

## Love The Lord; Mark 12:28-31

---

1. All your...
  - a. Jesus quotes Moses in Deuteronomy 6.
  - b. Luke shares one of Jesus' parables in chapter 14.
    - i. He tells us three parables about banquets.
    - ii. The first parable is about loving the places of honor (vv. 8-11).
    - iii. The second parable is about inviting people who cannot repay you (vv. 12-14).
    - iv. The last parable is about those invited making excuses for not attending (vv. 15-24).
    - v. After this, Jesus turns to the crowd and tells them the cost of discipleship.
    - vi. Luke 14:25–27: “Now great crowds accompanied him, and he turned and said to them, “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple.”
    - vii. Jesus then tells the crowd to think and not be too hasty in becoming a disciple.
    - viii. Luke 14:28–32: “For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build and was not able to finish.’ Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace.”
    - ix. And Jesus finishes with this instruction about discipleship.
    - x. Luke 14:33: “So therefore, any one of you who does not renounce all that he has cannot be my disciple.”
  - c. Heart
    - i. The Center
      1. The Heart is the center of our lives.
      2. The heart is our intellect.
      3. The Heart is our emotion.
      4. The Heart is our volition.
    - ii. To love the LORD with all your heart is to devote your whole body and mind to God, feelings and desires, future and failures.
    - iii. Proverbs 4:23: “Keep your heart with all vigilance, for from it flow the springs of life.”
    - iv. Colossians 2:11–14: “In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.”
  - d. Soul
    - i. The Biblical idea of the soul is the whole, complete person.

- ii. The Hebrew idea of the soul refers to the whole, living person.
- iii. Your whole life depends on what you put into your soul.
- iv. Psalm 42:1–2: “As a deer pants for flowing streams, so pants my soul for you, O God. My soul thirsts for God, for the living God. When shall I come and appear before God?”
- e. Mind and strength.
  - i. Deuteronomy 6:4–6: “Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart.”
  - ii. While the Rabbis translated the Hebrew word into Greek with ‘might’ and ‘strength,’ the Aramaic translation is ‘wealth.’
  - iii. Money opens up many opportunities to love God by helping others.
  - iv. 1 Timothy 6:18: “They are to do good, to be rich in good works, to be generous and ready to share,”
  - v. Wealth is another opportunity to love God with all your muchness.
- f. With All Your Muchness.
  - i. Love God with all your heart (will and affection), all your soul (your whole life and physical being), and all of your muchness.
  - ii. God’s love for us demands that we devote every possibility, opportunity, and capacity to loving God and our neighbor.
  - iii. The rabbis used the Greek word *dunamis*. This Greek word is where the English word dynamite comes from.
  - iv. In our text, Jesus used two words to explain the Hebrew meaning: mind and strength.
- g. When Jesus tells us to love with all our heart, soul, mind, and strength, He means with all we are and have.
- 2. Love.
  - a. “Love the Lord, your God, with all your heart, with all your soul, with all your mind, and with all your strength.”
  - b. There are four main Koine Greek words for love.
    - i. Of those four, two appear in the New Testament.
      - 1. A brotherly love or affection (Phileo).
      - 2. A love of intelligence and purpose (Agape).<sup>1</sup>
      - 3. The word that Jesus uses in Mark is one of intelligence and purpose.
    - ii. Jesus uses this same word in John.
      - 1. John 13:34–35: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”
      - 2. We know this is not a new commandment because Moses gave that very commandment in Deuteronomy 6.
    - iii. What is different about this love of intelligence and purpose in John?
  - c. “As I have loved you.”
    - i. John 13:1–5: “Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it

---

<sup>1</sup> Lenski, R. C. H. The Interpretation of St. Mark’s Gospel. Augsburg Publishing House, 1961, p. 538.

- into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him."
- ii. We must know the context of Jesus' statement in verses 34-35.
    1. Jesus knew that Judas was about to betray Him.
    2. Jesus knew He was "going back to God." In other words, He knew that arrest, flogging, mocking, and crucifixion were not far away.
  - iii. Washing feet.
    1. Sandals were the everyday footwear for the time.
    2. There was no indoor plumbing.
    3. The streets ran with refuse and animal droppings.
    4. Yet, even so, Jesus (God incarnate, God in the flesh) chose to wash their feet (even Judas' feet).
    5. The one who betrayed Jesus to the authorities had his feet washed by God incarnate!
    6. Matthew 5:43-44: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you,"
    7. Jesus tells them to follow His example after washing their feet.
    8. John 13:12-15: "When he had washed their feet and put on his outer garments and resumed his place, he said to them, 'Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you.'"
  - d. The only thing new about the commandment is that Jesus quantifies it with "as I have loved you."
3. Serve.
    - a. "I will serve the Lord with all my heart, with all my soul, with all my mind, and with all my strength."
    - b. The New Testament uses three main words for 'serve.'
      - i. Matthew 4:10: "Then Jesus said to him, 'Be gone, Satan! For it is written, "'You shall worship the Lord your God and him only shall you **serve**.'"
      - ii. This is a religious service translated as 'worship.'
      - iii. Matthew 20:28: "even as the Son of Man came not to be **served** but to **serve**, and to give his life as a ransom for many."
      - iv. This Greek word means to serve or to minister. It is where we get the transliteration 'deacon.'
      - v. Matthew 6:24: "No one can **serve** two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot **serve** God and money."
      - vi. This Greek word means to be owned by another or a slave.
    - c. We are to worship and serve the Lord.

- i. Romans 12:1–2: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual **worship**. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”
    - ii. I find it interesting that Paul combines the idea of sacrifice and service or worship.
  - d. We are to minister to others, serving the Lord.
    - i. Luke 22:25–27: “And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who **serves**. For who is the greater, one who reclines at table or one who **serves**? Is it not the one who reclines at table? But I am among you as the one who **serves**.”
  - e. We are God’s. We are slaves to righteousness, serving others as Jesus has loved and served us.
    - i. Romans 6:15–18: “What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness.”
    - ii. 2 Corinthians 4:5–6: “For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”
- 4. Love the Lord.
  - a. Love the Lord with intelligence and purpose. Love the Lord sacrificially as He has loved you.
  - b. Serve the Lord in worship as a servant or minister and as a slave.
  - c. Love and serve the Lord with all you are and with all you have.