

Mark 12:38-44 and Mark 13:1-13; 28-31 (skipping 13:24-27; 13:32-37)

1. Mark 12:38-44 are two stories that go together to draw a contrast between the rich religious crowd and the poor people of faith. Things are not what they seem to be.
 - a. The rich religious crowd will be accused of devouring the homes of widows
 - b. The poor people of faith will be represented by a poor widow giving all she has to the religious system.

Mark 12:38 – “And in his teaching he said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces

2532 [e]	1722 [e]	3588 [e]	1322 [e]	846 [e]	2036 [e]	991 [e]	575 [e]	3588 [e]	1122 [e]	3588 [e]	2309 [e]
Kai	en	tē	didachē	autou	elegen	Blepete	apo	tōn	grammateōn	tōn	thelontōn
38 Καὶ	ἐν	τῇ	διδασκίᾳ	αὐτοῦ	, ἔλεγεν	, βλέπετε	ἀπὸ	τῶν	γραμματέων	, τῶν	θελούντων
And	in	the	teaching	of Him	He was saying	Beware	of	the	scribes	-	desiring
Conj	Prep	Art-DFS	N-DFS	PPro-GM3S	V-IIA-3S	V-PMA-2P	Prep	Art-GMP	N-GMP	Art-GMP	V-PPA-GMP

1722 [e]	4749 [e]	4043 [e]	2532 [e]	783 [e]	1722 [e]	3588 [e]	58 [e]
en	stolais	peripatein	kai	aspasmous	en	tais	agorais
ἐν	στολαῖς	περιπατεῖν	, καὶ	ἀσπασμούς	ἐν	ταῖς	ἀγοραῖς
in	robes	to walk about	and	greetings	in	the	marketplaces
Prep	N-DFP	V-PNA	Conj	N-AMP	Prep	Art-DFP	N-DFP

1. Jesus is still on the temple mount teaching.
2. Warning against the scribes.
 - a. The scribes were the experts in the law.
 - b. They were teachers who were not necessarily the elite, wealthy which means they had to depend on gifts from the people
 - c. To motivate people to recognize and support them they had to provide a public presentation of themselves that was convincing and merited attention and financial support.
 - d. According to Josephus the scribe “played the part of an interpreter of the Mosaic law and its wisdom”
3. Three signs of warning:
 - a. Walk around in long robes – fine robe was long, flowing like those worn at ceremonies or festivals. These indicate royalty and priests. These robes indicated their status
 - b. Greeted in the marketplace – The Talmud says that a person must greet one who is greater than he in knowledge of Torah
 - c. Best seats in the synagogues – These seats were first up front behind the speaker but in front of the cabinet (ark) containing the scrolls, and second along the walls. The rest of the people sat on the floor in the center.
 - d. Places of honor at feasts – banquets were indications of social status. Who and who was not invited was key.
4. Josephus tells a story of a scoundrel exiled to Rome who played the part of a scribe and succeeded in manipulating the woman Fulvia to give him many gifts for the temple in Jerusalem. But, this “scribe” kept the gifts and all of Rome was outraged. The readers of Mark’s book in Rome would have known this story and made a connection with Jesus’ accusations.

5. The OT prophets often rebuked the elite and the religious leaders for preying on widows:
- Isaiah 10:1-3 – “Woe to those who enact unjust statutes and issue oppressive decrees, to deprive the poor of fair treatment and withhold justice from the oppressed of My people, to make widows their prey and orphans their plunder. What will you do on the day of reckoning when devastation comes from afar? To whom will you flee for help? Where will you leave your wealth?”
 - Amos 2:7 – “They trample on the heads of the poor as on the dust of the ground and deny justice to the oppressed.
 - Micah 3:1-3 – “Listen, you leaders of Jacob, you rulers of Israel. Should you not embrace justice, you who hate good and love evil; who tear the skin from my people and the flesh from their bones; who eat my people’s flesh, strip off their skin and break their bones in pieces; who chop them up like meat for the pan, like flesh for the pot?”
 - Isaiah 3:14-15 – “The LORD brings this charge against the elders and leaders of His people: “You have devoured the vineyard; the plunder of the poor is in your houses. Why do you crush My people and grind the faces of the poor?” declares the Lord GOD of Hosts.

12:39 – “**and have the best seats in the synagogues and the places of honor at feasts,**

	2532 [e]	4410 [e]		1722 [e]	3588 [e]	4864 [e]		2532 [e]	4411 [e]		1722 [e]	3588 [e]	1173 [e]
	kai	prōtokathedrias	en	tais	synagōgais		kai	prōtoklisias	en	tois	deipnois		
39	καὶ	πρωτοκαθεδρίας	ἐν	ταῖς	συναγωγαῖς	,	καὶ	πρωτοκλισίας	ἐν	τοῖς	δείπνοις		;
	and	first seats	in	the	synagogues		and	first places	at	the	feasts		
	Conj	N-AFP	Prep	Art-DFP	N-DFP		Conj	N-AFP	Prep	Art-DNP	N-DNP		

112:40 – “**who devour widows’ houses and for a pretense make long prayers. They will receive the greater condemnation.**”

	3588 [e]	2719 [e]		3588 [e]	3614 [e]	3588 [e]	5503 [e]		2532 [e]	4392 [e]		3117 [e]	4336 [e]
	hoi	katēsthiontes	tas	oikias	tōn	chērōn		kai	prophasei	makra		proseuchomenoi	
40	οἱ	κατεσθίοντες	τὰς	οἰκίας	τῶν	χηρῶν	,	καὶ	προφάσει	, μακρὰ		προσευχόμενοι	.
	those	devouring	the	houses	of the	widows		and	as a pretext	at great length		praying	
	Art-NMP	V-PPA-NMP	Art-AFP	N-AFP	Art-GFP	N-GFP		Conj	N-DFS	Adj-ANP		V-PPM/P-NMP	

	3778 [e]	2983 [e]	4053 [e]	2917 [e]
	houtoi	lēmψontai	perissoteron	krima
	οὗτοι	λήμψονται	περισσότερον	κρίμα
	These	will receive	greater	judgment
	DPro-NMP	V-FIM-3P	Adj-ANS-C	N-ANS

12:41 – “**And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums.**

2532 [e]	2523 [e]	2713 [e]	3588 [e]	1049 [e]	2334 [e]	4459 [e]	3588 [e]	3793 [e]	906 [e]
Kai	kathisas	katēnanti	tou	gazophylakίου	etheōrei	pōs	ho	ochlos	ballei
41 Καὶ	καθίσας	κατέναντι	τοῦ	γαζοφυλακίου	, ἐθεώρει	πῶς	ὁ	ὄχλος	βάλλει
And	having sat down	opposite	the	treasury	He was watching	how	the	crowd	cast
Conj	V-APA-NMS	Prep	Art-GNS	N-GNS	V-IIA-3S	Adv	Art-NMS	N-NMS	V-PIA-3S

5475 [e]	1519 [e]	3588 [e]	1049 [e]	2532 [e]	4183 [e]	4145 [e]	906 [e]	4183 [e]
chalkon	eis	to	gazophylakion	kai	polloi	plousioi	eballon	polla
χαλκὸν	εἰς	τὸ	γαζοφυλάκιον	; καὶ	πολλοὶ	πλούσιοι	ἔβαλλον	πολλά
money	into	the	treasury	and	many	rich	were casting [in]	much
N-AMS	Prep	Art-ANS	N-ANS	Conj	Adj-NMP	Adj-NMP	V-IIA-3P	Adj-ANP

- Sat down as a judge, like he will later sit down on the Mount of Olives
- Besides worship the Temple served as the most important depositories of money and the administration of those finances were dispensed from the Temple.
 - Temples in the ancient world held treasures
 - Temples were used as banks for safe keeping
- The temple treasury of the Jews was located in the Court of the Women
- The Mishnah records there were 13 Shofar-chests or (trumpet shaped) receptacles to place coins. The narrow, tapered end was up so a coin would fit into the opening, but not a hand. The shofar shaped receptacles were labeled:
 - New Shekel dues
 - Old Shekel dues
 - Bird-offerings
 - Young birds for the whole offering
 - Wood
 - Frankincense
 - Gold for the Mercy-seat
 - (Six more for Freewill-offerings)

5.

12:42 – **“And a poor widow came and put in two small copper coins, which make a penny.”**

2532 [e]	2064 [e]	1520 [e]	5503 [e]	4434 [e]	906 [e]	3016 [e]	1417 [e]	3739 [e]	1510 [e]	2835 [e]
kai	elthousa	mia	chēra	ptōchē	ebalen	lepta	dyo	ho	estin	kodrantēs
42 καὶ	ἔλθοῦσα	, μία	χήρα	πτωχὴ	ἔβαλεν	λεπτὰ	δύο	, ὃ	ἐστίν	κοδράντης
And	having come	one	widow	poor	cast [in]	lepta	two	which	is	a kodrantes
Conj	V-APA-NFS	Adj-NFS	N-NFS	Adj-NFS	V-AIA-3S	N-ANP	Adj-ANP	RelPro-NNS	V-PIA-3S	N-NMS

- The widow put in two “*lepta*” or (two lepton) which was equal to the Roman *kodrantēs*
 - The fact that Mark converts the coinage to a Roman term is more proof he was writing in Rome for Roman believers.
 - This widow is doing what the Rich Young Ruler was told to do...give all he had
 - On the other side, the religious system is taking this widows life from her, another reason this temple will not stand much longer.
- Lepta (plural lepton)
 - The smallest coinage in circulation in 30 AD
 - A denarius was the standard wage for a day’s labor (Matt. 20:8-10)

- c. A lepton was 1/64th of a denarius.
 - d. This would be between 6- 8 minutes of work.
 - e. It would be similar to 50 cents at \$3.50/hour job or \$2 for a \$14/hour job
3. Small bronze coins from the time of Jesus called a lepton (or, mite). One was equal to the workers earnings for about six minutes of work and thus the least valuable coin in Israel in the first century. Lepta were first minted by Alexander Jannaeus around 80-76 BC with the image of an anchor (obverse) and a wheel with 8 spokes/8 pointed star (reverse). These coins were still in circulation in 30 AD along with the lepton minted by Marcus Ambivulus between 9-12 AD with images of a palm tree and a barely ear of grain. Jesus talks about a widow who put two of these bronze lepta in the offering at the Temple in Luke 21:1-4.



Palm Tree with dates on left (9-12 AD) and Wheel with 8 spokes or 8 pointed star on right (80-76 BC).



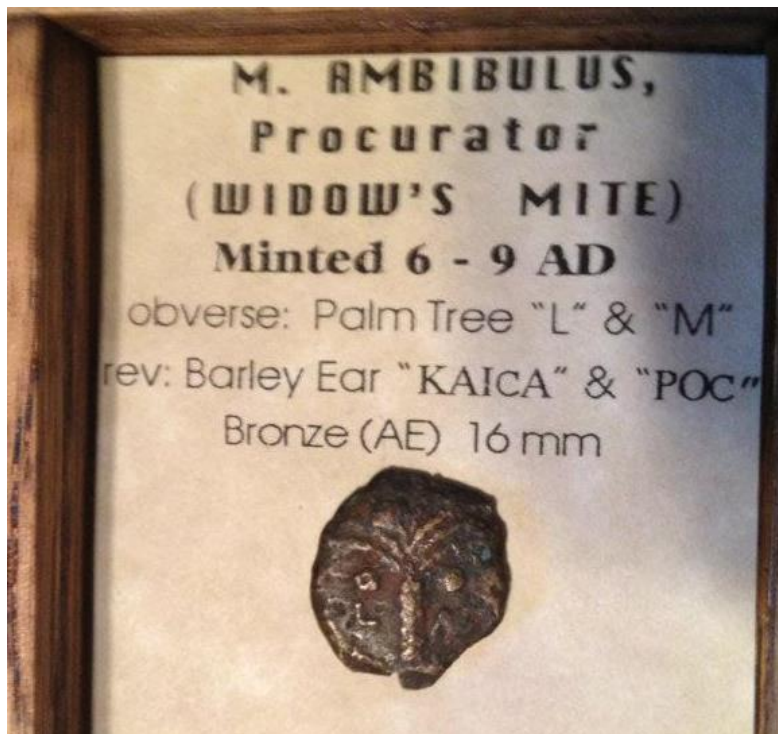
An ancient bronze bowl with several partial lepta (Widow's Mites)



Lepta first minted by Alexander Jannaeus around 80-76 BC with the image of an anchor (obverse) and a wheel with 8 spokes/8 pointed star (reverse). These coins were still in circulation in 30 AD



Widows mite or Lepton (lepta plural KAICA) with palm tree by Marcus Ambivulus in 9-12 AD. These were minted with a palm tree on one side and a barely ear of grain on the other side.





Denomination
prutah

Description
 Copper alloy coin, (whole) (whole)
 Ear of barley curved to the right, (obverse) (obverse)
 Eight-branched palm-tree bearing two bunches of dates, (reverse) (reverse)

State
 Associated with: [Roman Empire](#)

Authority
 Ruler: [Augustus \(Octavian\)](#)
 Governor: [M. Ambibulus](#)

Cultures/periods
[Roman Provincial](#)

Production date
 9-10 (year 40); (year 40)

Production place
 Minted in: [Jerusalem](#)
 Area: [Middle East: Levant](#)
[Jerusalem](#)

Materials
[copper alloy](#)

Dimensions
 13.6x11.7x1.2 in (mm)



12:43 – “And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box.”

2532 [e]	4341 [e]		3588 [e]	3101 [e]	846 [e]	2036 [e]	846 [e]	281 [e]	3004 [e]	4771 [e]	3754 [e]
Kai	proskalesamenos		tous	mathētas	autou	eipen	autois	Amēn	legō	hymīn	hoti
43 Καὶ	προσκαλεσάμενος		τοὺς	μαθητὰς	αὐτοῦ	, εἶπεν	αὐτοῖς	, Ἀμὴν	λέγω	ὑμῖν	ὅτι
And	having called to [Him]		the	disciples	of Him	He says	to them	Truly	I say	to you	that
Conj	V-APM-NMS		Art-AMP	N-AMP	PPro-GM3S	V-AIA-3S	PPro-DM3P	Heb	V-PIA-1S	PPro-D2P	Conj

3588 [e]	5503 [e]	3778 [e]	3588 [e]	4434 [e]	4119 [e]	3956 [e]	906 [e]	3588 [e]	906 [e]	1519 [e]	3588 [e]
hē	chēra	hautē	hē	ptōchē	pleion	pantōn	ebalen	tōn	ballontōn	eis	to
ἡ	χῆρα	αὕτη	ἡ	πτωχῆ	, πλείον	πάντων	ἔβαλεν	τῶν	βαλλόντων	εἰς	τὸ
the	widow	this	-	poor	more	than all	has cast [in]	of those	casting	into	the
Art-NFS	N-NFS	DPro-NFS	Art-NFS	Adj-NFS	Adj-ANS-C	Adj-GMP	V-AIA-3S	Art-GMP	V-PPA-GMP	Prep	Art-ANS

12:44 – “For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”

3956 [e]	1063 [e]	1537 [e]	3588 [e]	4052 [e]		846 [e]	906 [e]	3778 [e]	1161 [e]	1537 [e]	3588 [e]
pantes	gar	ek	tou	perisseuontos		autois	ebalon	hautē	de	ek	tēs
44 πάντες	γὰρ	ἐκ	τοῦ	περισσεύοντος		αὐτοῖς	ἔβαλον	; αὕτη	δὲ	, ἐκ	τῆς
All	for	out of	that which	was abounding		to them	cast [in]	she	however	out of	the
Adj-NMP	Conj	Prep	Art-GNS	V-PPA-GNS		PPro-DM3P	V-AIA-3P	PPro-NFS	Conj	Prep	Art-GFS

5304 [e]	846 [e]	3956 [e]	3745 [e]	2192 [e]	906 [e]	3650 [e]	3588 [e]	979 [e]	846 [e]
hysterēseōs	autēs	panta	hosa	eichen	ebalen	holon	ton	bion	autēs
ὑστερήσεως	αὐτῆς	, πάντα	ὅσα	εἶχεν	ἔβαλεν	, ὅλον	τὸν	βίον	αὐτῆς
poverty	of her	all	as much as	she had	cast [in]	all	the	livelihood	of her
N-GFS	PPro-GF3S	Adj-ANP	RelPro-ANP	V-IIA-3S	V-AIA-3S	Adj-AMS	Art-AMS	N-AMS	PPro-GF3S

Mark 13:1 – “And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!”

13:2 – “And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 4 “Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?” 5 And Jesus began to say to them, “See that no one leads you astray. 6 Many will come in my name, saying, ‘I am he!’ and they will lead many astray. 7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

9 “But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them.

10 And the gospel must first be proclaimed to all nations. 11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. 12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. 13 And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly, I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but my words will not pass away.