

Sunday, February 19, 2012—Mark Dispensationally Considered—Mark 12:28-40: The Marks of a Pharisee

Mark 12:28-34

- **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?**
- **29) And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord:**
- **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.**
- **31) And the second [is] like, [namely] this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**
- **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:**
- **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.**
- **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].**
- Mark 12:28—one of the scribes that had been listening to Jesus answer the Sadducees in verses 18-27 now comes to ask Jesus a question of his own. The question this scribe asks Christ is, “Which is the first commandment of all?”
 - Matthew 22:34-36—tells us that after witnessing Christ put the Sadducees to silence one of them which was a lawyer, i.e., scribe tempted him by asking him, “which is the great commandment in the law?”
- Mark 12:29-30—Jesus responds to his question by saying that the first commandment is to “love the Lord thy God with all they heart, and with all they soul, and with all thy mind, and with all thy strength.”
 - Deuteronomy 6:4-5
- Mark 12:31—not only does Jesus answer the scribes question but he goes one step further and points the second most important commandment.
 - Leviticus 19:18
- Galatians 5:14— Golden Rule—“treat others as you yourself would like to be treated.” Just as we see to the needs of our own well-being; likewise believers are to love our neighbors with the same care we direct towards ourselves.

- Romans 13:8-9
- If mankind had perfectly loved God and his neighbor there would have been no need for the Mosaic Law in the first place.
- Matthew 22:37-40—Paul’s statement here means that the basis for the whole Law can be summed up in the word Love. Under the Law if Israel had perfectly kept God’s precepts she would have done what love dictated.
- Ephesians 5:2—just because we have been freed from the Law we do not have license to sin but liberty to walk in love.
- Mark 12:32-33—the scribe replies that Jesus had given the right answer and that the fulfilling of these to commands was more important than all of the entire burnt offerings and sacrifices.
- Mark 12:34—Jesus acknowledges that the scribe answered discreetly, i.e., wisely, prudently, cautiously. It seems that Jesus had finally found an honest scribe. Jesus then tells the man that he is “not far from the kingdom of God.” What does Jesus mean when he says this?
 - Mark 1:14-15—the kingdom of God was “at hand” or near according to prophetic time schedule laid out in Daniel 9. Therefore, John the Baptist, Jesus Christ, and the 12 Apostles all called Israel to repent because the kingdom of God is at hand.
- In his marginal notes, Scofield says that the scribe was not far in knowledge. He knew the very law which utterly condemns even the best person, yet still somehow viewed himself as not needing to repent.

Mark 12:35-40

- **35) And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?**
- 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.**
- 37) David therefore himself calleth him Lord; and whence is he [then] his son? And the common people heard him gladly.**
- 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,**
- 39) And the chief seats in the synagogues, and the uppermost rooms at feasts:**
- 40) Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.**
- Mark 12:35-36—Jesus is now going to ask a question as he teaches in the temple, “How say the scribes that Christ is the Son of David?”

- Matthew 22:41-42—Jesus is not asking here, “What do you think of men?” Rather he was asking them, “What do you think of Messiah?” The Pharisees responded by saying that Christ/the Messiah was to be the son of David.
- Matthew 22:43-44—if the Messiah was to be the son of David by their own admission, then how did David writing “in the spirit” by inspiration call him Lord?
- Psalm 110:1—not only did Jesus attest the fact that David wrote the 110th Psalm and that he wrote it under inspiration, “in the Spirit,” and not in the flesh, but what is most important, David stated that a man should be born of his seed would also be his Lord. The Messiah/Christ, according to David and the Pharisees own admission would be both man and God.
 - Matthew 22:45
- Mark 12:37-38—David called Christ his son in his doctrine.
- Mark 12:38-40—both Mark and Luke give a much abbreviated account of the woes Jesus pronounced upon the Scribes and Pharisees, each devoting only three verses to it whereas Matthew takes a whole chapter of 39 verses.
- The character of the Scribes and Pharisees can be summarized as follows, their love for authority to lord it over others, and their love for popularity, to make a great show of their piety before men.
- Matthew 23:1-3—are important verses because they show that Jesus recognized that He was still living under the Mosaic dispensation. He plainly told His disciples to obey everything commanded by those who sat in Moses’ seat. Jesus then warned his disciples, that although they were to obey the Scribes and Pharisees as the dispensation of Moses’ Laws, they were not to imitate their lives, for they say and do not.
- Matthew 23:4-12—contains the long list of grievances against the religious leadership of Israel.
- Matthew 23:13-36—Jesus pronounces eight woes upon the Pharisees.
 - Matthew 23:13—they shut the door of the kingdom in men’s faces; they didn’t enter themselves, and they wouldn’t let those enter who were trying to.
 - Matthew 23:14—they destroyed the homes of widows, and made long prayers as a pretense.
 - Matthew 23:15—they went to any length to make a proselyte and then made him twice as deserving of going to hell as themselves.
 - Matthew 23:16-22—they made gold in the temple and the gift of the altar more important than the temple and the altar, by saying that a man is not bound by his oath if he swears

by the temple or the altar, but is bound if swears by the gold or the gift. They were thus demeaning God, for putting the gold before God who dwelt in the temple.

- Matthew 23:23-24—they were careful to give a tenth of the seasoning herbs, such as mint, anise, and cumin to God, but neglected the more important matters of the law: justice, mercy, and faithfulness. They strained out gnats but swallowed camels.
- Matthew 23:25-26—they scrubbed the outside of the cup clean, but inside they were full of greed and self-indulgence.
- Matthew 23:27-28—they were like whitewashed tombs, beautiful on the outside but inside full of dead men's bones and every kind of corruption.
- Matthew 23:29-36—they built tombs and monuments for the prophets who were killed by their ancestors, saying that had they been in their father's shoes they would not have done such deeds.