Kim Huat Tan

**CLOSE IN PRAYER:** Father, thank You for loving us first. Thank You for sending Your Son for our salvation. Thank You for Your Spirit in us and Your Word to teach and guide us. Help us to listen, help us to obey, and help us to tell others about all that You have done for us in Jesus, and all for Your glory. Amen.

**PACK ITEM 7: TO KNOW GOD:** Cut out these bookmarks and pass them out to group members to remind them of the importance of God's Word for their expression of love to God.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 62-64), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 65) for mutual accountability and fellowship grounded upon the foundation of God's Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 62-64) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 65) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 62-64) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 3** as a part of point 2 in the session: **We should consider it a great gift that God would be kind enough to reveal Himself to us and tell us something about how to relate to Him and to others.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** "Give Caesar his tax, but don't give him ultimate authority over your life; honor the law, but honor preeminently the Lord above the law."
- **Day 4:** "Jesus invited His listeners to abandon what they thought or assumed He should be like and to see Him for who He really is according to the Scriptures."



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 65) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to share with one another how Jesus' outlook on the Bible's authority challenges them to take it more seriously in their own lives.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## **Point 1: Jesus teaches the reality of resurrection from God's Word (Mark 12:19-27).**

“The Sadducees approached Jesus with a situation based on the books of Moses. Specifically, the case involved the levirate (or brother-in-law) marriage law (Deut. 25:5-6). This law obligated a male sibling to marry his deceased brother's widow in order to preserve the family name and inheritance. Based on this, the Sadducees presented a scenario designed to make the doctrine of resurrection look absurd. Their question assumed that the future life will be like the temporal life ... Jesus declared that the afterlife will be different from life on earth. In heaven people will not **marry** or be **given in marriage**. By going to the **book of Moses**, specifically Exodus 3 and the passage about **the burning bush**, Jesus used the part of the OT that the Sadducees recognized as Scripture. The point of the OT quotation is that **Abraham ... Isaac**, and **Jacob** were long dead by the time God spoke to Moses, but God declared he was their God. Since God **is not the God of the dead but of the living**, they must still be alive.”<sup>6</sup>

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“Opposition to Jesus grows despite the fact that he cannot be convicted of breaking the law of Moses. Contrary to breaking the law, Jesus exposes hard-heartedness with regard to the proper interpretation of the law, here regarding taxes and divorce. He also challenges his opponents regarding the proper understanding of the Messiah of God, namely as the Lord of David (and not primarily a son of David; cf. however, 10:48). Jesus does not undercut the law of Moses; rather, his opponents reject or misinterpret it (‘because you know neither the Scriptures nor the power of God’; 12:24). When a scribe displays a proper view of the chief commandments (see vv. 28-34, regarding Deut. 6:4-5 and Lev. 19:18), Jesus affirms him. Jesus thus arises as the Prophet-like-Moses, as the messianic interpreter of the law (cf. Matt. 5:17-20).”<sup>7</sup>

## **Point 2: Jesus teaches the primacy of love from God's Word (Mark 12:28-34).**

“This is the last question asked of Jesus during his time in the temple courts (cf. 11:27). In contrast to the preceding hostile questions (vv. 13-27), a passing teacher of the law, impressed by Jesus' response to the Sadducees (vv. 24-27), respectfully (cf. vv. 32,34) seeks Jesus' summation of the law ... **Hear, O Israel**. See Deuteronomy 6:4-5. This is the central confession of Jewish identity, derived from the heart of Israel's covenant (Deut. 6:4-19) ... **heart ... soul ... mind ... strength**. The entirety of one's being. That Jesus has already demanded this kind of loyalty to himself and his gospel (8:34-35; 10:21,29) further underlines the claim that God's very presence has come in Jesus (see 1:2-3) ... Because God loved and showed mercy to Israel, individual Israelites must love and show mercy to each other, which for Jesus includes the least (9:33-10:12; see 10:47). **neighbor**. The definition is left open, but it is given in Luke 10:29-37.”<sup>8</sup>

“The elevation of an ethical quality over sacrificial worship stands in the tradition of 1 Samuel 15:22; Hosea 6:6; and perhaps also Isaiah 1:11-17 ... There is not much difference in loving God and trusting him. In addition to acknowledging the necessity of loving God and humanity, the man evidently committed himself to do just that. He was receptive to Jesus as a person as well as to his teaching. No wonder Jesus indicated that the man was not far from entering the kingdom, from letting God reign in his life. By saying that he was not far, Jesus encouraged him to go the remainder of the way by wholeheartedly following Jesus. Whether he did so cannot be known, but every reader of Mark hopes so.”<sup>9</sup>

### **Point 3: Jesus teaches the deity of the Messiah from God’s Word (Mark 12:35-37).**

“Jesus fulfilled all Scripture. In reversing the question and answer session, Jesus posed His own question. He understood that the question here was not concerning the validity of Scripture itself but rather an attempt to determine how Scripture should be interpreted. Even in the modern era, within the kingdom this challenge remains at the forefront. Since David was speaking of his descendant as his Lord, not a characteristic way for fathers to refer to their sons, he must have had in mind someone who was more than a son or descendant. Jesus did not deny His Davidic descent, but He was correcting the misunderstanding, among His followers and the people, that the Messiah was to be a liberating ruler. Jesus showed that He was more than the Son of David. As the Son of Man, Jesus represented not only the Jews but also humanity.”<sup>10</sup>

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“Do not be amazed that he is both son and Lord. For as he was [the son] of Mary, so, also, he was said to be the son of David; indeed the son of David precisely because the son of Mary. Hear the apostle speaking clearly: ‘who was born of the seed of David, according to the flesh’ [Rom. 1:3]. Hear that he was also the Lord of David; and let David himself say this: ‘The Lord said to my Lord, “Sit at my right hand”’ [Ps. 110:1]. And Jesus himself proposed this to the Jews, and by it refuted them [cf. Matt. 22:41-46; Mark 12:3-37; Luke 20:41-44]. Therefore just as he was both the son and the Lord of David, the son of David according to the flesh, the Lord of David according to [his] divinity, so he was the son of Mary according to the flesh and the Lord of Mary according to [his] majesty.”<sup>11</sup>

## References

1. See “Jewish Parties in the New Testament,” by Clayton Harrop and Charles W. Draper, in *Holman Illustrated Bible Dictionary*, gen. eds. Chad Brand, Charles Draper, and Archie England (Nashville, TN: B&H, 2003), 917.
2. “Shema,” in *Holman Illustrated Bible Dictionary*, gen. eds. Chad Brand, Charles Draper, and Archie England, 1481.
3. Andrew Wilson, *Unbreakable: What the Son of God Said About the Word of God* (10Publishing, 2014) [eBook].
4. Hans F. Bayer, “Mark,” in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 1921, n. 12:35-37.
5. Kim Huat Tan, *Mark*, in *New Covenant Commentary* (Eugene, OR: Cascade Books, 2015) [Wordsearch].
6. Ross H. McLaren, “Mark,” in *CSB Study Bible* (Nashville, TN: B&H, 2017), 1582, n. 12:19-23; n. 12:24-27.
7. Hans F. Bayer, “Mark,” in *Gospel Transformation Bible* (Wheaton, IL: Crossway, 2013), 1342, n. 12:13-37.
8. Rikk E. Watts, “Mark,” in *NIV Zondervan Study Bible* (Grand Rapids, MI: Zondervan, 2015), 2043, n. 12:28-34; n. 12:29; n. 12:30; n. 12:31.
9. James A. Brooks, *Mark*, vol. 23 in *The New American Commentary* (Nashville, TN: B&H, 2003) [Wordsearch].
10. Tamra Hernandez, “Mark,” in *The Study Bible for Women* (Nashville, TN: B&H, 2014), 1314, n. 12:35-37.
11. Augustine, *Tractate on John 8.9*, in *Mark*, ed. Thomas C. Oden and Christopher A. Hall, vol. II in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 1998), 167.