

STONE HARBOR

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Date: August 2, 2009
Topic: Tax
Text: Mark 12:13-17
Series: Who Jesus Is & Why He Matters
Section: Jesus on Mission in Jerusalem
Title: How Jesus Dealt with a Question About Paying a Tax
Short Title: Jesus on Paying Tax

Mark 12 13-17ⁱ

- 13 Then they sent some of the Pharisees and Herodiansⁱⁱ to Him [Odd partners. See Endnotes]
in order to trap Him in a statement. [Note their purpose in coming to him – entrapment!]
- 14 They came and said to Him,
"Teacher, we know that You are truthful and defer to no one; []
for You are not partial to any, but teach the way of God in truth. [Sounds like flattery to me.]
Is it lawful to pay a poll-taxⁱⁱⁱ to Caesar, or not? [Poll-tax = head-tax. It was a religious + political hot potato. See Endnote]
- 15 "Shall we pay
or
shall we not pay?"^{iv} [Question is structured for a pay/no-pay answer. Either one would give Jesus questioners fuel to accuse Him]
But He, knowing their hypocrisy, said to them, [Hypocrisy]
"Why are you testing Me? [They were testing. Jesus does not give them the simple answer they were looking for.]
Bring Me a denarius^v to look at." [Object Lesson. Silver coin. Note Jesus did not have a coin. Keller: The King w/o a Quarter]
- 16 They brought one. [Their going along with Jesus speaks to their confidence that they had Him cornered by their question.]
And He said to them, "Whose likeness^{vi} and inscription^{vii} is this?" []
And they said to Him, "Caesar's." []
- 17^{viii} And Jesus said to them, []
"Render to Caesar the things that are Caesar's, and [Render=give. What has Caesar's image give it to him]
to God the things that are God's." [What has God's image on it give it to Him]
And they were amazed at Him. []

NOTE: With NASB right-justified notes from Johnny Potter.

Transformation Card

This page provides an overview of the message and resources for individual and group study.

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Message Outline

How Jesus Dealt with a Question about Paying a Tax

- I. He Engaged in the Debate
- II. He Won the Debate
- III. He Gave Life Guidance through the Debate

Related Scripture

1. Mark 12
2. Mark 12:1-12
3. Mark 12:13-17
4. Mark 12:18-27
5. Mark 12:28-34
6. Mark 12: 35-40

Questions for Thought and Discussion

1. Who were the Pharisees and the Herodians; and what do you make of these two groups coming to Jesus together?
2. Given Mark's disclosure of their purpose in questioning Him (v. 13) as well as Jesus assessment of their motive (v.15b), why do you think Jesus even bothered to engage in the debate?
3. If you lived in Jerusalem the time of Jesus and accepted Jesus teaching, would you have paid the tax?
4. What two realms of authority exist according to Jesus answer in verse 17?
5. Give examples of what things Jesus would have you rendered to "Caesar"?
6. Give examples of what things Jesus would have you rendered to God?
7. Seeking to be responsive to Jesus' guidance, how might you live in light of His teaching?

Memory and Meditation Verse

**“Render to Caesar the things that are Caesar's,
and to God the things that are God's.”**

Jesus from Mark 12:17 NASB

How Jesus Dealt with a Question about Paying a Tax

INTRODUCTION

There was another Judas in the Bible besides Iscariot. In fact, there were 4 others. One was Judas from Galilee who would have been a grown man when Jesus was just a little boy. This Judas was zealous for God and his people. He formed a group of people around the conviction that their only leader and Lord was God.^{ix} He took insult at the Roman occupation, non Jews ruling where Jews should be. In the year 6 AD based on a census (or poll) taken to see how many taxable people there were, a tax was levied on the people of Israel. This added insult to injury on this group of devout Jews who raised moral objections to taking what was God's and giving it to Gentiles. Judas led a revolt against this insult, but it was crushed and he apparently he was killed. See Acts 5:37 and context.

Thirty years later, when Jesus was on mission in Jerusalem, the Roman rule and particularly whether or not they had a right from God to assess a poll-tax was still an emotionally charged issue. It would later become a significant part of what caused the Jewish-Roman war (AD 66) that led to the destruction of Jerusalem and the temple in AD 70.

With this hotly debated issue in mind, let's read our passage this morning. Mark 12:13-17

Theme of Mark: Who Jesus Is

- Section of Mark: Jesus on Mission in Jerusalem
- Sub-Section: Jesus Authority is Challenged by the Jewish Authorities (Chapters 11:15 – 12:34, and later)
 - 11:27ff Chief priest, scribes, elders challenge Jesus: “By what authority...”
 - **12:13 They (see 11:27) sent some Pharisees and Herodians to Him in order to trap Him...about paying taxes**
 - 12:18 Some Sadducees began questioning Him ... about the resurrection
 - 12:28 One of the scribes came and asked Him a question about what was the greatest commandment

Common to all was a challenge to Jesus' authority.

How Jesus Dealt with a Question about Paying a Tax

I. He Engaged in the Debate

Knowing their motives, it is somewhat surprising to me that Jesus even engaged in the debate at all. Let's look at the circumstances of this round of conflict between the Jewish authorities and Jesus.

A. Who Jesus Challengers Were

1. Pharisees

“...a religious and political party in Palestine in New Testament times. The Pharisees were known for insisting that the law of God be observed as the scribes interpreted it and

for their special commitment to keeping the laws of tithing and ritual purity.”^x They were anti-Roman.

2. Herodians

“Jews of influence and standing who were favorable toward Greek customs and Roman law...they sided with the Sadducees in their pro-Roman sympathies and opposed the Pharisees, who were anti-Roman.”^{xi}

3. The Issue/Platform For Poll-Tax Pro Roman

| | | |
|--------------|-----|-----|
| a) Pharisees | No | No |
| b) Herodians | Yes | Yes |

4. Pharisee/Herodian Partnership is an Odd Couple

Two unlikely allies drawn together by a common threat: Jesus. “The Pharisees hated and opposed the Herodians, but they hated Jesus so much more that they could unite with them in their opposition to him.” Clark p.226

B. The Motives of Jesus Challengers

Mark 3:6 – After Jesus healed a man with a withered hand on the Sabbath in the presence of the disapproving Pharisees, Mark records: “The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him.”

Luke 11:53-54 – Luke records the same sentiments: “When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, plotting against Him to catch Him in something He might say.”

Mark 12:13 – Mark documents their intentions saying they posed their question, “...in order to trap Him in a statement.”

Mark 12:15 – Jesus pushes back on the questioning saying, “Why are you testing Me?”

Their motives were to trap Jesus in something He said in order to destroy Him.

C. The Presenting/Alleged Issue of Concern

- What is God’s will on paying taxes to a pagan occupying government
- Mark 12:14:b “Is it lawful to pay a poll-tax to Caesar, or not?”

1. Understanding the Poll Tax

2. History of Revolt Because of the Tax (see Introduction)

D. The Real Issue of Concern

- **What is a way to catch Jesus in His words.** Thus their question is disingenuous, i.e., insincere.

1. The Design of the Question – Entrapment by Structure

- Entrapment via Pay/No Pay Structure of the Question
- Q1: “Is it lawful to pay a poll-tax” to Caesar,
or
[is it] not?” (14b)
- Q2: “Shall we pay
Or
shall we not pay?” (15a)

The first question is designed to solicit only a “yes” or “no” answer. The re-posing of the same question again with only two possible answers (“pay” or “don’t pay”) seems intended to force Jesus to only answer according to the narrow structure of the question. It is a multiple-choice question with only options A and B.

2. The Intended Outcomes – “Gotcha!”

a) If Jesus said, “Pay!”

Pharisees and Herodians Logic: If Jesus says, “Pay!” we’ve got Him as one who is not zealous for the things of God, putting secular affairs of state above honoring God. This “...would discredit him in the eyes of the people, for who the tax was an odious token of subjection to Rome.”^{xii} Zealous Jews would say: Gotcha!

b) If Jesus said, “Don’t Pay!”

Pharisees and Herodians Logic: If Jesus says, “Don’t Pay!” we’ve got Him as one who is so zealous for the things of God that He is trying to overthrow the rule of Rome. This “...would invite reprisals from the Roman authorities.”^{xiii} Gotcha!

The Pharisees and Herodians apparently supposed they were going to trick this ‘popular but untrained Galilean carpenter’ by their flattery and superior skills of debate. They thought they had Jesus between the proverbial rock and a hard spot. He was dammed if He said pay and dammed if He said don’t pay.

But look at how Jesus handles this and turns the cocky confidence of His challengers into amazement at the truth and wisdom of His answer. The second point on our outline is the easy to see truth that...

II. He Won the Debate

Let’s see how He did it.

A. He Had Inside Information

Verse 15 records Jesus saying, "...knowing their hypocrisy..." It can't be wise to debate with the omniscient Son of God.

"...knowing their hypocrisy..." Jesus said to them, "**Why are you testing Me? Bring Me a denarius to look at.**"

B. He Employed an Object Lesson

This seems to have been a request they had no problem meeting. I agree with one commentator who thinks their compliance indicates they were sure that, despite His labeling them as hypocrites and accusing them of testing Him, He surely must be playing into their trap! It was as if they were thinking, "Just get Him the coin, He is about to hang Himself."

Thus the master teacher employs an object lesson custom made for the occasion.

Verse 16 -- shows that they brought Him a denarius (evidently from one of the Pharisees or the Herodians who were not so offended by the coin that they would not carry it and even bringing it into the Temple of God) and with this in view Jesus puts forth His second question, "**Whose likeness and inscription is this?**" And they said to Him, "Caesar's."

Here is a picture of a 1st century Roman denarius:



Did you know you can buy these coins on the internet today for between \$200 and \$600? I guess they were common enough that many still exist. If you are interested, there are some links in my notes to sites selling them.

Face of the Coin

Image: Tiberius Caesar

Inscription: TI(BERIU)S CAESAR DIVI AUG(USTI) F(ILIU)S AUGUSTUS

Translation: Tiberius Caesar Augustus, Son of the Divine Augustus (Hurtado p. 192)

Tiberius Caesar, August Son of the Divine Augustus (Garland p. 462)

Clearly this was a claim by Tiberius Caesar to be the Son of the Divine Augustus

Back of the Coin

Image: Female figure sitting on throne with inverted spear in right hand and a palm or olive branch in her left hand.

It was symbolic of Pax Romana (Roman Peace) the peace that Rome had brought.

Inscription: PONTIF(EX) MAXIM(US)

Translation: High Priest

Let this scene sink in for a moment. You are already detecting a major irony even if you can't articulate it yet. Jesus Christ the Son of God and King of the Kingdom of God and the true prince of peace is holding in His hand the Roman silver denarius that has the image on one side of a

man who is overtly claiming to be the son of the divine and on the other side his claims to be the high priest who has secured peace.

No wonder the devout Jews took issue with paying this tax with this coin! No wonder some would not even handle it. It does indeed sound blasphemous with its claims to divinity and peace that its subjects did not experience.

Picturing the scene in my mind, it strikes me as a study in contrasts:

the toy with the real thing;
the small with the great;
the temporal with the eternal;
the coin with Jesus. How ironic!

C. He Answered His Challengers, But NOT as They Wanted

Then Jesus speaks the debate-finishing words in the form of a command. It was not in the form they were looking for, it was neither answer A, nor answer B. But it was an answer to their question all-the-more. And He did not just accomplish winning a debate, He gave meaningful instruction for life.

“Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” Mark 12:17a Lit: the [things] of Caesar’s give-back to Caesar, and the [things] of God to God!

Jesus’ answer is simple, memorable, profound and applicable to all people of all times.

Let’s look at what it meant to the Jews of Jesus’ time.

1. What Jesus Answer Meant

a) “Render”

Verb “Render” = ἀπο-δοτε aor impvtv of -διδωμι, give back = “render what is due” (M&M p. 148)

b) The Things That Are Caesar’s

- The things that are Caesar’s = “things” is implied from the definite article/pronoun in the accusative and clearly refers in this context to the denarius poll-tax due to Casesar as the head of the Roman Empire.
- What is Caesars? Well that little coin Jesus was holding and Caesar was asking for in the form of a poll-tax, that is Caesars – it is imprinted with his image and inscribed with his name and overstated glory. Caesar provided national security, roads, water system, judicial system... The people living in the Roman Empire received benefit from those things, and they should render what is due, i.e., they should pay the tax. **Render to Caesar the things that are Caesar’s...** But that’s not the end of Jesus sentence. In the same breath He said...

c) The Things That Are God's

- ...and [render] to God the things that are God's.
- The things that are God's = "things" is implied from the definite article/pronoun in the accusative and does not have any explicit contextual referent leaving it undefined and begging the question, what is due God?
- What is God's? Well, in general terms, everything belongs to God, doesn't it!? As Creator of all things out of nothing what believer in God can argue anything else. We would scoff at the believer who said, "Yes, God created all things; but my house and my car and my toys and my bank account belong not to God but to me – I worked hard for them." Sometimes we can see it more easily in the teenage voice, "This is my room, you have no right coming in here!" All things are ultimately God's. The wording indicates that "the things that are God's" describes everything that is, whereas "the things that are Caesar's" describes only a very limited subset of everything. [Render] to God the things that are God's.

2. Calling the Debate for Jesus

Why do I say that Jesus won the debate? Look the response of His opponents: There was no verbal response recorded. His challengers had no come-back! All that is reported is the impression of Jesus words. "They were amazed at Him." (v. 17b) You get the feeling that Jesus got in the final word and that was that.

Although the question asked of Jesus was just a false front put up to trap Him in His words, Jesus non-the-less engaged in the debate; and far from simply weighing in on one side or the other of a particular political issue of first century Palestine, He gave His challengers, His disciples and us enduring and profound principles about how we are to live in our often confusing roles as both temporal citizens of an earthly government and eternal citizens of the Kingdom of God.

III. He Gave Life Guidance through the Debate

A. Guidance for Our Local Citizenship

When trying to establish were Jesus' teaching touches down in our lives today, we can ask the same questions we did earlier: What is "Caesar's" that we are obligated by Jesus' instruction to pay him; and what is God's that we are obligated to pay Him?

1. What is "Caesar's"?

For the people of Jerusalem in the days of Jesus it was the denarius Jesus had them looking at that was due to their government. For those of us who live in the United States it means we have to fill out form 1040 and all the appropriate schedules and pay what it calls for.

We are obligated by this passage to pay the taxes required of us by our government.

B. Guidance for Our Ultimate Citizenship

1. What is God's?

You, Christian, **are God's** – the denarius was imprinted with the image of Caesar, **you** are imprinted with the image of, **you** have been bought with a price^{xiv} the body and blood of Christ, **you** have His law inscribed on your hearts^{xv}, **you** have been sealed with the Holy Spirit of promise^{xvi}, and indeed **you** together with all believers have His Spirit dwelling within you^{xvii}. **[Render] to God the things that are God's.**

2. Recognizing the Primacy of Our Citizenship in the Kingdom of God

By placing "...what is Caesar's..." and "...what is God's..." right alongside each other, Jesus recognizes and validates both. Thus we have citizenship responsibilities to both. But, it is not like we have dual citizenship as one who is a citizen of both Canada and the U.S. Rather there is one citizenship that is meant for a short period of time while the other is eternal; one is a temporary while on mission and one is home; one is secondary and the other is primary; one is partial, the other is the ultimate.

The apostles Peter and Paul have helped me refine my identity and sense of belonging.

a) Peter

(1) **1 Peter 1:17**

- "...conduct yourselves in fear during **the time of your stay on earth...**"

(2) **1 Peter 2:11**

- ¹¹Beloved, I urge you as **aliens and strangers** to abstain from fleshly lusts which wage war against the soul. (NASB)
- ¹¹ Dear friends, I warn you as **"temporary residents and foreigners"** to keep away from worldly desires that wage war against your very souls. (NLT)
- ¹¹⁻¹²Friends, **this world is not your home, so don't make yourselves cozy in it.** ... (MSG)

b) Paul

(1) **Philippians 3:20**

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

I believe the Lord would have me regard myself as an adopted child of His with my ultimate citizenship in the Kingdom of God; but He has sent me for a short time on mission in Monterey, CA USA. That our primary identity is as citizens of the Kingdom of God implies that of the two authorities Jesus recognized there is one that is ultimate and the other subordinate.

C. Guidance for Acknowledging God's Ultimate Authority

Just as we understand that the laws of a city or county are not to violate the laws of its state and the laws of a state are not to violate the laws of the greater nation of which it is a part; so too we

can see that as citizens of our nation we are not to violate the laws of the even greater eternal Kingdom of God.

“Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” Mark 12:17a

Like the people living under Roman authority, we have a debt to the earthly government under whose protection and provision we live while in these mortal bodies AND we have **an even greater debt** to the heavenly King of the Kingdom of God in which we live, now and for all eternity.

I’m helped to see that the latter authority is greater than the former by remembering that God is the One who allows any human government to exercise its limited power for a limited time and by remembering that every human government is responsible and ultimately accountable to God. When earthly governments are requiring of us what God has permitted, we must “pay.” However, when there is a conflict between the will of any human government and the will of God, we are obligated to submit to the greater authority of God.

We have seen this modeled in the OT

- Daniel 3: Shadrack, Mishack, and Abdenego refused to obey the decree of the state to worship a golden idol because it violated God’s law to worship Him alone.
- Daniel 6: Even though the state passed a law making it illegal for anyone to pray to anyone but the current earthly King of Babylon, Daniel would not pray to that king but only to God.

We see this same recognition of the ultimate authority of God in Jesus’ apostles’ teachings:

Paul says in Romans 13:

- 1 Every person is to be in subjection to the governing authorities
For there is no authority except from God,
and those which exist are established by God...
- 5 Therefore it is necessary to be in subjection,
not only because of wrath, but also for conscience' sake.
- 6 For because of this you also pay taxes,
for rulers are servants of God, devoting themselves to this very thing.
- 7 Render to all what is due them:
tax to whom tax is due;
custom to whom custom;
fear to whom fear;
honor to whom honor.

Peter says in 1 Peter 2:

- 13 Submit yourselves for the Lord's sake to every human institution,
whether to a king as the one in authority,
- 14 or to governors as sent by him
for the punishment of evildoers
and the praise of those who do right.
- 15 For such is the will of God

that by doing right you may silence the ignorance of foolish men.

We see the same principle being put into effect in the formation of the first century church

Acts 5

Experiencing the power of the Holy Spirit and the delegated authority of Jesus to make disciples and be His witnesses, through the ministry of Jesus' apostles, multitudes were being added to the believers in Jesus. Even though they had been cautioned by the Jewish authorities not to teach Jesus anymore, the apostles continued to do so along with ministering God's physical healings and deliverances from unclean spirits. All this filled the Jewish religious authorities with jealousy. In response they had the apostles thrown in jail. But an angel of the Lord released them and renewed their commission in verse 20 saying:

20 "Go, stand and speak to the people in the temple the whole message of this Life."

Which they did, only to be confronted again by the official council of Jewish authorities. The high priests said in verse

28 "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us."

29 But Peter and the apostles answered,
"We must obey God rather than men."

"Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17a

Conclusion

So what does all this have to do with us? Very humanly speaking I take great comfort in the fact that our omniscient Lord Jesus can win any debate. But this is far from the main point. In fact I'm not even sure if it is on the road to the main point.

Remembering that the Gospel of Mark is the story of who Jesus is, what does this passage tell us about who He is? He is God who gets down on His knees for us. How humbling to go along with the little agents of His accusers and their petty arguments designed to entrap Him. He did it for us. In so doing He gave us our marching orders for how to live both as citizens of our nations and as citizens of the Kingdom of God.

Jesus engaged in the debate of the day. He did not call for violent overthrow of the existing government even though it was the authority that would crucify Him, nor did He call for ascetic escapism from it. He simply said pay the earthly government what it's due and recognize that your primary citizenship is in the Kingdom of God and your ultimate authority is God.

You are under no obligation to pay more than required, but this passage says pay what is due. Are there any adjustments you need to make? Make them.

That is the easy small part. Here is the bigger harder part: We are under obligation to God for our whole lives. What has He required of us that we have not yet rendered? If we are to be citizens of the Kingdom

of God subjected to the ultimate authority of the invisible God, that will lead to a life of faith and obedience to all He has commanded.

What is God's that you have not yet rendered to Him? Remember you are God's. And what is He after? He is after you. Not you independent from Him but you in relation to Him; you as His new covenant sons and daughters; you restored to Him through faith in Christ; you living out your life as a rendering to Him in faith and obedience.

In a couple weeks we will unpack it further, but in just a few verses from this passage Jesus is asked what the greatest commandment is. He points to the ultimacy of God and then says, **“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 neighbor as yourself.”** There is no other commandment greater than these.” Mark 12:30-31

It may take a variety of specific forms but this is “what is God's” – your life and love returned to Him, and them, your neighbor.

Let's Pray! Heavenly Father we bow the knee to You with great ease and we bow our knee to our government as Jesus has directed.

ⁱ Keller sees this as a debate about politics! This is a hot political topic of the day

ⁱⁱ Pharisees – Stood on opposite side of the political spectrum from the Herodians who supported Roman government while they did not. see Bible Dictionaries

Herodians -- ...

ⁱⁱⁱ Poll-tax – head tax of 1 denarius. 25 years before, Judas led a revolt to refuse to pay tax. Judas cleansed the temple and said we will get rid of Caesar and bring in the kingdom of God. Jesus has been teaching that in His coming the kingdom of God is at hand. The Pharisees and Herodians were asking, “Are you a revolutionary who is calling for an armed revolt like Judas did? Current Jewish thought on KOG -- it dealt not with inner spiritual issues only but even more with the political practical issues like taxes.

^{iv} They want a yes or no answer. Are you in that political party or the other one.

^v Denarius – Silver coin with image of Tiberias Caesar and inscription reading, “Tiberias Caesar -- Son of God Augustus --



High Priest”
Obverse: TI(BERIVS) CAESAR DIVI AVGVSTI F(ILIVS) AVGVSTVS
Reverse: PONTIF(EX) MAXIM(US) from:

http://images.google.com/imgres?imgurl=http://www.jesus8880.com/chapters/mk12-preview/images-art/denarius-tiberias-1.jpg&imgrefurl=http://www.jesus8880.com/chapters/mk12-preview/mk12v13-17_caesar/mk12verses13-17.htm&usq=W7FxJF151GCZC_C8yYFPCNmqlLH8=&h=235&w=467&sz=20&hl=en&start=6&sig2=SUK0xgyl6Ycpsy_xvrFdfw&tbnid=hFCIrX9nXIS2HM:&tbnh=64&tbnw=128&prev=/images%3Fq%3Ddenarius%26gbv%3D2%26hl%3Den&ei=u9dwSrT2HJLasQPv3KT2CA

See also: <http://www.trocajero.com/archeology/items/368620/item368620.html>

And: <http://www.sbdb.nl/nieuws/munten/tiberius.html>

^{vi} Likeness – Front of Coin: Tiberius Caesar – Son of Augustus Caesar

Back of Coin: figure, sometimes identified as Tiberius' mother Livia and sometimes as Pax, the personification of peace, with her standard attributes, a scepter and palm branch. Description from: <http://www.sbdb.nl/nieuws/munten/tiberius.html>

^{vii} Inscription – Front of Coin: **TI(BERIVS) CAESAR DIVI AVGV(VSTI) F(ILIVS) AVGVSTVS:**
Tiberius Caesar, son of the Divine Augustus, Augustus.

Back of Coin: **PONTIF(EX) MAXIM(VS)**: pontifex maximus. Translation = High Priest
<http://www.sbdb.nl/nieuws/munten/tiberius.html>

^{viii} Jesus answer did not come down on the side of either political party: neither the Herodians who would have said Jews should pay the poll-tax, nor the Pharisees who would have said that they should not pay the poll-tax. Jesus did not appear to align Himself with either political party.:

^{ix} Nelson's Illustrated Bible Dictionary, p. 603

^x Nelson's Illustrated Bible Dictionary, p. 830

^{xi} Nelson's Illustrated Bible Dictionary, p. 478

^{xii} Lane p. 423

^{xiii} Lane p. 423

^{xiv} 1 Cor 6:19-20; 7:23

^{xv} Jer 31:31ff

^{xvi} Eph 1:13

^{xvii} Eph 2:22; 1 Cor 6:19

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