

Mark Dispensationally Considered

**Mark 12:41-13:2: The Widow's Mite
and the Destruction of the Temple**

Mark 12:41-44

- Mark 12:41—still in the temple Jesus was watching those who were casting money into the treasury. Those who were rich were casting in a lot of money.
- Mark 12:42—as Jesus was observing people casting their money into the treasury a poor widow woman came along and threw in two mites. A mite was the smallest coin minted.
 - One mite = $\frac{1}{4}$ of a farthing or $\frac{1}{8}$ of a cent.
 - One Farthing = $\frac{1}{4}$ of a cent.
- Mark 12:43-44—upon witnessing this action on the part of the widow Jesus called his disciples unto him and told them that the widow had given more than anyone else because she gave all that she had.
 - Luke 21:1-4 (1105)—this story reiterates something we have already namely that the kingdom tithe was going to be 100%. Jesus praises the poor widow for being willing to part with all her living.

Mark 13:1-2

- Mark 13:1—as they were leaving the temple the disciples were admiring the art and architecture of the temple.
 - Luke 21:5
- Mark 13:2—as they were admiring the stone work, Jesus predicted the total destruction of the temple. Christ said there would not be left one stone upon another.
 - Luke 21:6

Mark 12:41-44

- Matthew 19:20-22 (1026)—Jesus told the rich young ruler to sell all his possession and give the proceeds to the poor.
- Acts 4:32-37 (1154)
- The rich may have put more total money into the treasury but they still had much to spare. In contrast, the poor widow literally put her last fathering into the treasury thereby giving a great proportional offering.
- II Corinthians 8:1-12 (1235)—what God is looking for is for us to use for his glory what we have whether it be much or little.
- II Corinthians 9:6-7 (1236)—here the principles of Grace giving is summarized. Every man should give as he hath purposed in his heart.

Mark 13:1-2

- Matthew 24:1-2—there are numerous passages in the Old Testament which discuss the destruction of the temple.
 - Psalm 79:1 (638)
 - Isaiah 64:11 (768)
 - Luke 19:41-44 (1103)—we have already studied that Jesus predicted the destruction of the city of Jerusalem following triumphal entry on Palm Sunday. Christ uses the same language to describe the destruction of Jerusalem that he uses to describe the destruction of the temple, i.e., “there shall not be left one stone upon another.”
- Matthew 23:37-39—it is important to keep in mind that Christ’s conversation with the disciples in Matthew 24 comes after the pronouncement of desolation on the house of God in Matthew 23:38. When Jesus walks out of the temple he leaves it in a state of desolation.

Mark 13:1-2

- It is interesting to note the similarity between the desolation of the first temple with that of the second. The glory of the Lord departed the first temple in three stages.
 - Ezekiel 9:3 (848)—the glory of God left the top of the mercy seat between the cherubim and moved to the threshold of the house.
 - Ezekiel 11:23 (850)—from the threshold of the house the glory of the Lord moved over the city. For there the glory of God stood on the mountain on the east side of the city (Mount of Olives) before it disappeared into heaven.
- During the earthly ministry of Christ, the glory of the Lord appeared again in the temple in the person of Jesus Christ. Is it not fascinating that when the Lord leaves the temple in rejection that he retreats to the Mount of Olives (Mark 13:3) where he delivers his famous Olivet Discourse?

Mark 13:1-2

- Acts 1:11-12 (1148)—after his resurrection Christ ascended into heaven from the Mount of Olives.
- Zechariah 14:1-4 (978)—in the Day of the Lord when the Lord returns he will return to the same spot from which he was received up into heaven.