

# Pentwater Bible Church

*Gospel of Mark*

*Message 48*

*March 22, 2015*

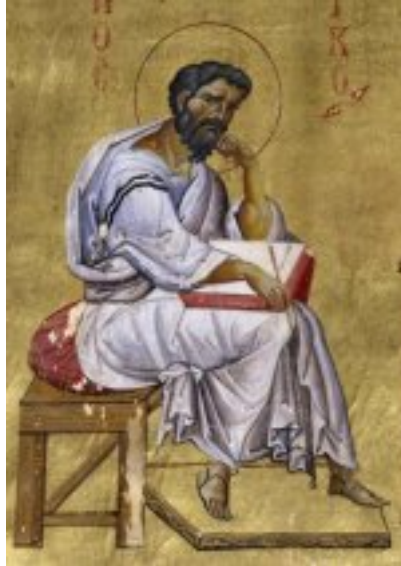


Simeon's Song of Praise by Rembrandt Cir 1669

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Mark  
Message Forty-Eight  
THE MESSIAH QUESTIONS  
Mark 22, 2015  
Daniel E. Woodhead



St. Mark The Evangelist in his Study Artist Unknown Cir 1025-1050

## JESUS DEALS WITH THE PHARISEES & THE SCRIBES

Mark 12:35-37

*<sup>35</sup> And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? <sup>36</sup> 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. <sup>37</sup> David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. (KJV).*

## JESUS DEALS WITH THE PHARISEES & THE SCRIBES

Mark 12:35

*<sup>35</sup> And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David (KJV)?*

Jesus continued His teaching in the Court of the Gentiles on the Temple Mount and engaged the religious leaders. Keeping in mind their legalistic and highly detailed understanding of the Scriptures Jesus asked the question of Messiahship as defined by the Scribes to group of listeners. Jesus was making reference to the opening verses of Psalm 110 in this question. The Pharisees expected a human only Messiah (The Christ or The Anointed One) to deliver them from the Gentile dominion, which plagued them since the Babylonian captivity of 586 B.C. They wanted some warrior type who could after

deliverance could establish the earthly Messianic Kingdom. They were persuaded that this Messiah of their own making would restore Israel's greatness like when they were under the United Monarchy of David and Solomon. As part and parcel to their general misunderstanding of the Scriptures they missed this too. The Messiah would be a man to be sure but He would also come as God in the flesh. Psalm 110 was commonly known to describe the Messiah and this Psalm opens with the descent of the Messiah. Whose son is He? The Scribes who were in the audience, said that the Messiah (Christ) is The Son of David. This concept was firmly understood in many Old Testament Scriptures (II Samuel 7:8–16; Psalm 89:3–4; Isaiah 9:2–7; 11:1–9; Jeremiah 23:5–6; 30:9; 33:15–17, 22; Ezekiel 34:23–24; 37:24; Hosea 3:5; Amos 9:11). The purpose of these passages of Scripture in Mark is to establish the true nature of the Messiah of Israel. Keeping in mind the Christ being a Son of David in the Middle Ages another identifier of the Messiah was added to the Jewish teachings. They decided that He would be a Son of Joseph. They taught that there would be two Messiahs. One would come from the lineage of David and another would come from Jacob's son Joseph. The Messiah from Joseph is an important concept within the Jewish rabbinical teaching.

The Rabbis frequently come to this concept from the Old Testament prophet of Obadiah.

Obadiah 1:18

*<sup>18</sup>And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them; and there shall not be any remaining to the house of Esau; for Jehovah hath spoken it (ASV 1901).*

In this scenario Messiah of Joseph will be killed in the war against evil that they say was prophecied by the prophet Zechariah. This is a misuse of the Zechariah prophecy to further an erroneous concept of a second Messiah. The Zechariah passage actually refers to the end of the Great Tribulation where the Jewish leaders finally realize who Jesus is and mourn what they did to Him when He appeared the first time. The Zechariah passage actually is about the national regeneration of Israel.

Zechariah 12:10

*<sup>10</sup>And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born (ASV 1901).*

Then the Lord pours out His “*spirit of grace and of supplication*” which causes the Jews to realize that it was *them* who persecuted Jesus and had Him nailed to the cross at Calvary. The Lord in the first person (“*me*”) begins to describe the mourning process the Jews will go through when they finally realize that it was God himself who died for them as Jesus the Messiah. He uses the analogy of losing a child to express the degree of mourning that will be felt. This degree of mourning is unparalleled in the lives of humans because the loss of a child is one of the greatest pains one can experience He says not only is it the loss of a child, but it is as if it is the parent's only male child. Then He further defines the situation as losing a son who is their first-born child. Our first-born children

are the ones with whom we learn parenting and spend the most time and effort attending to their care. We usually invest more of ourselves into the first-born child than any other child. A loss of this child will give us an immense amount of pain that will never leave us while we are still on this earth. This is the extent of pain the nation Israel will experience when they finally realize what they have done to their Messiah Jesus.

In the Mark passage here Jesus makes it quite clear through His discourse with the Scribes that there is only one Messiah but He is fully man and fully God at the same time.

#### JESUS CLARIFIES THE TRUE NATURE OF THE MESSIAH

Mark 12:36

*<sup>36</sup> 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 (KJV).*

It is helpful to see what Jesus was quoting to affirm His Messiahship.

Psalm 110:1-7

A Psalm of David

*<sup>1</sup> Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool. <sup>2</sup> Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies. Out of the womb of the morning Thou hast the dew of thy youth. <sup>4</sup> Jehovah hath sworn, and will not repent: Thou art a priest forever After the order of Melchizedek. <sup>5</sup> The Lord at thy right hand Will strike through kings in the day of his wrath. <sup>6</sup> He will judge among the nations, He will fill the places with dead bodies; He will strike through the head in many countries. <sup>7</sup> He will drink of the brook in the way: Therefore will he lift up the head (ASV 1901).*

The words of this Psalm are addressed to David's Lord. He had received a revelation from God, which was given to codify with *certainty* the origin and specific nature of the Messiah. Jesus was making the point in the Court of the Gentiles that He was not only a physical descendent of David but He was David's Lord or God Himself. The physical human genealogy was given in both Matthew's and Luke's Gospels. Matthew starts his Gospel in verse one affirming Jesus's physical descent from David by saying, "*The book of the generation of Jesus Christ, the son of David, the son of Abraham.*" So Jesus says that He is David's Lord not just his descendent. David wrote the Psalm, which was inspired by the Holy Spirit, which refers to the Messiah to come. This same Psalm is also quoted in Acts 2:34-35 and Hebrews 1:13. Another key aspect of this Psalm is that the Messiah will occupy both offices of Priest and King like Melchizedek. Zechariah also prophesies this.

Zechariah 6:12-13

*<sup>12</sup> and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah, <sup>13</sup> even he shall build the temple of*

*Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both (ASV 1901).*

This is a remarkable Messianic prophecy and it very plainly describes the person who is the promised Redeemer, Jesus. He is identified here as “*the Branch*” and this term is in other Old Testament passages as well (Isaiah 4:2; 11:1; 60:21; Jeremiah 33:15). He is to hold the office of both King and High Priest:

Hebrews 2:8-9

*<sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (KJV).*

In verse 6:12 of Zechariah, the Hebrew text says *Ish Hinneh*, which is translated as “*behold the man*”. “*Behold*” as a word identifying Jesus is also frequently employed in Scripture. “*Behold the Man!*” “*Behold My Servant!*” (Isaiah 42:1; 52:13), “*Behold thy King!*” (Zechariah 9:9), and “*Behold your God!*” (Isaiah 40:9). So this word “*behold*” is used by God to call attention to the different aspects of His character as He appeared in human form to suffer for us! Here in the Zechariah passage (6:12) He is symbolically being crowned as He takes His office as the Messianic King in the Millennial Kingdom

God promised to rise up out of the House of David, a special King and Priest who would combine the two great roles of Priest and King in His own Person. At the same time He would be the last and greatest Prophet, through whom God would reveal Himself more fully and perfectly to man. God predicted in Psalm 110: 5 a theocratic King, who “*shall strike through kings in the day of His wrath,*” and “*judge among nations.*” The union of the offices of Priest and King merged in the person of the Messiah, but that He should be King, being first our High Priest. The apostle Paul says in Philippians 2:8-9a, that Christ Jesus “*being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the Cross*”. *Wherefore God also hath highly exalted Him*” (KJV). This duality follows the order of Melchizedek who was the only other person in the bible declared to be both a king and a priest. “*And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God*” (Genesis 14:18). In the New Testament, the book of Hebrews 5:6 declares that Jesus is a type of Melchizedek, “*As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec*” (KJV).

In verse 12 Jesus (“*the Branch*”) is said to build the Temple of God. This would be the Millennial Temple referred to in Isaiah 2:2-4; 56:6-7; Micah 4:1-7 and extensively in Ezekiel 40-48. He will also bear the glory as He sits and rules on the Throne of Glory running the government of the world from David’s Throne in Jerusalem (Isaiah 9:6). Now he sits on his Father’s throne in heaven (Revelation 3:21), but in the Millennial Kingdom he will sit on His own Throne (Matthew 25:31). Finally, the Hebrew words “*atsath shalom*” translate as “*counsel of peace*” and this does not just mean peace. If it were a simple peace the Hebrew words would be “*vehayah shalom*”. In which case the text would be written “*there shall be peace between them both*”, or in other words, the peace

(shalom) would be between two people. The word used here signifies peace among all the people of the world because Christ will be reigning on the throne during the Messianic Kingdom.

In order to affirm Jesus' Messiahship He affirms the degree of worldly control He as God will exert by saying, "The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Here we have God the Father (The Lord) saying to Jesus (My Lord) Sit thou on my right hand. The New Testament affirms Jesus present position (Acts 7:55-56; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 8:1, 10:12). Then the Psalm text says, "till I make thine enemies thy footstool." In other words, Jesus will return to battle all nations and put them under subjugation to Himself as the Leader of the World Government in the Messianic Kingdom. At that time all of the righteous indignation of a Holy God will be poured out upon this wicked world.

#### JESUS SUMMARIZES THE PSALM AND HIS MESSIAHSHIP

Mark 12:37

*<sup>37</sup> David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly (KJV).*

Here using the same Psalm of David with a rhetorical questions says that if David is calling the coming Messiah Lord as in Psalm 110, then how can He merely be a physical descendent of David? David knew that this would be a God man who must be the one who would restore the Davidic Kingdom on earth (II Samuel 7:16; Amos 9:11-12; Matthew 19:28; Luke 1:31-33). Jesus directed this exposition of the prophecy of the Messiah from the Old Testament to affirm His Messiahship to them, which they were rejecting but the common people heard Him gladly. Some religious rulers no doubt did accept Him such as Joseph of Arimathea and Nicodemus but Scripture only affirms that there were few. The Apostle Paul expands on this in his 1<sup>st</sup> letter to the Corinthians.

I Corinthians 1: 26-31

*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord (KJV).*

As Paul's wrote these words he urged the Corinthians to survey their own congregation. From a human viewpoint wisdom, influence, and high breeding were apparently in short supply. Look around you. Do you see the high and mighty coming to hear the simple Gospel of Christ? This is a rhetorical question to be sure. Most of the people that enter into God's redemption are not the leaders of the world. They don't lead the large universities. In fact they perpetuate the anti God studies of evolution, paleontology, philosophy and psychology. If God had chosen on the basis of such criteria,



He would have passed the Corinthians by. But God chose them who are of low estate to hear and understand as well as believe. We are richer than the world will ever know and will rule the world when the Millennium begins.

Matthew 5:5

*Blessed are the meek: for they shall inherit the earth (KJV).*

It is not the strong and powerful who are called to be God's children. Some are to be sure as Paul says in verse twenty-six "*not many wise men after the flesh, not many mighty, not many noble, are called*"

But when God called, he turned the world's standards upside down and usually chose the ordinary rather than the outstanding in order that no one may boast before Him (v. 29) but only in the Lord.

Christ set the pattern for us to realize this truth. He was born in a stable to parents of low rank in the Jewish culture. The Jews were despised and persecuted. His parents had no noble family lineage according to the world's system of monarchy, position, wealth and wisdom. He grew up as a tradesman in a remote town in the Galilean region of Israel, which was considered to be where the country bumpkins lived. In fact even the poor of the population recognized this.

John 1:46

*And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see (KJV).*

He chose uneducated fishermen as the people who would spread the Gospel to the world. He never had a home, a career, an education, a wife or a position in society. He did not bring the Gospel to the highest authorities in the Jewish and Roman societies. He did not do a top down approach following a recognized chain of command, as the world would expect.

For Christ alone personified the wisdom from God (v. 30) and in Him the Corinthians experienced righteousness, that is, justification (Romans 4:24-25), holiness, that is, sanctification (2 Thessalonians 2:13-15), and redemption, that is, glorification (Romans 8:23; Ephesians 4:30). In the wisdom of God the plan of salvation was accomplished by a crucified Christ hidden from the wise and learned but revealed to simple believers (Matthew 11:25-26).

The fact that the Gospel came to the lowly in society and through the lowly demonstrates the fact that God cares for the poor, oppressed and marginalized people of this world. The Gospel offers riches more valuable than anyone can imagine. It can't be seen and therefore, the high and lofty of this world don't see its benefit. All of our riches emanate from Christ Jesus and nowhere else. We can't glory in ourselves for the gift that has been given to us.

Ephesians 2: 8-10

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (KJV).*

This should humble us and not cause us to boast about our circumstances. God did it all. Everything we have comes from Him. We will see Him. These believers at Corinth as well as us need to be reminded that our redemption is not complete until we have been transformed physically and experience the glorification promised.

Because salvation is completely from God's grace boasting is nonsense. It is nothing we have done. If believers are going to boast about anything it should be only what the Lord has done.

Jeremiah 9:23-24

*Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD (KJV).*

It is only through God that anything we have or are has been achieved. Further, He only considers our hearts and work within the body of believers to have value. So we who are saved should not boast in our being chosen but be thankful for God saving us through His grace alone.

NEXT MESSAGE: THE ARROGANCE OF THE PHARISEES AND A LESSON IN GIVING

**Please call or e-mail with any questions or comments**

E-mail [info@pentwaterbiblechurch.com](mailto:info@pentwaterbiblechurch.com) Toll Free 877-706-2479