

**Matthew 22:46 - 6 And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.** NASB

Jesus has here shown from the Scripture that He being a descendent of David, which no one ever challenged, was in fact more than just a **mere man** who will possess an earthly throne, but in fact the **Heavenly King of Psalm 110** who is in fact the **Christ**, both **David's Son** and **David's Lord**. This of course **silenced** His questioners who dared not ask another question.

**Mark 12:38-40 - 38** And in His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, 39 and chief seats in the synagogues, and places of honor at banquets, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation. "

Having **silenced** the **scribes** concerning the identity of the Messiah from the Scriptures, showing them to be **ignorant** of their Bibles, here Jesus **warns** the people concerning the **religious leaders** and the **spiritual pride** that accompanied the **false** religious system. Unashamed and **unafraid** to **publicly criticize** these false leaders, Jesus speaks of the **outward show** and the **inward corruption** of their religion. "**38 And in His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, 39 and chief seats in the synagogues, and places of honor at banquets, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."** Jesus unmask the fancy outer display of the scribes with their, "**long robes, respectful greetings, chief seats, places of honor, and long prayers,**" yet he says the effect of their leadership is **injustice** to the **oppressed** and they will be **condemned** for it. The idea of "**who devour widow's houses**" is to say that somehow undoubtedly, they were actually responsible for the **care of widows** and yet they were instead **extorting** from them their own **means** to care for themselves. Barnes comments, "*No wonder that our Savior denounced them! If there is any sin of special enormity, it is that of taking advantage of the circumstances of the poor, the needy, and the helpless, to wrong them out of the pittance on which they depend for the support of their families; and as God is the friend of the widow and the fatherless, it may be expected that such will be visited with heavy condemnation.*" Almost always without fail, **false religions** will exploit its subjects, and pilfer and extort **money** from them, and this is done through **cunning deception** often **twisting** the **truth** and exalting and **lauding** its **leaders** with pomp and show (Jude 4-16, 2 Peter 2:1-19). Jesus **unmasks** this **deception** and reveals its inner **corruption**. In the same passage in Matthew, Jesus again taught the people about the importance

of **humility** and **servant leadership** as He denounced the **spiritual pride** of the **scribes**. One of the **first signs** of a **false** religious system is the spiritual pride and **lauding** of its **leaders** and we must beware when men are **exalting themselves**.

**Matthew 23:11-12** - 11 "But **the greatest among you shall be your servant.** 12 "**And whoever exalts himself shall be humbled**; and whoever humbles himself shall be exalted. NASB

Here is yet another **confrontation** with the **religious leaders** that will lead to Jesus's **arrest** and conviction.

**Mark 12:41-44** - 41 And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums. 42 And a poor widow came and put in two small copper coins, which amount to a cent. 43 And calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on. "

Jesus will here show that the **false system** of the **scribes** did indeed "**devour widow's houses,**" and yet at the same time show that God had still yet a **remnant** of **true worshippers**, even in the corrupt system of that day. "**41 And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums.**" There was at that time in the **Temple** a **treasury** located in the **Court of the Women**, which was **13** trumpet shaped **receptacles** for receiving **offerings** from the faithful for the Temple service. Jesus was here observing the people coming to give their offerings. "**42 And a poor widow came and put in two small copper coins, which amount to a cent. 43 And calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.**" See here Jesus shows the holy example of a **true worshipper** who in **self-denial** had given much to God, even though her **offering** by comparison was **very small**. This is one obvious lesson from the text, that the sacrificial giving of the widow showed her devotion to God to be great, for "**she, out of her poverty, put in all she owned, all she had to live on.**" So willing to depend on God in faith, and **honor Him** with her **giving**, this saint gave all she could. And this of course is the lesson, the **Christ is pleased** by **self-denying liberality** in **giving**. But there is more happening here than just a lesson on giving. Jesus has for sometime now been **denouncing** the scribes, Sadducees and Pharisees, and prophesying of their destruction and **judgment**. This will continue all the way through **chapter 13**. This

text is tucked in right after his statement about the religion of the scribes, devouring “**widow’s houses.**” MacArthur comments, “*Here was a woman who had been devoured by the false religious system and was left totally destitute, without anything left to live on... Jesus was angry with the religious system that had literally taken her last cent.*” No doubt the system would **exact the last cent** of a **poor widow**, and nevertheless, **Jesus applauds** her giving pointing out her attitude and sacrifice in comparison to the rich who were also there offering. No matter how **corrupt** the system was, it could not prevent **sincere worshippers** from doing what was **holy** and honoring God in their genuine worship from the **heart**.

**Mark 13:1-2** – 1 And as He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, "Do you see these great buildings? Not one stone shall be left upon another which will not be torn down."

We now arrive upon the **largest discourse** by **Jesus** in the **Gospel of Mark**. It is none less than the **Olivet Discourse**, called that as Jesus gave it from the Mount of Olives (v-3). This discourse is also recorded in **Matthew chapters 24-25**, and again in **Luke 21:5-36**. It is recognized as one of the **most difficult** texts in the **New Testament** to understand completely, mostly because of the **prophetic nature** of the text and **what** exactly is being **prophesied** and **when** exactly it will **come to pass**. Scholars have many proposed **schemes** for dealing with the difficulties, **none** of which seem to entirely **answer** the **conundrums**.

Nevertheless, there is some of the most profound **predictive prophecy** in the entire Bible here located, which of itself bears the **divine nature** of **Jesus’ knowledge**. The **destruction** of the **Jewish Temple** and the **city of Jerusalem** in **70AD** is clearly prophesied by Jesus and did in fact come to pass just **40 years later**. But the prophecies are **not limited to events** of the **First Century**, and do clearly point to a time **far beyond** that and speak clearly of the **Second Coming** of Christ. Concerning the **nature** of the **language** and its **NEAR/FAR** implications, it is important to note that there is some sense of “**prophetic perspective**” involved here. That is, some **prophecies** to be **fulfilled** in the **NEAR future**, **foreshadow** and **point** toward **prophecies** that will be **fulfilled** in the **FAR future**. The **Bible Knowledge Commentary** gives help on this: “*Jesus predicted the destruction of the temple in Jerusalem (13:2) which prompted the disciples to inquire about the timing of "these things" (v. 4). Apparently they associated the destruction of the temple with the end of the Age (cf. Matt 24:3). In reply Jesus skillfully wove together into a unified discourse a prophetic scene involving two perspectives: (a) the near event, the destruction of Jerusalem ( A.D. 70); and (b) the far event, the*

*coming of the Son of Man in clouds with power and glory. The former local event was a forerunner of the latter universal event. In this way Jesus followed the precedent of Old Testament prophets by predicting a far future event in terms of a near future event whose fulfillment at least some of His hearers would see.* **End quote.** This is a **key element** in properly understanding the Olivet Discourse. Also, one's **eschatological perspective** does indeed play a **role** in how one **reads** this **text**, with the most notable **differences** between the **Preterist** and the **Futurist**. Some **Preterists** insist that **all** these prophecies have been **fulfilled** in the **First Century** and some **Futurists** attribute the **entire text** after verse two to **future events**. Either way, Jesus's prophetic teaching here is stunning, insightful, and brings into its scope some of the most devastating and cataclysmic events of history. This begins with His prophecy of the Destruction of the Jewish Temple. **"1 And as He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, "Do you see these great buildings? Not one stone shall be left upon another which will not be torn down."** Jesus here prophesies of the **complete** destruction of the Temple. This occurred in **70AD** when the Roman general **Titus** laid **siege** to **Jerusalem** and eventually **invaded** the **city**, **killed** the **inhabitants**, and **destroyed** the **Temple**. Because the Temple was in many places **lined** with **gold**, and the army had **set fire** to it in the battle, they literally took it apart **stone by stone** in order to retrieve the **gold**. In this way, the entire temple was **"torn down"** and **"not one stone"** was **"left upon another which will not be torn down."** Also, Jesus had prophesied in Luke's account of the **desolation** of the **city**. **Luke 19:41-44** - 41 And when He approached, He saw the city and wept over it, 42 saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. **43 "For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, 44 and will level you to the ground and your children within you, and they will not leave in you one stone upon another,** because you did not recognize the time of your visitation. " NASB

**Luke 21:20, 23-24** - 20 "But when you see **Jerusalem surrounded by armies, then recognize that her desolation is at hand.... 23 "Woe to those who are with child and to those who nurse babes in those days; for there will be great distress upon the land, and wrath to this people, 24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles** until the times of the Gentiles be fulfilled. NASB

The account in **Luke**, as opposed to Matthew and Mark, is much more **focused** on **First Century fulfillment**, and its language is more **descriptive** of the **desolation**