

Session 11

The Lord Comes to His Temple

Mark 11-12 | A Ransom for Many: A Catholic Journey Through the Gospel of Mark

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover the Son of David entering his city on a colt the prophets ordered in advance, and then the shock: the Lord comes to his temple (Malachi 3:1) not to endorse it but to judge it, with a withered fig tree wrapped around the cleansing of the temple. Through five Jerusalem debates and one widow's two coins, they will watch Jesus out-argue every party in Israel, tell salvation history as a parable with himself as the murdered son, and define the whole law as love.

Catholic Touchstone: Christ and the Temple (CCC 583-586): Jesus reveres his Father's house, purges it in prophetic zeal, foretells its end, and identifies his own body as the true and definitive Temple, and the Church, built on the rejected-stone-become-cornerstone, is his Body and a temple of living stones (CCC 756, 797).

What You Need to Know

The entry (11:1-11) is staged prophecy. Jesus, who has walked everywhere in this Gospel, suddenly requisitions a colt "on which no one has ever sat", because Zechariah 9:9 had ordered the vehicle five centuries early: the king who comes to Zion triumphant yet humble, riding on the colt of an ass. The crowd answers with Psalm 118, the great pilgrim Hallel: "Hosanna! Blessed is he who comes in the name of the Lord!", and adds their own gloss, "Blessed is the kingdom of our father David that is coming!" They are half right, which is the most dangerous amount: right that the Son of David is entering his city, wrong about what his enthronement will look like. Watch Mark's deliberate anticlimax in 11:11: Jesus enters the temple, "looked round at everything," and leaves. It is an inspection. Malachi's messenger text that opened this Gospel (Mark 1:2 draws on Malachi 3:1 within its composite citation) now delivers its sequel: "the Lord whom you seek will suddenly come to his temple" (3:1), and "who can endure the day of his coming?" (3:2). Tomorrow answers that question.

Then Mark's most famous sandwich (11:12-25): fig tree cursed, temple cleansed, fig tree found withered. The intercalation is the interpretation: the fig tree is Israel's stock prophetic symbol (Jeremiah 8:13, Hosea 9:10, Micah 7:1, prophets looking for figs and finding none), and this tree is all LEAVES, impressive foliage, no fruit, exactly what Jesus finds in the temple: bustling religious activity, no justice, no prayer, no welcome for the nations. Handle 11:13's "it was not the season for figs" honestly: Jesus is not petulant about horticulture; the clause tells us this is an acted parable, not a snack run, a prophet's sign-act in the tradition of Jeremiah smashing pots. In the temple itself, note WHERE the market, by the common reconstruction, sat: the Court of the Gentiles, the only space the nations could pray in, colonized by commerce. Hence Jesus' composite citation, and Mark alone preserves the crucial phrase: "My house shall be called a house of prayer FOR ALL THE NATIONS" (Isaiah 56:7), fused with Jeremiah 7:11, "a den of robbers." A den is not where robbers rob; it is where they HIDE afterward, feeling safe, which is Jeremiah's temple-sermon point: worship as a hideout from repentance. The Gospel that fed four thousand Gentiles is now indicting the institution that crowded them out.

The five Jerusalem debates (11:27-12:37) are Jesus running the gauntlet of every party: chief priests on authority (answered with the counter-question about John), Pharisees and Herodians on taxes, Sadducees on resurrection, a scribe on the greatest commandment, and finally Jesus' own riddle from Psalm 110. Two need special preparation. The wicked tenants (12:1-12) opens by quoting Isaiah 5's vineyard song, so every hearer knows the vineyard is Israel, and then Jesus tells salvation history from inside: servants sent and beaten (the prophets),

and last of all "a BELOVED SON", the Father's word from the baptism and the mountain, placed by Jesus into his own parable, sent, killed, and thrown out of the vineyard. This is the clearest public self-revelation in the Gospel, days before the cross, and his enemies "perceived that he had told the parable against them." The capstone is Psalm 118 again, the entry crowd's own psalm: "the very stone which the builders rejected has become the head of the corner." And note the ending they miss: the vineyard is not burned; it is "given to others." Judgment on the tenants, not the vineyard: new stewards, not no vineyard, hold that for the steelman.

The Sadducees (12:18-27) deny resurrection and bring their seven-brothers reductio. Jesus' answer has two edges: "you know neither the scriptures nor the power of God", the age to come is not this life extended (no marriage there, for none die there; the risen are "like angels" in that respect, not disembodied, but deathless), and then he beats them on their own privileged ground, the Torah of Moses: at the bush, God says "I AM the God of Abraham," present tense, centuries after Abraham's death. "He is not God of the dead, but of the living": to be covenanted to the living God is to be held in a bond death cannot dissolve. The greatest commandment exchange (12:28-34) joins the Shema (Deuteronomy 6:4-5) to Leviticus 19:18, and the friendly scribe, the only warm exchange in Jerusalem, earns the Gospel's most tantalizing verdict: "You are not far from the kingdom of God." Finally the widow (12:41-44), placed immediately after Jesus condemns scribes "who devour widows' houses": two copper coins, "her whole living", in Greek *holon ton bion*, her whole livelihood, all she had to live on. Days before Jesus gives his, Mark shows us a widow giving hers, the last person in the Gospel Jesus praises, and a living icon of 10:45.

Old Testament Roots and Fulfillment

- **Zechariah 9:9.** Zion's king comes to her triumphant and victorious, yet humble, riding on an ass, on a colt the foal of an ass. The entry is choreographed fulfillment: a king, but the prophet's kind, not the war-horse kind.
- **Psalm 118:22-26.** The pilgrim psalm frames the whole section: the crowd sings verses 25-26 at the gates ("Hosanna... Blessed is he who comes"), and Jesus answers with verse 22 at the parable's climax: the rejected stone become cornerstone. Same psalm, entry and rejection, twelve verses apart.
- **Malachi 3:1-2.** "The Lord whom you seek will suddenly come to his temple," and "who can endure the day of his coming?" Mark 1:2 drew on this text within its composite citation; chapters 11-12 are its sequel arriving. This Gospel keeps its promises.
- **Isaiah 56:7 and Jeremiah 7:11.** The temple's vocation ("a house of prayer for all the nations") and its corruption ("a den of robbers", a hideout of false security). Jesus' one-sentence homily fuses vocation and indictment.
- **Isaiah 5:1-7 and Jeremiah 8:13.** The vineyard that is Israel, and the fig tree bearing no fruit: the two prophetic images Jesus deploys in Jerusalem week, both landing on the same charge: cultivated privilege, absent fruit.
- **Exodus 3:6 with Deuteronomy 6:4-5 and Leviticus 19:18.** The present-tense God of the patriarchs (the resurrection argument), and the two love-commands Jesus welds into the whole law's summary.

Voices of the Church

Voices of the Church: St. Augustine (On Christian Teaching)

St. Augustine teaches that the whole of Scripture, every law, prophecy, and narrative, exists to build up the double love Jesus names in Mark 12: love of God for his own sake, and love of neighbor for God's sake. Whoever thinks he understands the Scriptures in a way that does not build up this twofold love, Augustine says, has not yet understood them; and whoever draws from them the love of God and neighbor has grasped their end, even where his exegesis stumbles. The two

commandments are not two items on the law's list; they are the list's reason for existing.

Voices of the Church: St. John Chrysostom (preaching on almsgiving and the widow's offering)

St. John Chrysostom, the great preacher of almsgiving, draws from the widow the divine arithmetic: God weighs the gift not by what leaves the hand but by what remains behind it, and by the heart that lets it go. The rich gave out of surplus and kept their security; she gave two coins and kept nothing, and so gave more than all of them together. No one, Chrysostom insists, is too poor to be magnificent before God; the currency of heaven is trust, and she paid in full.

Voices of the Church: St. Bede the Venerable (Commentary on Mark, on the wicked tenants)

St. Bede reads the parable as the Lord's own summary of salvation history: the vineyard planted with every care, the servants, the prophets, sent generation after generation and abused, and at last the beloved Son, killed outside the vineyard as Christ suffered outside the gate. The mercy hidden in the judgment stands out in his reading: the vineyard is not destroyed but entrusted to other tenants, for God does not abandon his planting, he changes its stewards; and the rejected stone becomes, as the psalm promises, the head of the corner of a new building.

Catechism Connection

- **CCC 583-586:** Jesus and the Temple: his reverence for it, his prophetic gesture of cleansing, his foretelling of its destruction, and his identification of his own body as the definitive Temple.
- **CCC 755:** The Church as the Lord's vineyard and cultivated field: the vineyard imagery of Isaiah 5 and Mark 12 carried forward into the Church's own self-understanding.
- **CCC 2055:** When asked which commandment is greatest, Jesus joins love of God and love of neighbor: the Decalogue and the whole law hang on this twofold yet single commandment of love.
- **CCC 993:** Jesus reveals resurrection faith from the Torah itself: God is "not God of the dead, but of the living," and to belong to him is to live.

Thread Watch

Thread Watch (leader only)

The Messianic Secret: NEARLY GONE: "Son of David" rang uncensored through the gates, and the tenants parable is public self-identification as the beloved Son, thinly veiled and clearly perceived (12:12). What remains embargoed is the explicit title, and it now has a price tag: every step more public is a step closer to 3:6's plot maturing. Sealed guesses: still no human confession of "Son of God"; the parable comes aching close (Jesus SAYS "beloved son" of himself in story-form). Two sessions remain. Say nothing.

The Beloved Son: The baptism and mountain declarations (1:11, 9:7) surface in Jesus' own mouth (12:6), placed inside a parable about being murdered. The bookend structure is assembling itself;

one declaration remains.

The Bread / Torn / The Way: Dormant. The widow's "whole life" (*holon ton bion*) quietly prefigures 10:45's ransom-life given; next session, the Bread thread resolves. Prepare yourself; it is the summit of the study's Eucharistic arc.

Session Goals

1. Participants discover Zechariah 9:9, Psalm 118, and Malachi 3:1 and can narrate the entry as staged fulfillment plus inspection.
2. Participants can read the fig/temple sandwich: leaves without fruit, and Isaiah 56:7's "for all the nations" as the cleansing's heart.
3. Participants can retell the tenants parable as Jesus' own salvation history and locate the rejected stone in Psalm 118.
4. Participants can answer the "Jesus versus organized religion" objection from the texts themselves.
5. Participants can state the resurrection argument from Exodus 3:6 and the twofold love command as the law's summary.

Time Note (90 Minutes)

Win 15 min | Build 55 min | Send 15 min | Closing prayer 5 min. **Pre-chosen cuts if running long:** fold the authority question (11:27-33) into the leader bridge, and compress the Caesar question (12:13-17) to its image-and-inscription point in one leader paragraph. Do not cut the sandwich, the tenants, or the widow.

Part 2: Discussion Guide

Opening Prayer

Leader: Lord Jesus, Son of David, you entered your city humble and riding on a colt, and you came to your temple looking for fruit. Enter this room the same way tonight. Find in us a house of prayer, and where you find only leaves, prune us gently and make us bear. Amen.

Win (15 minutes)

1. Tell us about a homecoming, yours or someone else's, that did not go the way anyone expected.
2. What is the difference between looking impressive and being fruitful? Where have you seen an organization, or a person, confuse the two?

Leader bridge: Bartimaeus is still following as the road crests the Mount of Olives, and Jerusalem spreads out below. Tonight the Son of David enters his city, and the Lord comes to his temple, and this Gospel, which opened by quoting half of Malachi 3:1, is about to deliver the other half. Watch for a fig tree, and remember Mark's sandwiches.

Build (55 minutes)

Read Mark 11:1-11 aloud.

1. **The entry.** Jesus, who has walked everywhere for ten chapters, suddenly commandeers a colt with elaborate advance instructions. **DISCOVERY:** someone read Zechariah 9:9 aloud, and someone else Psalm 118:25-26. What is Jesus doing by arranging his own entrance this way, and what is the crowd getting right and wrong? Then read verse 11 slowly: what is strange about how the day ends, and what does Malachi 3:1 (someone look it up, and recall Mark 1:2) tell us is actually happening?

ANSWER (share after the discussion)

He is staging fulfillment: Zechariah ordered the vehicle (the king who comes humble, riding the colt), so the colt IS the claim: kingship, but the prophet's kind, demilitarized, humble, no war-horse. The crowd answers from the pilgrim playbook, Psalm 118: "Hosanna! Blessed is he who comes in the name of the Lord!", and adds "Blessed is the kingdom of our father David that is coming": right identification (Son of David, exactly what Bartimaeus shouted), wrong expectation (a restored political throne by Friday). Half right is the dangerous amount; by week's end Jerusalem's voice will find other words. And verse 11 is a masterpiece of menace in a minor key: he enters the temple, "looked round at EVERYTHING," and leaves. No sermon, no miracle, an inspection. Mark 1:2 drew on Malachi 3:1 within its composite citation (the messenger preparing the way); here comes the sequel (Malachi 3:1-2): "the LORD whom you seek will suddenly come to HIS TEMPLE," and "who can endure the day of his coming? For he is like a refiner's fire." The owner has walked the property. He will return in the morning with the refiner's fire lit.

Read Mark 11:12-25 aloud.

2. **The sandwich: fig tree cursed (12-14), temple cleansed (15-19), fig tree withered (20-21).** First the honest problem: verse 13 says "it was not the season for figs", so is Jesus being unfair to a tree? **DISCOVERY:** someone read Jeremiah 8:13 (or Micah 7:1). What is the fig tree in the prophets, and what does the sandwich structure tell us the cursing MEANS?

ANSWER (share after the discussion)

The "not the season" clause is Mark tipping us off that this is not about breakfast: no one curses trees for obeying the calendar, so the act must be a SIGN, a prophet's acted parable, like Jeremiah smashing pots. And in the prophets, the fig tree is Israel: "when I would gather them, says the LORD, there are no figs on the fig tree; even the leaves are withered" (Jeremiah 8:13); Micah's "my soul desires the first-ripe fig" and finds none. This tree's crime is advertising: full leaves, which on a fig tree normally promise early fruit, and nothing behind them. Then Mark wraps the tree around the temple, and each interprets the other: the temple is the fig tree, magnificent foliage (courts, sacrifices, commerce, crowds) and no fruit (no justice, no prayer, no room for the nations). The withering the disciples find next morning is the acted verdict on what Jesus found inside. Mark's sandwiches never waste bread.

3. **Inside the temple: Jesus drives out sellers and money-changers and preaches a one-sentence homily fusing two texts. DISCOVERY: half read Isaiah 56:6-7, half read Jeremiah 7:8-11. Note: Mark alone keeps Isaiah's final phrase. WHERE in the temple was this market, what is a "den" of robbers actually for, and what precisely is Jesus' charge?**

ANSWER (share after the discussion)

Location is the indictment: the market, by the common reconstruction, sat in the Court of the Gentiles, the ONLY space where the nations could come and pray, paved over with livestock and currency exchange. Hence the phrase Mark alone preserves: "a house of prayer FOR ALL THE NATIONS", Isaiah's vision of foreigners streaming to a temple with room for them, and this Gospel has spent three chapters feeding, healing, and opening the ears of those very nations. Their one courtyard had become a food court. And Jeremiah's "den of robbers" is more precise than it sounds: a den is not where robbers rob; it is where they HIDE afterward, feeling safe. Jeremiah's temple sermon (read verses 8-10) indicts people who oppress, then stand in the temple saying "We are delivered!", worship as a hideout from repentance. So the charge is double: crowding out the nations, and using sacred activity as moral cover. Note what the charge is NOT: it is not that the temple is worthless, "MY house," Jesus says, quoting his Father's own possessive. You only cleanse what you love. Hold that thought; it is the hinge of the steelman.

Read Mark 11:27-12:12 aloud.

4. **The tenants (12:1-12). DISCOVERY: someone read Isaiah 5:1-2, 7 first, so we hear the parable the way the chief priests heard it. Now walk Jesus' version: who are the servants, who is the "beloved son" (where have we heard that exact phrase in this Gospel?), what do the tenants do, and, the detail most people miss, what happens to the VINEYARD at the end? Finish with the stone (Psalm 118:22): what building project is being announced?**

ANSWER (share after the discussion)

Isaiah 5 hands every hearer the decoder ring: the vineyard is Israel, planted and cherished. Jesus then tells the rest of the story from inside it: servants sent and beaten, wounded, killed, the prophets' resume in one sentence, and "he had still one other, a BELOVED SON," the Father's own words at the baptism (1:11) and the mountain (9:7), now placed by Jesus into his own parable, sent last, killed, thrown out. Days before the cross, this is the clearest public self-identification in the Gospel: he is telling his murderers their plot, inside a story, to their faces, and "they perceived that he had told the parable against them." Now the missed detail: the vineyard is NOT destroyed. "He

will destroy the tenants, and GIVE THE VINEYARD TO OTHERS." Judgment falls on stewards, not on the planting: new tenants, not no vineyard, God does not abandon what he planted; he re-staffs it (St. Bede's point). And the capstone: "the very stone which the builders rejected has become the head of the corner", Psalm 118, the SAME psalm the crowds sang at the gates. The rejected son is not the end of the building project; he is its cornerstone. Something is going to be built ON the rejection. Remember that when we stand in front of a torn curtain.

5. **STEELMAN, build it strong before you answer it. A friend, maybe half the people your age, says: "This is exactly why I am spiritual but not religious. Jesus' fiercest anger was for organized religion: he trashed the temple market, cursed its fig tree, predicted the whole thing's demolition, and it was the religious institution that killed him. Jesus came to free us FROM institutional religion, priests, buildings, hierarchies, all of it." Build it at full strength; every fact in it is in tonight's text. Then answer, from tonight's text.**

ANSWER (share after the discussion)

Concede the facts: the anger is real, the corruption was real, and institutions, including Catholic ones, in every century, really do the things Jesus condemned; anyone wounded by churchmen deserves that admission before any rebuttal. Now read the same texts again. First: Jesus cleanses the temple in zeal for its VOCATION, "MY house shall be called a house of prayer", even as he announces judgment on its corrupted order (13:2); the vocation he loves does not die with the building, it passes to the temple of his body and the living stones. His quarrel is with the temple's corruption of its vocation (prayer, for all nations), not with the vocation. Second: the tenants parable ends with the vineyard GIVEN TO OTHERS, new stewards, not no vineyard, and Jesus has spent this whole Gospel constructing the replacement staff: twelve men, deliberately echoing twelve tribes, with delegated authority (3:14-15, 6:7), one of them surnamed Rock. A man dismantling institutional religion does not spend three years building an institution. Third: the rejected stone becomes "the head of the corner", cornerstones exist for BUILDINGS, and the apostles took the hint: Christ the living stone, and we "like living stones... built into a spiritual house, to be a holy priesthood" (1 Peter 2:4-5, written by the fisherman who watched this scene). Fourth, gently: "spiritual but not religious" usually means keeping the parts of God that never inconvenience us, but a Lord who cannot challenge you through anything outside your own head is suspiciously identical to yourself. Jesus' actual program is more demanding than either option: religion CLEANSED, not religion cancelled, a temple of living stones, with room for all the nations, bearing fruit or facing the gardener. The remedy for bad religion, as this week of all weeks shows, was never no religion; it was Good Friday.

Read Mark 12:13-34 aloud.

6. **Two duels, one delight. First, the Sadducees' seven-brothers puzzle (12:18-27): what TWO mistakes does Jesus name, and how does his proof from Exodus 3:6, "I AM the God of Abraham", establish resurrection from the present tense of a verb? Then the friendly scribe (12:28-34): what does Jesus join together, and what do you make of his verdict, "You are not far from the kingdom of God"?**

ANSWER (share after the discussion)

The two mistakes: "you know neither the SCRIPTURES nor the POWER of God." Power: the age to come is not this life photocopied, no marrying there because no dying there; resurrection is transformation, not resumption. Scriptures: he meets the Sadducees inside the Torah, the ground

they privileged above all others, and detonates a tense: at the bush, centuries after the patriarchs died, God says "I AM the God of Abraham", present tense. "He is not God of the dead, but of the living": God does not introduce himself by his dead friends; to be covenanted to the living God is to be held in a grip death cannot pry open (CCC 993). The greatest-commandment exchange then welds Deuteronomy 6:4-5 (the Shema: love God with all heart, soul, mind, strength) to Leviticus 19:18 (love neighbor as self), two texts from opposite ends of the Torah, fused into one answer: the whole law is love, vertically and horizontally, St. Augustine's twofold love that all Scripture exists to build. And the verdict on the warm-hearted scribe is exquisitely calibrated: "not far", closer than every opponent tonight, and not yet in, because the kingdom is not an opinion to hold but a King to follow, and the King is standing in front of him. The kindest sentence in Jerusalem week is also its most suspenseful; Mark never tells us what the scribe did next. Perhaps because the sentence is addressed to some of us.

7. **The widow (12:41-44), read WITH the verses just before her (12:38-40, scribes "who devour widows' houses"). Jesus watches the treasury, sees rich gifts and two copper coins, and calls the disciples over for a mathematics lesson. What is the divine arithmetic, what is the dark edge Mark's placement gives the scene, and why might Mark want THIS to be the last thing we see before the end-times discourse and the Passion?**

ANSWER (share after the discussion)

The arithmetic: God counts not what leaves the hand but what remains behind it (St. John Chrysostom). The rich gave "out of their abundance", real gifts, zero risk; she gave two lepta, the smallest coins that existed, "her whole living," and Mark's Greek is weighty: *holon ton bion*, her whole livelihood, everything she had to live on, which the Church has always heard as the icon of a whole life given. The dark edge: Jesus has just condemned scribes who "devour widows' houses", so many readers hear grief in the scene as well: a system consuming the last coins of the poorest, more fig leaves. But Jesus does not pity her as a victim only; he canonizes her as the Gospel's final exhibit of discipleship: while rich men donate, a widow entrusts her entire life to God, which is precisely the definition of faith this Gospel has been building since the fishermen dropped their nets. And the placement is the sermon: she is the last person Jesus praises before his Passion, because she is his icon: in a few days, another gift will be given whole, "not to be served but to serve, and to give his LIFE." The widow is 10:45 with two coins. Mark shows us the small rehearsal so we will recognize the performance.

Dig Deeper

The Caesar coin (12:13-17), briefly, since its one line built a civilization's worth of debate: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The trap was perfect (say pay: lose the crowd; say don't: sedition), and the escape is more than clever: whose IMAGE and inscription is on the coin? Caesar's; give the stamped metal back to its mint. But the question detonates upward: what bears GOD'S image and inscription? You do (Genesis 1:27). Caesar may have the coin; he may not have the person. Taxes, yes (see Romans 13:7); the soul, never, and every state that has demanded it since has heard the Church answer with this verse and, when necessary, with martyrs. And Psalm 110 (12:35-37): Jesus' own riddle, how is the Christ merely David's son if David calls him "my Lord"? , plants the question his enemies cannot answer and the next chapters will: the Son of David is also David's Lord. File it; it returns under oath in Session 13.

Send (15 minutes)

1. If Jesus walked into the temple of your life tonight and "looked round at everything", your schedule, your accounts, your browser, your relationships, where would he find leaves without fruit, and what table would he flip first?
2. The widow gave from her poverty; the rich gave from their surplus. In your giving, of money, time, and attention, which are you, honestly? What would one act of widow-style trust look like this month?

Live It This Week

- Do a temple inspection with him: fifteen minutes, walk mentally through your "courts" (time, money, media, relationships) and ask him what is crowding out the space where prayer, and other people, should live. Flip one table.
- Give one widow's gift this week: an amount of money or time that actually costs you security, not surplus, and tell no one.
- Pray the Shema each morning as Jesus quoted it (Mark 12:29-30), slowly, and let "all" (heart, soul, mind, strength) audit the day ahead.

Closing Prayer

Leader: Lord Jesus, you came to your temple looking for fruit and found leaves; come to us anyway. Make us a house of prayer with room for every nation, build us on the stone the builders rejected, and teach us the widow's arithmetic: that nothing given whole to you is ever lost. Through Christ our Lord. Amen. (Together: one Our Father.)

Scripture Memory Verse

"[A]nd 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." (Mark 12:30, RSV2CE)

Part 3: Leader Reference Card

Primary text: Mark 11-12

Every passage used this session, in order:

- Mark 11:1-11 (the entry; the inspection)
- Zechariah 9:9 (the king on a colt)
- Psalm 118:22-26 (Hosanna; the rejected stone)
- Malachi 3:1 (the Lord comes to his temple; cf. Mark 1:2)
- Mark 11:12-25 (fig tree / temple / fig tree sandwich)
- Jeremiah 8:13; Hosea 9:10; Micah 7:1 (the fig tree as Israel)
- Isaiah 56:6-7 (a house of prayer for all the nations)
- Jeremiah 7:8-11 (the den of robbers)
- Mark 11:27-33 (the authority question)
- Mark 12:1-12 (the wicked tenants)
- Isaiah 5:1-7 (the vineyard song)
- 1 Peter 2:4-7 (living stones, steelman chain)
- Mark 12:13-17 (Caesar's coin; Genesis 1:27; Romans 13:7 leader background)
- Mark 12:18-27 (the Sadducees; Exodus 3:6)
- Mark 12:28-34 (the greatest commandment; Deuteronomy 6:4-5; Leviticus 19:18)
- Mark 12:35-37 (Psalm 110: David's son and Lord)
- Mark 12:38-44 (the scribes; the widow's whole living)
- CCC 583-586, 755, 756, 797, 993, 2055
- Memory verse: Mark 12:30