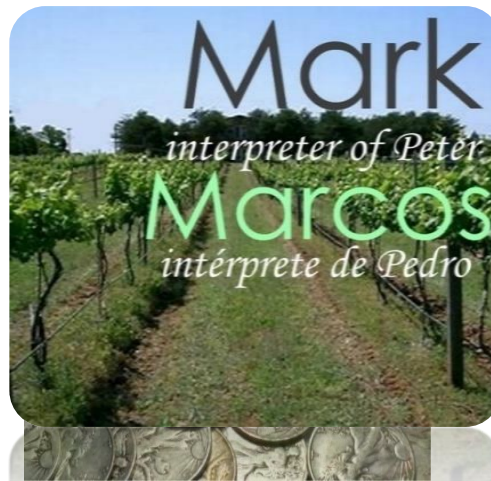


41 And Jesus sat over against the treasury, paying attention, seeing how the people threw money into the treasury: / He sat opposite the treasury at the temple; He was following the money, observing the activity; and what caught His attention? / history records in the temple, there were 13 trumpet-shaped contribution boxes; to accommodate the large number of people entering the temple precinct.



and many who were rich cast in much,

/ and Jesus watched them, following the money; perhaps some thought, it was a Red-Carpet affair for celebrities and their entourage; I bet He saw some fascinating people... tossing in their tithes... talented, throwing with a flare: casting overhand... and with a jump shot, or hook shot! Wow! And He notices...

42 And there came a certain poor widow / we just read, these were targets of the hypocritical religious hierarchy... who had a taste for these women, who would devour widows' houses. **Ezekiel 34 is a condemnation of those shepherds who would not feed the flock; and the Lord God says: I am against the shepherds and I will deliver My flock from their mouths, that they are not meat for them -- the worthless shepherds.**

and she threw in two mites which make a farthing / according to the Talmud, 2 mites was the least amount anyone was permitted to contribute to the temple. Now today, that is about 2 quarters based on a minimum day's wage,



41 耶稣对银库坐着，看众人怎样投钱入库。 /他坐在殿里银库的对面。他在跟踪钱，观察它的活动;是什么引起了他的注意?/据历史记载，寺里有 13 个喇叭形的捐款箱;容纳大量进入寺院的人。

有好些财主，往里投了若干的钱。

/耶稣看着他们，跟随着银钱。也许有些人认为，这是名人及其随行人员的红地毯活动;我敢打赌他看到了一些很有魅力的人...投他们的什一税...很有天赋，投照明弹:上手投...还有跳投，或者勾手投!哇!他注意到...

42 有一个穷寡妇来， /我们刚刚读到，这些人是虚伪的宗教等级制度的目标，他们喜欢这些女人，他们会吞噬寡妇的房子。以西结书 34 章是对那些不肯牧养羊群的牧人的定罪;主耶和华说：“我与牧人为敌，我必救我的羊群脱离他们的口，因为这些无用的牧人不是他们的食物。”

往里投了两个小钱，就是一个大钱。 /根据《塔木德》，任何人向神庙贡献的最少数量是 2 蚡。现在，这大约是 2 个季度的最低工资，



43 And Jesus called His disciples and said to them / those doing the math; putting it all together: 1+1+1 or at least trying. Luke tells us they were more fascinated with the building that was going on at the temple,

Truly / AMEN!
I say to you,

This poor widow has cast in more, than all those who cast into the treasury:

44 For they all cast in out of their abundance;

but she cast in out of her poverty all she had.

Professor Edersheim of Oxford University said: had this been a story invented for some purpose, it would have ended up so different... being adorned with the tinsel of embellishment.

Jesus honored that poor widow... who had given her all that day; but was that required?

Dr. John MacArthur asks, did the action of this widow please the Lord? Did she anger the Lord? We don't know.

This story finds its place inserted between the utter condemnation Jesus gave a corrupt religious system, built on manmade traditions, even misguided burdening the poor; rather than on what the word of God declared.

What she did is not required anywhere in the word of God.



43 耶稣叫门徒来，说，/那些在计算的人；把它们放在一起:1+1+1，或者至少尝试一下。路加告诉我们他们更着迷于会幕的建筑，

我实在告诉你们，

这穷寡妇投入库里的，比众人所投的更多。

44 因为他们都是自己有余，拿出来投在里头。但这寡妇是自己不足，把她一切养生的都投上了。

牛津大学的埃德斯海姆教授说：“如果这个故事是出于某种目的捏造出来的，那么它的结局就会截然不同…被装饰成金银丝般的装饰品。”

耶稣尊敬那个可怜的寡妇，因为她已经给了她一整天;但这是必须的吗?

约翰·麦克阿瑟博士问道：“这个寡妇的行为讨上帝的喜欢吗?”她惹耶和华生气了吗?我们不知道。

这个故事在耶稣对腐败的宗教体系的彻底谴责中找到了自己的位置，这个体系建立在人为的传统之上，甚至被误导，加重了穷人的负担;而不是上帝的话语。

她所做的一切在上帝的话语中是不需要的。