

Mark 12

Lecture notes

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First draft Oct. 97; Revised March 2007

12:1-12 Parable of the Wicked Tenants

Matt 21:33-46; Luke 20:9-19

- cf. Vineyard allegory of Israel, Isa. 5, Hosea 10:1-2, Jeremiah 2, 20-1, 12:1-17
- A plausible story in that culture of absentee landlords, landless peasants, peasant revolts.
- There was motivation for killing the son: if the son's arrival means the father is dead, then if the son is also dead the property might be considered ownerless.

12:13-17 God and Caesar

Matt 22:15-22; Luke 20:20-26

- A flip of the last story: here Jesus is accused of caring only about God and not about worldly matters.
- Some Jews paid the tax, some resented it, some refused to pay.
- The coin had Caesar's picture, a graven image, by admitting that they carry it, Jesus exposes their hypocrisy.

12:18-27 The Question about the Resurrection

Matt. 22:23-33; Luke 20:27-40

- Sadducees: priestly party, supplied high priest, more conservative than Pharisees, more focused on the Pentateuch than Pharisees
- Eternal life a novel idea in Judaism
- Levite marriage in Deut. 25:5-10
- Resurrection as spiritual rather than resumption of Earthly habits, cf. I Cor. 15
- "God of living" Ex. 3:6, "I am."
- Having absolutized marriage (10:1-12), it nonetheless fades away against the eternity of God

12:28-34 The Great Commandment

Matt. 22:34-40; Luke 10:25-28: intro to parable of Good Samaritan

- Deut. 6:4-5: "Hear, O Israel, the Lord our God is the one, only Lord."
- Lev. 19:18: "... you shall love your neighbor as yourself."

12:35-37 The Question about David's son

Matt. 22:41-46; Luke 20:41-44

- Only if the Son of David is somehow exalted (by rising from the dead?) can David call him Lord

12:38-40 Woe to the Scribes and Pharisees

Matt. 23:1-36 expanded; Luke 20:45-47

- Widow's as a test case of charity, hospitality, "as you have done it to the least of these."
- practice is enlightenment

12:41-44 The widow's Mite

Luke 21:1-4

- She has put in her life, her βίος