

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
47	Olivet Discourse 橄欖山上的講論 Olivet Discourse – Judas Accepts Thirty Pieces of Silver	Mount of Olives 橄欖山	24:1-26:16	13:1-14:11	21:5-22:6	

I. Tuesday – The Olivet Discourse

Events	Matthew	Mark	Luke	Cross Reference
The first period: From the time then present to the destruction of Jerusalem				
Jesus Foretells Destruction of the Temple 預言聖殿被毀	24:1-2	13:1-2	21:5-6	
Disciples' Question and Jesus' Warnings 門徒的問題和耶穌的警告	24:3-14	13:3-13	21:7-19	
The Abomination of Desolation 大災難 (行毀壞可憎的)	24:15-28	13:14-23	21:20-24	(#41 Lk. 17:20-37)
The second period: From the first event to Jesus' second advent				
The Coming of the Son of Man 人子的降臨	24:29-31	13:24-27	21:25-28	
Sign for the first period: The Lesson of the Fig Tree 從無花果樹學個比方	24:32-35	13:28-31	21:29-33	
No Sign for the second period: No One Knows That Day and Hour 那日那時沒有人知道	24:36-44	13:32-37	21:34-36	(#41 Lk. 17:20-37)
Parables				
Faithful and Unfaithful Servants 忠心和不忠心的僕人	24:45-51			(#38 Lk. 12:42-48)
The Parable of the Ten Virgins 十童女的比喻	25:1-13			
The Parable of the Talents 按才幹接受託付的比喻	25:14-30			(#43 Jn. 19:11-27)
The Final Judgment 萬民受審判	25:31-46			
			21:37-38	

II. Tuesday

Events	Matthew	Mark	Luke	
The Plot to Kill Jesus 殺害耶穌的陰謀	26:1-5	14:1-2	22:1-2	(#40 Jn. 11:45-53)
Jesus Anointed at Bethany 在伯大尼受膏	26:6-13	14:3-9		(#43 Jn. 12:1-8)
Judas to Betray Jesus 猶大出賣耶穌	26:14-16	14:10-11	22:3-6	

The first period: Jesus Foretells Destruction of the Temple 預言聖殿被毀

Matthew 24:1-2	Mark 13:1-2	Luke 21:5-6
<p>¹ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 耶穌出了聖殿，正走的時候，門徒進前來，把殿宇指給他看。</p> <p>² And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 耶穌對他們說：你們不是看見這殿宇麼？我實在告訴你們，將來在這裡沒有一塊石頭留在石頭上，不被拆毀了。</p>	<p>¹ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 耶穌從殿裡出來的時候，有一個門徒對他說：夫子，請看，這是何等的石頭！何等的殿宇！</p> <p>² And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 耶穌對他說：你看見這大殿宇麼？將來在這裡沒有一塊石頭留在石頭上，不被拆毀了。</p>	<p>⁵ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 有人談論聖殿是用美石和供物妝飾的；</p> <p>⁶ As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 耶穌就說：論到你們所看見的這一切，將來日子到了，在這裡沒有一塊石頭留在石頭上，不被拆毀了。</p>

Matthew 24:3-14	Mark 13:3-13	Luke 21:7-19
<p>³ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, <u>when shall these things be?</u> and <u>what shall be the sign of thy coming,</u> and of <u>the end of the world?</u> 耶穌在橄欖山上坐著，門徒暗暗的來說：請告訴我們，甚麼時候有這些事？你降臨和世界的末了有甚麼豫兆呢？</p> <p>⁴ And Jesus answered and said unto them, Take heed that no man deceive you. 耶穌回答說：你們要謹慎，免得有人迷惑你們。</p> <p>⁵ For many shall come in my name, saying, I am Christ; and shall deceive many. 因為將來有好些人冒我的名來，說：我是基督，並且要迷惑許多人。</p> <p>⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 你們也要聽見打仗和打仗的風聲，總不要驚慌；因為這些事是必須有的，只是末期還沒有到。</p> <p>⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 民要攻打民，國要攻打國；多處必有饑荒、地震。</p> <p>⁸ All these are the beginning of sorrows. 這都是災難（災難：原文是生產之難）的起頭。</p>	<p>³ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 耶穌在橄欖山上對聖殿而坐，彼得、雅各、約翰，和安得烈暗暗的問他說：</p> <p>⁴ Tell us, <u>when shall these things be?</u> and <u>what shall be the sign</u> when all these things shall be fulfilled? 請告訴我們，甚麼時候有這些事呢？這一切事將成的時候有甚麼豫兆呢？</p> <p>⁵ And Jesus answering them began to say, Take heed lest any man deceive you: 耶穌說：你們要謹慎，免得有人迷惑你們。</p> <p>⁶ For many shall come in my name, saying, I am Christ; and shall deceive many. 將來有好些人冒我的名來，說：我是基督，並且要迷惑許多人。</p> <p>⁷ And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 你們聽見打仗和打仗的風聲，不要驚慌。這些事是必須有的，只是末期還沒有到。</p> <p>⁸ For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 民要攻打民，國要攻打國；多處必有地震、饑荒。這都是災難（災難：原文是生產之難）的起頭。</p>	<p>⁷ And they asked him, saying, Master, but <u>when shall these things be?</u> and <u>what sign</u> will there be when these things shall come to pass? 他們問他說：夫子！甚麼時候有這事呢？這事將到的時候有甚麼豫兆呢？</p> <p>⁸ And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. 耶穌說：你們要謹慎，不要受迷惑；因為將來有好些人冒我的名來，說：我是基督，又說：時候近了，你們不要跟從他們！</p> <p>⁹ But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 你們聽見打仗和擾亂的事，不要驚惶；因為這些事必須先有，只是末期不能立時就到。</p> <p>¹⁰ Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 當時，耶穌對他們說：民要攻打民，國要攻打國；</p> <p>¹¹ And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 地要大大震動，多處必有饑荒、瘟疫，又有可怕的異象和大神蹟從天上顯現。</p> <p>¹² But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being</p>

Matthew 24:3-14	Mark 13:3-13	Luke 21:7-19
<p>9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 那時，人要把你們陷在患難裡，也要殺害你們；你們又要為我的名被萬民恨惡。</p> <p>10 And then shall many be offended, and shall betray one another, and shall hate one another. 那時，必有許多人跌倒，也要彼此陷害，彼此恨惡；</p> <p>11 And many false prophets shall rise, and shall deceive many. 且有好些假先知起來，迷惑多人。</p> <p>12 And because iniquity shall abound, the love of many shall wax cold. 只因不法的事增多，許多人的愛心才漸漸冷淡了。</p> <p>13 But he that shall endure unto the end, the same shall be saved. 惟有忍耐到底的，必然得救。</p> <p>14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。</p>	<p>9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 但你們要謹慎；因為人要把你們交給公會，並且你們在會堂裡要受鞭打，又為我的緣故站在諸侯與君王面前，對他們作見證。</p> <p>10 And the gospel must first be published among all nations. 然而，福音必須先傳給萬民。</p> <p>11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 人把你們拉去交官的時候，不要預先思慮說甚麼；到那時候，賜給你們甚麼話，你們就說甚麼；因為說話的不是你們，乃是聖靈。</p> <p>12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 弟兄要把弟兄，父親要把兒子，送到死地；兒女要起來與父母為敵，害死他們；</p> <p>13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 並且你們要為我的名被眾人恨惡。惟有忍耐到底的，必然得救。</p>	<p>brought before kings and rulers for my name's sake. 但這一切的事以先，人要先下手拿住你們，逼迫你們，把你們交給會堂，並且收在監裡，又為我的名拉你們到君王諸侯面前。</p> <p>13 And it shall turn to you for a testimony. 但這些事終必為你們的見證。</p> <p>14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 所以，你們當立定心意，不要預先思想怎樣分訴；</p> <p>15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 因為我必賜你們口才、智慧，是你們一切敵人所敵不住、駁不倒的。</p> <p>16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 連你們的父母、弟兄、親族、朋友也要把你們交官；你們也有被他們害死的。</p> <p>17 And ye shall be hated of all men for my name's sake. 你們要為我的名被眾人恨惡，</p> <p>18 But there shall not an hair of your head perish. 然而，你們連一根頭髮也必不損壞。</p> <p>19 In your patience possess ye your souls. 你們常存忍耐，就必保全靈魂(或作：必得生命)。</p>

Matthew 24:15-28	Mark 13:14-23	Luke 21:20-24
<p>15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 你們看見先知但以理所說的那行毀壞可憎的站在聖地(讀這經的人須要會意)。</p> <p>16 Then let them which be in Judaea flee into the mountains: 那時，在猶太的，應當逃到山上；</p> <p>17 Let him which is on the housetop not come down to take any thing out of his house: 在房上的，不要下來拿家裡的東西；</p> <p>18 Neither let him which is in the field return back to take his clothes. 在田裡的，也不要回去取衣裳。</p> <p>19 And woe unto them that are with child, and to them that give suck in those days! 當那些日子，懷孕的和奶孩子的有禍了。</p> <p>20 But pray ye that your flight be not in the winter, neither on the sabbath day: 你們應當祈求，叫你們逃走的時候，不遇見冬天或是安息日。</p> <p>21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 因為那時必有大災難，從世界的起頭直到如今，沒有這樣的災難，後來也必沒有。</p> <p>22 And except those days should be shortened, there should no flesh be</p>	<p>14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 你們看見那行毀壞可憎的，站在不當站的地方(讀這經的人須要會意)。那時，在猶太的，應當逃到山上；</p> <p>15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 在房上的，不要下來，也不要進去拿家裡的東西；</p> <p>16 And let him that is in the field not turn back again for to take up his garment. 在田裡的，也不要回去取衣裳。</p> <p>17 But woe to them that are with child, and to them that give suck in those days! 當那些日子，懷孕的和奶孩子的有禍了！</p> <p>18 And pray ye that your flight be not in the winter. 你們應當祈求，叫這些事不在冬天臨到。</p> <p>19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 因為在那些日子必有災難，自從神創造萬物直到如今，並沒有這樣的災難，後來也必沒有。</p> <p>20 And except that the Lord had</p>	<p>20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。</p> <p>21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 那時，在猶太的應當逃到山上；在城裡的應當出來；在鄉下的不要進城；</p> <p>22 For these be the days of vengeance, that all things which are written may be fulfilled. 因為這是報應的日子，使經上所寫的都得應驗。</p> <p>23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 當那些日子，懷孕的和奶孩子的有禍了！因為將有大災難降在這地方，也有震怒臨到這百姓。</p> <p>24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 他們要倒在刀下，又被擄到各國去。耶路撒冷要被外邦人踐踏，直到外邦人的日期滿了。</p>

Matthew 24:15-28	Mark 13:14-23	Luke 21:20-24
<p>saved: but for the elect's sake those days shall be shortened. 若不減少那日子，凡有血氣的總沒有一個得救的；只是為選民，那日子必減少了。</p> <p>23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 那時，若有人對你們說：基督在這裡，或說：基督在那裡，你們不要信！</p> <p>24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 因為假基督、假先知將要起來，顯大神蹟、大奇事，倘若能行，連選民也就迷惑了。</p> <p>25 Behold, I have told you before. 看哪，我預先告訴你們了。</p> <p>26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 若有人對你們說：看哪，基督在曠野裡，你們不要出去！或說：看哪，基督在內屋中，你們不要信！</p> <p>27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 閃電從東邊發出，直照到西邊。人子降臨，也要這樣。</p> <p>28 For wheresoever the carcass is, there will the eagles be gathered together. 屍首在那裡，鷹也必聚在那裡。</p> <p><small>[Just as the gathering of vultures shows there is a carcass nearby, so these signs indicate that the end is near.] NLT</small></p>	<p>shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 若不是主減少那日子，凡有血氣的，總沒有一個得救的；只是為主的選民，他將那日子減少了。</p> <p>21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 那時若有人對你們說：看哪，基督在這裡，或說：基督在那裡，你們不要信！</p> <p>22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 因為假基督、假先知將要起來，顯神蹟奇事，倘若能行，就把選民迷惑了。</p> <p>23 But <u>take ye heed</u>: behold, I have foretold you all things. 你們要謹慎。看哪，凡事我都預先告訴你們了。</p>	

Matthew 24:29-31	Mark 13:24-27	Luke 21:25-28
<p>²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:</p> <p>那些日子的災難一過去，日頭就變黑了，月亮也不放光，眾星要從天上墜落，天勢都要震動。</p> <p>³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.</p> <p>那時，人子的兆頭要顯在天上，地上的萬族都要哀哭。他們要看見人子，有能力，有大榮耀，駕著天上的雲降臨。</p> <p>³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.</p> <p>他要差遣使者，用號筒的大聲，將他的選民，從四方（方：原文是風），從天這邊到天那邊，都招聚了來。</p>	<p>²⁴ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,</p> <p>在那些日子，那災難以後，日頭要變黑了，月亮也不放光，</p> <p>²⁵ And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.</p> <p>眾星要從天上墜落，天勢都要震動。</p> <p>²⁶ And then shall they see the Son of man coming in the clouds with great power and glory.</p> <p>那時，他們（馬太二十四章三十節是地上的萬族）要看見人子有大能力、大榮耀，駕雲降臨。</p> <p>²⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.</p> <p>他要差遣天使，把他的選民，從四方（方：原文是風），從地極直到天邊，都招聚了來。</p>	<p>²⁵ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;</p> <p>日、月、星辰要顯出異兆，地上的邦國也有困苦；因海中波浪的響聲，就慌慌不定。</p> <p>²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.</p> <p>天勢都要震動，人想起那將要臨到世界的事，就都嚇得魂不附體。</p> <p>²⁷ And then shall they see the Son of man coming in a cloud with power and great glory.</p> <p>那時，他們要看見人子有能力，有大榮耀駕雲降臨。</p> <p>²⁸ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.</p> <p>一有這些事，你們就當挺身昂首，因為你們得贖的日子近了。</p>

Matthew 24:32-35	Mark 13:28-31	Luke 21:29-33
<p>³² Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:</p> <p>你們可以從無花果樹學個比方：當樹枝發嫩長葉的時候，你們就知道夏天近了。</p> <p>³³ So likewise ye, when ye shall see all these things, know that it is near, even at the doors.</p> <p>這樣，你們看見這一切的事，也該知道人子近了，正</p>	<p>²⁸ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:</p> <p>你們可以從無花果樹學個比方：當樹枝發嫩長葉的時候，你們就知道夏天近了。</p> <p>²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.</p> <p>這樣，你們幾時看見這些事</p>	<p>²⁹ And he spake to them a parable; Behold the fig tree, and all the trees; ³⁰ When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p> <p>耶穌又設比喻對他們說：你們看無花果樹和各樣的樹；他發芽的時候，你們一看見，自然曉得夏天近了。</p> <p>³¹ So likewise ye, when ye see these things come to pass, know ye that</p>

<p>Matthew 24:32-35</p> <p>在門口了。</p> <p>34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.</p> <p>我實在告訴你們，這世代還沒有過去，這些事都要成就。</p> <p>35 Heaven and earth shall pass away, but my words shall not pass away.</p> <p>天地要廢去，我的話卻不能廢去。</p>	<p>Mark 13:28-31</p> <p>成就，也該知道人子（人子：或作神的國）近了，正在門口了。</p> <p>30 Verily I say unto you, that this generation shall not pass, till all these things be done.</p> <p>我實在告訴你們，這世代還沒有過去，這些事都要成就。</p> <p>31 Heaven and earth shall pass away: but my words shall not pass away.</p> <p>天地要廢去，我的話卻不能廢去。</p>	<p>Luke 21:29-33</p> <p>the kingdom of God is nigh at hand. 這樣，你們看見這些事漸漸的成就，也該曉得神的國近了。</p> <p>32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.</p> <p>我實在告訴你們，這世代還沒有過去，這些事都要成就。</p> <p>33 Heaven and earth shall pass away: but my words shall not pass away.</p> <p>天地要廢去，我的話卻不能廢去。</p>
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No Sign for the second period: No One Knows That Day and Hour 那日那時沒有人知道

<p>Matthew 24:36-44</p> <p>36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.</p> <p>那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。</p> <p>37 But as the days of Noah were, so shall also the coming of the Son of man be.</p> <p>挪亞的日子怎樣，人子降臨也要怎樣。</p> <p>38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,</p> <p>當洪水以前的日子，人照常吃喝嫁娶，直到挪亞進方舟的那日；</p> <p>39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.</p> <p>不知不覺洪水來了，把他們全都沖去。人子降臨也要這樣。</p>	<p>Mark 13:32-37</p> <p>32 <u>But</u> of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.</p> <p>但那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟有父知道。</p> <p>33 <u>Take ye heed, watch and pray:</u> for ye know not when the time is.</p> <p>你們要謹慎，儆醒祈禱，因為你們不曉得那日期幾時來到。</p> <p>34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.</p> <p>這事正如一個人離開本家，寄居外邦，把權柄交給僕人，分派各人當作的工又吩咐看門的儆醒。</p> <p>35 <u>Watch</u> ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or</p>	<p>Luke 21:34-36</p> <p>34 And <u>take heed</u> to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.</p> <p>你們要謹慎，恐怕因貪食、醉酒，並今生的思慮累住你們的心，那日子就如同網羅忽然臨到你們；</p> <p>35 For as a snare shall it come on all them that dwell on the face of the whole earth.</p> <p>因為那日子要這樣臨到全地上一切居住的人。</p> <p>36 <u>Watch</u> ye therefore, and <u>pray</u> <u>always</u>, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.</p> <p>你們要時時儆醒，常常祈求，使你們能逃避這一切要來的事，得以站立在人子面前。</p>
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Matthew 24:36-44	Mark 13:32-37	Luke 21:34-36
<p>40 Then shall two be in the field; the one shall be taken, and the other left. 那時，兩個人在田裡，取去一個，撇下一個。</p> <p>41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 兩個女人推磨，取去一個，撇下一個。</p> <p>42 <u>Watch</u> therefore: for ye know not what hour your Lord doth come. 所以，你們要做醒，因為不知道你們的主是那一天來到。</p> <p>43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 家主若知道幾更天有賊來，就必做醒，不容人挖透房屋；這是你們所知道的。</p> <p>44 Therefore <u>be ye also ready</u>: for in such an hour as ye think not the Son of man cometh. 所以，你們也要預備，因為你們想不到的時候，人子就來了。</p>	<p>at the cockcrowing, or in the morning: 所以，你們要做醒；因為你們不知道家主甚麼時候來，或晚上，或半夜，或雞叫，或早晨；</p> <p>36 Lest coming suddenly he find you sleeping. 恐怕他忽然來到，看見你們睡著了。</p> <p>37 And what I say unto you I say unto all, <u>Watch</u>. 我對你們所說的話，也是對眾人說：要做醒！</p>	

Parable: Faithful and Unfaithful Servants 忠心和不忠心的僕人

Matthew 24:45-51
<p>45 Who then is a <u>faithful</u> and <u>wise</u> servant, whom his lord hath made ruler over his household, to <u>give</u> them <u>meat</u> in due season? 誰是忠心有見識的僕人，為主人所派，管理家裡的人，按時分糧給他們呢？</p> <p>46 Blessed is that servant, whom his lord when he cometh shall find so doing. 主人來到，看見他這樣行，那僕人就有福了。</p> <p>47 Verily I say unto you, That he shall make him ruler over all his goods. 我實在告訴你們，主人要派他管理一切所有的。</p> <p>48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 倘若那惡僕心裡說：我的主人必來得遲，</p>

Matthew 24:45-51

⁴⁹ And shall begin to smite his fellow servants, and to eat and drink with the drunken;

就動手打他的同伴，又和酒醉的人一同吃喝。

⁵⁰ The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

在想不到的日子，不知道的時辰，那僕人的主人要來，

⁵¹ And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

重重的處治他(或作：把他腰斬了)，定他和假冒為善的人同罪；在那裡必要哀哭切齒了

Parable: The Parable of the Ten Virgins 十童女的比喻

Matthew 25:1-13

¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

那時，天國好比十個童女拿著燈出去迎接新郎。

² And five of them were wise, and five were foolish.

其中有五個是愚拙的，五個是聰明的。

³ They that were foolish took their lamps, and took no oil with them:

愚拙的拿著燈，卻不預備油；

⁴ But the wise took oil in their vessels with their lamps.

聰明的拿著燈，又預備油在器皿裡。

⁵ While the bridegroom tarried, they all slumbered and slept.

新郎遲延的時候，他們都打盹，睡著了。

⁶ And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

半夜有人喊著說：新郎來了，你們出來迎接他！

⁷ Then all those virgins arose, and trimmed their lamps.

那些童女就都起來收拾燈。

⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

愚拙的對聰明的說：請分點油給我們，因為我們的燈要滅了。

⁹ But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

聰明的回答說：恐怕不夠你我用的；不如你們自己到賣油的那裡去買罷。

¹⁰ And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

他們去買的時候，新郎到了。那預備好了的，同他進去坐席，門就關了。

¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to us.

其餘的童女隨後也來了，說：主阿，主阿，給我們開門！

Matthew 25:1-13

¹² **But he answered and said, Verily I say unto you, I know you not.**

他卻回答說：我實在告訴你們，我不認識你們。

¹³ **Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.**

所以，你們要做醒；因為那日子，那時辰，你們不知道。

Parable: The Parable of the Talents 按才幹接受託付的比喻

Matthew 25:14-30

¹⁴ **For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.**

天國又好比一個人要往外國去，就叫了僕人來，把他的家業交給他們，

¹⁵ **And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.**

按著各人的才幹給他們銀子：一個給了五千，一個給了二千，一個給了一千，就往外國去了。

¹⁶ **Then he that had received the five talents went and traded with the same, and made them other five talents.**

那領五千的隨即拿去做買賣，另外賺了五千。

¹⁷ **And likewise he that had received two, he also gained other two.**

那領二千的也照樣另賺了二千。

¹⁸ **But he that had received one went and digged in the earth, and hid his lord's money.**

但那領一千的去掘開地，把主人的銀子埋藏了。

¹⁹ **After a long time the lord of those servants cometh, and reckoneth with them.**

過了許久，那些僕人的主人來了，和他們算賬。

²⁰ **And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.**

那領五千銀子的又帶著那另外的五千來，說：主阿，你交給我五千銀子。請看，我又賺了五千。

²¹ **His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.**

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。

²² **He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.**

那領二千的也來，說：主阿，你交給我二千銀子。請看，我又賺了二千。

²³ **His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.**

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。

²⁴ **Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man,**

Matthew 25:14-30

reaping where thou hast not sown, and gathering where thou hast not strawed:

那領一千的也來，說：主阿，我知道你是忍心的人，沒有種的地方要收割，沒有散的地方要聚斂，

²⁵ And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

我就害怕，去把你的一千銀子埋藏在地裡。請看，你的原銀子在這裡。

²⁶ His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

主人回答說：你這又惡又懶的僕人，你既知道我沒有種的地方要收割，沒有散的地方要聚斂，

²⁷ Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

就當把我的銀子放給兌換銀錢的人，到我來的時候，可以連本帶利收回。

²⁸ Take therefore the talent from him, and give it unto him which hath ten talents.

奪過他這一千來，給那有一萬的。

²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

因為凡有的，還要加給他，叫他有餘；沒有的，連他所有的也要奪過來。

³⁰ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

把這無用的僕人丟在外面黑暗裡；在那裡必要哀哭切齒了。

The Final Judgment 萬民受審判

Matthew 25:31-46

³¹ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

當人子在他榮耀裡、同著眾天使降臨的時候，要坐在他榮耀的寶座上。

³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

萬民都要聚集在他面前。他要把他們分別出來，好像牧羊的分別綿羊山羊一般，

³³ And he shall set the sheep on his right hand, but the goats on the left.

把綿羊安置在右邊，山羊在左邊。

³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

於是王要向那右邊的說：你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國；

³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

因為我餓了，你們給我吃，渴了，你們給我喝；我作客旅，你們留我住；

³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

我赤身露體，你們給我穿；我病了、你們看顧我；我在監裡，你們來看我。

Matthew 25:31-46

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

義人就回答說：主阿，我們甚麼時候見你餓了，給你吃，渴了，給你喝？

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

甚麼時候見你作客旅，留你住，或是赤身露體，給你穿？

39 Or when saw we thee sick, or in prison, and came unto thee?

又甚麼時候見你病了，或是在監裡，來看你呢？

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

王要回答說：我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

王又要向那左邊的說：你們這被咒詛的人，離開我！進入那為魔鬼和他的使者所預備的永火裡去！

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

因為我餓了，你們不給我吃，渴了，你們不給我喝；

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

我作客旅，你們不留我住；我赤身露體，你們不給我穿；我病了，我在監裡，你們不來看顧我。

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

他們也要回答說：主阿，我們甚麼時候見你餓了，或渴了，或作客旅，或赤身露體，或病了，或在監裡，不伺候你呢？

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

王要回答說：我實在告訴你們，這些事你們既不做在我這弟兄中一個最小的身上，就是不做在我身上了。

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

這些人要往永刑裡去；那些義人要往永生裡去。

Luke 21:37-38

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

耶穌每日在殿裡教訓人，每夜出城在一座山，名叫橄欖山住宿。

38 And all the people came early in the morning to him in the temple, for to hear him.

眾百姓清早上聖殿，到耶穌那裡，要聽他講道。

Matthew 26:1-5	Mark 14:1-2	Luke 22:1-2
<p>¹And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 耶穌說完了這一切的話，就對門徒說：</p> <p>²“Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.” 你們知道，過兩天是逾越節，人子將要被交給人，釘在十字架上。</p> <p>³Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 那時，祭司長和民間的長老聚集在大祭司稱為該亞法的院裡。</p> <p>⁴And consulted that they might take Jesus by subtilty, and kill him. 大家商議要用詭計拿住耶穌，殺他，</p> <p>⁵But they said, “Not on the feast day, lest there be an uproar among the people.” 只是說：當節的日子不可，恐怕民間生亂。</p>	<p>¹After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 過兩天是逾越節，又是除酵節，祭司長和文士想法子怎麼用詭計捉拿耶穌，殺他。</p> <p>²But they said, Not on the feast day, lest there be an uproar of the people. 只是說：當節的日子不可，恐怕百姓生亂。</p>	<p>¹Now the feast of unleavened bread drew nigh, which is called the Passover. 除酵節，又名逾越節，近了。</p> <p>²And the chief priests and scribes sought how they might kill him; for they feared the people. 祭司長和文士想法子怎麼才能殺害耶穌，是因他們懼怕百姓。</p>

Matthew 26:6-13	Mark 14:3-9
<p>⁶Now when Jesus was in Bethany, in the house of Simon the leper, 耶穌在伯大尼長大癱瘋的西門家裡，</p> <p>⁷There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 有一個女人拿著一玉瓶極貴的香膏來，趁耶穌坐席的時候，澆在他的頭上。</p> <p>⁸But when his disciples saw it, they had indignation, saying, “To what purpose is this waste?”</p>	<p>³And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 耶穌在伯大尼長大癱瘋的西門家裡坐席的時候，有一個女人拿著一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在耶穌的頭上。</p> <p>⁴And there were some that had indignation within themselves, and said, “Why was this waste of the ointment made?”</p>

<p>Matthew 26:6-13</p> <p>門徒看見就很不喜悅，說：何用這樣的枉費呢！</p> <p>⁹For this ointment might have been sold for much, and given to the poor.” 這香膏可以賣許多錢，賙濟窮人。”</p> <p>¹⁰When Jesus understood it, he said unto them, “Why trouble ye the woman? for she hath wrought a good work upon me.” 耶穌看出他們的意思，就說：為甚麼難為這女人呢？他在我身上做的是一件美事。</p> <p>¹¹For ye have the poor always with you; but me ye have not always. 因為常有窮人和你們同在；只是你們不常有我。</p> <p>¹²For in that she hath poured this ointment on my body, she did it for my burial. 他將這香膏澆在我身上是為我安葬做的。</p> <p>¹³Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” 我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所行的，作個紀念。</p>	<p>Mark 14:3-9</p> <p>有幾個人心中很不喜悅，說：何用這樣枉費香膏呢？</p> <p>⁵For it might have been sold for more than three hundred pence, and have been given to the poor.” And they murmured against her. 這香膏可以賣三十多兩銀子賙濟窮人。他們就向那女人生氣。</p> <p>⁶And Jesus said, “Let her alone; why trouble ye her? she hath wrought a good work on me.” 耶穌說：由他罷！為甚麼難為他呢？他在我身上作的是一件美事。</p> <p>⁷For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 因為常有窮人和你們同在，要向他們行善隨時都可以；只是你們不常有我。</p> <p>⁸She hath done what she could: she is come aforehand to anoint my body to the burying. 他所作的，是盡他所能的；他是為我安葬的事把香膏預先澆在我身上。</p> <p>⁹Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” 我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所作的，以為紀念。</p>
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Judas to Betray Jesus 猶大出賣耶穌

<p>Matthew 26:14-16</p> <p>¹⁴Then one of the twelve, called Judas Iscariot, went unto the chief priests, 當下，十二門徒裡有一個稱為加略人猶大的，去見祭司長，</p> <p>¹⁵And said unto them, “What will ye give me, and I will deliver him unto you?” And they covenanted with him for thirty pieces of silver. 說：我把他交給你們，你們願意給我多少錢？他們就給了他三十塊錢。</p>	<p>Mark 14:10-11</p> <p>¹⁰ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 十二門徒之中，有一個加略人猶大去見祭司長，要把耶穌交給他們。</p> <p>¹¹ And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. 他們聽見就歡喜，又應許給他銀子；他就尋思如何得便把耶穌交給他們。</p>	<p>Luke 22:3-6</p> <p>³Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 這時，撒但入了那稱為加略人猶大的心；他本是十二門徒裡的一個。</p> <p>⁴And he went his way, and communed (<i>communicate; converse</i>) with the chief priests and captains, how he might betray him unto them. 他去和祭司長並守殿官商量，怎麼可以把耶穌交給他們。</p>
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Matthew 26:14-16	Mark 14:10-11	Luke 22:3-6
<p>¹⁶And from that time he sought opportunity to betray him. 從那時候，他就找機會要把耶穌交給他們。</p>		<p>⁵And they were glad, and covenanted to give him money. 他們歡喜，就約定給他銀子。</p> <p>⁶And he promised, and sought opportunity to betray him unto them in the absence of the multitude. 他應允了，就找機會，要趁眾人不在跟前的時候把耶穌交給他們。</p>

CONNECTION

In the last Move Jesus was in the temple at Jerusalem. It was His last day of teaching there, when He met the antagonism of the leaders of the Jews and answered their questions and criticisms. As representatives of the nation they had rejected Him, and He prophesied that the kingdom of God would be taken from them, for while they professed to keep the letter of the law they had refused the One sent from God to fulfill the law and to carry out His greater plan for the salvation of the whole world. He commanded the people to obey the law as given them by the scribes and Pharisees, but not to follow their works, for they did not do what they taught others to do. He denounced them openly and predicted that upon them would come the retribution 報應 for the killing of the prophets and for all the righteous blood shed in Jerusalem. When He left the temple, with His disciples, they pointed out to Him the beautiful buildings, but He predicted its total destruction, and as they left the city He wept over it.

It appears that He had also made His last visit to His beloved friends at Bethany, although it is not just clear where He spent the following day (Wednesday). After His trying day in the temple it would have been comforting to resort to the sweet home at Bethany, but the record states that He went out to the Mount of Olives, and apparently He spent the night there (Lk. 21:37). It was His last night of freedom, and He spent it alone with His disciples in the mount, evidently avoiding both His enemies in Jerusalem and His friends at Bethany. He was preparing His own for their future. As they sat upon the Mount of Olives His disciples questioned Him as to His predictions and the signs of His coming again. His response, which is called "The Olivet Discourse," is the longest delivered by Him at any one time. The place where it was spoken is located by tradition at the spot where He wept over the city. It is about a mile from the city, "over against the temple" (Mk. 13:3), of which it afforded an unobstructed (unbarred) front view, with the flames rising from the Altar of Burnt-Offerings, and the surging 人群 multitudes of worshippers who thought they were engaged in the true worship of God. As Jesus beheld them He must have looked upon it as a meaningless and empty devotion on the part of many, for they had failed to understand the day of God's visitation in their midst. (Lk. 19:44) He cried, "How oft would I have gathered thee together as a hen gathers her chickens, but ye would not!" (Lk. 13:34; Mt. 23:37) His heart was broken as He recounted His efforts to help them. How patient He had been in teaching them; how much abuse and criticism He had suffered at their hands, how many threats upon His life! And now it was all over. They had rejected Him, and He was in hiding. To all human appearances His cause had failed and the forces of evil had won. He was alone, without defense, and yet He knew that His Father's will would be done. He had defended the truth of God and His own divine mission, and had openly denounced the enemies of God. He wept not for Himself, but for them. Their house was left unto them desolate, (Lk. 13:35; Mt. 23:38) but He knew that He was moving in divine order and that although they would soon put Him to death, He would rise again and return to the glory of His Father.

Jesus spent the night at Mount Olives

Luke 21:37	And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 耶穌每日在殿裡教訓人，每夜出城在一座山，名叫橄欖山住宿。
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"over against the temple"

Mark 13:3	And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 耶穌在橄欖山上對聖殿而坐，彼得、雅各、約翰，和安得烈暗暗的問他說：
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[Move #39] Preaching Tour in Perea	[Move #44] The Triumphal Entry	[Move #46] Last Day in the Temple
<p>Luke 13:34-35</p> <p>³⁴ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; <u>how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!</u></p> <p>耶路撒冷阿！耶路撒冷阿！你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。</p> <p>³⁵ Behold, <u>your house is left unto you desolate</u>: and verily I say unto you, <u>Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.</u></p> <p>看哪，你們的家成為荒場留給你們。我告訴你們，從今以後你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。</p>	<p>Luke 19:41-44</p> <p>⁴¹ And when he was come near, he beheld the city, and wept over it, 耶穌快到耶路撒冷，看見城，就為他哀哭，</p> <p>⁴² Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.</p> <p>說：巴不得你在這日子知道關係你平安的事；無奈這事現在是隱藏的，叫你的眼看不出來。</p> <p>⁴³ For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,</p> <p>因為日子將到，你的仇敵必築起土壘，周圍環繞你，四面困住你，</p> <p>⁴⁴ And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because <u>thou knewest not the time of thy visitation.</u></p> <p>並要掃滅你和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。</p>	<p>Matthew 23:37-39</p> <p>³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, <u>how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!</u></p> <p>耶路撒冷阿，耶路撒冷阿，你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。</p> <p>³⁸ Behold, <u>your house is left unto you desolate.</u></p> <p>看哪，你們的家成為荒場留給你們。</p> <p>³⁹ For I say unto you, <u>Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.</u></p> <p>我告訴你們，從今以後，你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。</p>

In the Olivet Discourse He predicted the destruction of Jerusalem, the course of this age, culminating in His coming again in power and glory, and the judgments to come upon the world. He also warned His disciples of the persecutions they would have to endure and exhorted them to watch and be ready for His appearing. The Parable of the Ten Virgins and the Parable of the Talents made very impressive His revelation of the coming time of testing.

In the meantime, one of the Twelve was a traitor. He had slipped away to a meeting of the chief priests in the city, who had offered a reward for any who would betray Jesus into their hands. Judas Iscariot agreed with them to betray His Lord for thirty pieces of silver, and the plans were rapidly being formed to take Jesus and put Him to death. Only two days remained until the Feast of the Passover. Jesus knew that already the betrayer was bargaining with chief priests for His life.

DISCUSSION*

As the Lord was departing from the temple after His denunciation of the leaders of the people, certain of His disciples drew His attention to the massive stones of which the temple was built (some of these were 30 feet long); but while they were thus admiring its solidity堅固 and grandeur壯觀 He made what must have been to them the astounding statement that there should not be left of that huge pile of masonry石造建築 one stone upon another that should not be thrown down (Mt. 24:1-2; Mk. 13:1-2; Lk. 21:5-6). *This statement was the occasion of the Olivet prophecy.*

The Olivet Prophecy

Matthew 24:1-2	Mark 13:1-2	Luke 21:5-6
<p>¹ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 耶穌出了聖殿，正走的時候，門徒進前來，把殿宇指給他看。</p> <p>² And Jesus said unto them, See ye not all these things? verily I say unto you, <u>There shall not be left here one stone upon another, that shall not be thrown down.</u> 耶穌對他們說：你們不是看見這殿宇麼？我實在告訴你們，將來在這裡沒有一塊石頭留在石頭上，不被拆毀了。</p>	<p>¹ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 耶穌從殿裡出來的時候，有一個門徒對他說：夫子，請看，這是何等的石頭！何等的殿宇！</p> <p>² And Jesus answering said unto him, Seest thou these great buildings? <u>there shall not be left one stone upon another, that shall not be thrown down.</u> 耶穌對他說：你看見這大殿宇麼？將來在這裡沒有一塊石頭留在石頭上，不被拆毀了。</p>	<p>⁵ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 有人談論聖殿是用美石和供物妝飾的；</p> <p>⁶ As for these things which ye behold, the days will come, in the which <u>there shall not be left one stone upon another, that shall not be thrown down.</u> 耶穌就說：論到你們所看見的這一切，將來日子到了，在這裡沒有一塊石頭留在石頭上，不被拆毀了。</p>

A little later, as He sat upon the Mount of Olives, which overlooked the city, four of His disciples (Peter, James, John and Andrew) asked Him privately for further information concerning the matters to which He had briefly referred (Mk. 13:3). The words He had spoken to the Jews had indicated two things in a general way; **first** that a severe judgment was to fall upon that generation of Jews; **second**, that He Himself was to come again visibly. This latter event was intimated暗示 in the words, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Mt. 23:39; Lk. 13:35).

These words of the Lord will account for the form of the question put to Him by His disciples, which, as recorded by Matthew, reads thus: "Tell us *when shall these things be*, and what shall be the sign of *Thy coming, and of the end of the world (age)?*" (Mt. 24:3)

It is evident that in the minds of the disciples the destruction of Jerusalem ("These things") and the coming again of the Lord Jesus ("the sign of Thy coming, and of the end of the age") were *closely connected together*. They might well have inferred推論 from what the Lord had said to the Jews that the two events would be contemporaneous同時期的. Hence, as reported by Mark and Luke (Lk. 21:7), the question was, "When shall these things be, and what shall be the sign when these things shall be fulfilled?" (Mk. 13:3,4) The disciples were evidently taking it for granted that, when Jerusalem should be again attacked by alien armies, the Lord Himself would come "and fight against those nations." (Zech. 14:3) The disciples, therefore, were not in reality asking several different questions about several distinct and unrelated events, but were asking about what

was in their own minds, a series of connected events. That it was regarded by them as being all one matter clearly appears by the form of the question as recorded by Mark and Luke.

Disciples' question

Matthew 24:3	Mark 13:3,4	Luke 21:7
<p>And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, <u>when shall these things be?</u> and <u>what shall be the sign of thy coming,</u> and of <u>the end of the world?</u></p> <p>耶穌在橄欖山上坐著，門徒暗暗的來說：請告訴我們，甚麼時候有這些事？你降臨和世界的末了有甚麼豫兆呢？</p>	<p>And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, <u>when shall these things be?</u> and <u>what shall be the sign</u> when all these things shall be fulfilled?</p> <p>耶穌在橄欖山上對聖殿而坐，彼得、雅各、約翰，和安得烈暗暗的問他說：請告訴我們，甚麼時候有這些事呢？這一切事將成的時候有甚麼豫兆呢？</p>	<p>And they asked him, saying, Master, but <u>when shall these things be?</u> and <u>what sign</u> will there be when these things shall come to pass?</p> <p>他們問他說：夫子！甚麼時候有這事呢？這事將到的時候有甚麼豫兆呢？</p>

"fight against those nations"

Zechariah 14:3	<p>Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.</p> <p>那時，耶和華必出去與那些國爭戰，好像從前爭戰一樣。</p>
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It is important that we take note of this, for it explains why the Lord, in His reply, was so emphatic and so painstaking^{煞費苦心的} in warning the disciples *not to expect His coming at the time of the siege of Jerusalem, and not to pay any heed to reports and false prophecies which were to be circulated at that time, to the effect that Christ was "here" or "there," (Mt. 24:23; Mk. 13:21) "in the desert" or in some "secret chamber." (Mt. 24:26)*

"here" or "there"

Matthew 24:23	Mark 13:21
<p>Then if any man shall say unto you, Lo, <u>here</u> is Christ, or <u>there</u>; believe it not.</p> <p>那時，若有人對你們說：基督在這裡，或說：基督在那裡，你們不要信！</p>	<p>And then if any man shall say to you, Lo, <u>here</u> is Christ; or, lo, he is <u>there</u>; believe him not:</p> <p>那時若有人對你們說：看哪，基督在這裡，或說：基督在那裡，你們不要信！</p>

"in the desert" or "secret chamber"

Matthew 24:26	<p>Wherefore if they shall say unto you, Behold, he is <u>in the desert</u>; go not forth: behold, he is in the <u>secret chambers</u>; believe it not.</p> <p>若有人對你們說：看哪，基督在曠野裡，你們不要出去！或說：看哪，基督在內屋中，你們不要信！</p>
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It will be clearly seen, upon a careful reading of the entire discourse, that the Lord did not give, or purpose to give, any information whatever concerning His second advent, except *that it would occur when not expected*. All that He said definitely on that subject was that *it would not be at the time of the then impending destruction of Jerusalem*. It was manifestly of the utmost importance that His own disciples should not be misled by false reports and false Christs *at that time*, and should not be looking (as were the mass of the Jews) for miraculous deliverance, but that they should heed the sign He gave them, and should make good their escape by "flight." 逃走 To this end the Lord began His reply by saying, "*Take heed that no man deceive you; for many shall come in My Name saying, I am Christ, and shall deceive many*" (Mt. 24:4,5). The particular

deception against which He thus warned them was the false expectation that He would come and deliver the city. The fanatical 宗教狂熱徒 Jews were sustained in their stubborn resistance to the Romans by the confident expectation of a miraculous deliverance, as in Hezekiah's day. Our Lord, therefore, took great pains that His own disciples should not share this deception. And He continued this sort of warning down to the end of verse 14, cautioning them also that they were not to take such things as wars, rumors of wars, famines, pestilences, and earthquakes, as signs of His coming. Never were warnings more needed than these, or more generally disregarded. For all through the age the Lord's people have been prone to look upon wars, or other great commotions, as signs of the Lord's immediate coming.

What we desire chiefly to establish at this point is that when Christ spoke the words found in Matthew 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," He was warning the disciples of the destruction of Jerusalem by the Romans, and was letting them know in advance (what the event abundantly confirmed) that the sufferings of the besieged people, and the horrors and atrocities 殘忍 of that awful time, would be without parallel in the history of the world past or future. It was needful to impress this upon His people of that day, to the end that they should not delay their "flight" when the sign He gave them should appear. The prophecy was, as we have already seen, exceedingly practical. Its purpose was to save the lives of the Lord's own people at a time of extremest danger and distress. And we have only to glance at the three accounts of this utterance of the Lord to perceive that His warning concerning the great tribulation was given for the purpose that His own people might, **through acting upon His words**, escape from it.

Viewing then the Lord's discourse as a whole we may clearly see in it the following purposes:

1. To warn His disciples against being led astray by false Christs and false prophets, a danger to which they were to be peculiarly exposed at the time of the Roman invasion of the land.

2. To warn them that wars, commotions, famines, pestilences 惡疫, and earthquakes were not *at any time* to be taken as indications that His Second Advent was near. Manifestly it was the Lord's design that His people should be, from the very beginning, **always in an attitude of expectancy of His coming**: that they should not be looking for *signs*, but for *Him* (see [Hebrews 9:26](#)).

"...by the sacrifice of Himself"

Hebrews 9:26	For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 如果這樣，他從創世以來，就必多次受苦了。但如今在這末世顯現一次，把自己獻為祭，好除掉罪。
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3. To give them a sure sign, whereby they might know with certainty that the hour had come for them to flee from Jerusalem and Judea.

We select the account given by **Mark** as the basis of our study because it is the most concise and straightforward. Since it gives the Lord's answer to the same question of the four disciples, we must assume that it is complete, in the sense of containing everything said by the Lord that relates directly to that question. Additional statements found in Matthew and Luke would be merely 只 details, or matters collateral 附加的 to the main subject.

The question put to the Lord was this (Mk. 13:4): "Tell us when shall *these things* be? and what shall be the sign when all *these things* shall be fulfilled?" The expression *these things* (or these events) is important for identification. It meant the terrible overthrow which the Lord had just announced to them, the completeness

whereof was indicated by the fact that there should "not be left one stone upon another that should not be thrown down" (v. 2).

The Lord's reply begins very significantly with the words, "Take heed lest any man deceive you."(vs. 5) These, and the words which follow to the end of [verse 8](#), seem to be not in response to the question put to Him. But they are all the more important for that very reason; for they show that what the Lord deemed most essential was to correct the erroneous thought in their minds that the time of the happening of "these things" was to be *the time of His coming again in power and glory to set up His visible Kingdom* whereof He had previously spoken to them ([Mt. 16:27; 19:28](#)). He was therefore most explicit in warning them to beware of false Christs, who would arise and deceive many *at the time of the siege of Jerusalem*. Furthermore, He warned them not to be disturbed by wars or rumours of wars, earthquakes, famines and the like; for such things must occur, but they were *not signs of "the end."* Thus the subject of His own coming again at the end of the age was introduced, as we have said, in a purely *negative* way, and solely in order to inform the disciples that His second coming was *in no way connected with the events whereof He was then forewarning them*.

The Lord's warning

Mark 13:5-8

⁵ And Jesus answering them began to say, Take heed lest any man deceive you:

耶穌說：你們要謹慎，免得有人迷惑你們。

⁶ For many shall come in my name, saying, I am Christ; and shall deceive many.

將來有好些人冒我的名來，說：我是基督，並且要迷惑許多人。

⁷ And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

你們聽見打仗和打仗的風聲，不要驚慌。這些事是必須有的，只是末期還沒有到。

⁸ For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

民要攻打民，國要攻打國；多處必有地震、饑荒。這都是災難（災難：原文是生產之難）的起頭。

"the Son of man shall come..."

Matthew 16:27 [*Move #32*] *Peter's Confession*

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

人子要在他的榮耀裡，同著眾使者降臨；那時候，他要照各人的行為報應各人。

Matthew 19:28 [*Move #41*] *Second Tour in Perea*

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

耶穌說：我實在告訴你們，你們這跟從我的人，到復興的時候，人子坐在他榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。

In this connection, the Lord also informed them of the treatment they were to receive, and the sufferings they were to endure ([vs. 9-13](#)); and He instructed them what they were to do when summoned before tribunals (*court*) for His Name's sake (v. 11).

Mark 13:9-13

⁹ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

但你們要謹慎；因為人要把你們交給公會，並且你們在會堂裡要受鞭打，又為我的緣故站在諸侯與君王面前，對他們作見證。

¹⁰ And the gospel must first be published among all nations.

然而，福音必須先傳給萬民。

¹¹ But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

人把你們拉去交官的時候，不要預先思慮說甚麼；到那時候，賜給你們甚麼話，你們就說甚麼；因為說話的不是你們，乃是聖靈。

¹² Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

弟兄要把弟兄，父親要把兒子，送到死地；兒女要起來與父母為敵，害死他們；

¹³ And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

並且你們要為我的名被眾人恨惡。惟有忍耐到底的，必然得救。

The *one great thing* they were to keep in mind in respect to the unmeasured period that was to elapse before His coming again was that "*the gospel must first be published among all nations*" (v. 10). The end of the age will come when, and only when, the work of the Gospel shall have been finished. Thus He made *the work of the Gospel* to be the matter of supreme importance.

This reply to their thoughts concerning His second coming is found (with additional details) in [Matthew 24:4-14](#), and [Luke 21:8-19](#). The Lord was not, in this part of His reply, speaking of events that were to happen just prior to His second advent, but on the contrary, was warning them not to take such things as wars, famines, pestilences, etc., as indications that His advent was near.

Matthew 24:4-14	Luke 21:8-19
<p>⁴ And Jesus answered and said unto them, Take heed that no man deceive you. 耶穌回答說：你們要謹慎，免得有人迷惑你們。</p> <p>⁵ For many shall come in my name, saying, I am Christ; and shall deceive many. 因為將來有好些人冒我的名來，說：我是基督，並且要迷惑許多人。</p> <p>⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 你們也要聽見打仗和打仗的風聲，總不要驚慌；因為這些事是必須有的，只是末期</p>	<p>⁸ And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. 耶穌說：你們要謹慎，不要受迷惑；因為將來有好些人冒我的名來，說：我是基督，又說：時候近了，你們不要跟從他們！</p> <p>⁹ But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 你們聽見打仗和擾亂的事，不要驚惶；因為這些事必須先有，只是末期不能立時就到。</p> <p>¹⁰ Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p>

Matthew 24:4-14	Luke 21:8-19
<p>還沒有到。</p> <p>⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 民要攻打民，國要攻打國；多處必有饑荒、地震。</p> <p>⁸ All these are the beginning of sorrows. 這都是災難（災難：原文是生產之難）的起頭。</p> <p>⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 那時，人要把你們陷在患難裡，也要殺害你們；你們又要為我的名被萬民恨惡。</p> <p>¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. 那時，必有許多人跌倒，也要彼此陷害，彼此恨惡；</p> <p>¹¹ And many false prophets shall rise, and shall deceive many. 且有好些假先知起來，迷惑多人。</p> <p>¹² And because iniquity shall abound, the love of many shall wax cold. 只因不法的事增多，許多人的愛心才漸漸冷淡了。</p> <p>¹³ But he that shall endure unto the end, the same shall be saved. 惟有忍耐到底的，必然得救。</p> <p>¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。</p>	<p>當時，耶穌對他們說：民要攻打民，國要攻打國；</p> <p>¹¹ And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 地要大大震動，多處必有饑荒、瘟疫，又有可怕的異象和大神蹟從天上顯現。</p> <p>¹² But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 但這一切的事以先，人要下手拿住你們，逼迫你們，把你們交給會堂，並且收在監裡，又為我的名拉你們到君王諸侯面前。</p> <p>¹³ And it shall turn to you for a testimony. 但這些事終必為你們的見證。</p> <p>¹⁴ Settle it therefore in your hearts, not to meditate before what ye shall answer: 所以，你們當立定心意，不要預先思想怎樣分訴；</p> <p>¹⁵ For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 因為我必賜你們口才、智慧，是你們一切敵人所敵不住、駁不倒的。</p> <p>¹⁶ And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 連你們的父母、弟兄、親族、朋友也要把你們交官；你們也有被他們害死的。</p> <p>¹⁷ And ye shall be hated of all men for my name's sake. 你們要為我的名被眾人恨惡，</p> <p>¹⁸ But there shall not an hair of your head perish. 然而，你們連一根頭髮也必不損壞。</p> <p>¹⁹ In your patience possess ye your souls. 你們常存忍耐，就必保全靈魂（或作：必得生命）。</p>

THE SIGN. At this point (Mk. 13:14), the Lord changes the subject, as indicated by the word "But"; and He now specifies a definite "sign" - impossible to be misunderstood - whereby they and all the saints of that generation should know with absolute certainty that the predicted "desolation" was about to take place.

He says: "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains," etc.

The corresponding passage in [Luke 21:20](#) [states] that "the abomination of desolation" was the invading army which was about to encircle Jerusalem and accomplish "the desolation thereof." That "abomination," when it was encompassing Jerusalem, was "standing where it ought not." A comparison of the two passages leaves no room for any uncertainty as to the Lord's meaning.

"the abomination of desolation"

Mark 13:14	Luke 21:20	Matthew 24:15
<p>But when ye shall see <u>the abomination of desolation, spoken of by Daniel the prophet</u>, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:</p> <p>你們看見那行毀壞可憎的，站在不當站的地方（讀這經的人須要會意）。那時，在猶太的，應當逃到山上；</p>	<p>And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p> <p>你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。</p>	<p>When ye therefore shall see <u>the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place</u>, (whoso readeth, let him understand:)</p> <p>你們看見先知但以理所說的那行毀壞可憎的站在聖地（讀這經的人須要會意）。</p>

What has mainly caused certain modern expositors to go astray at this point is a curious mistake in regard to the expression used by Matthew, "standing in the holy place." They have assumed that it meant the holy of holies in the temple. But it does not mean that at all. Anyone, with the help of a concordance (as Young's or Strong's) or a Greek dictionary, can see for himself that the word used for "place" in [Matthew 24:15](#) is *topos*, which means simply a locality (we derive from it the words *topical*, *topography*, etc.). It is used in expressions like "a desert place," "dry places." The holy *land*, Judea, is therefore the "holy place," where the heathen armies, with their idolatrous standards and pagan sacrifices, were to stand. Mark puts it simply as "standing *where it ought not*." On the other hand, the term *hagios topos* is *never* used of the holy of the holies of the temple. (See original text of [Heb. 9:12, 24 and 25](#).)

"holy place"

Hebrews 9:12, 24, 25
<p>¹²Neither by the blood of goats and calves, but by his own blood he entered in once into the <u>holy place</u>, having obtained eternal redemption for us.</p> <p>並且不用山羊和牛犢的血，乃用自己的血，只一次進入聖所，成了永遠贖罪的事。</p> <p>²⁴For Christ is not entered into the <u>holy places</u> made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:</p> <p>因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；</p> <p>²⁵Nor yet that he should offer himself often, as the high priest entereth into the <u>holy place</u> every year with blood of others;</p> <p>也不是多次將自己獻上，像那大祭司每年帶著牛羊的血（牛羊的血：原文作不是自己的血）進入聖所，</p>

The Lord was referring to the particular "abomination of desolation spoken of by *Daniel the prophet*,"(Mt. 24:15; Mk. 13:14) and at this point occurs the exhortation, "Whoso readeth let him understand." The expression "abomination of desolation" is found *only in the Septuagint version of Daniel 9:27*. What then was it that is referred to in that verse? Clearly it is that which was to be God's instrument in bringing about the predicted "desolation." The *Hebrew* text, of which our A. V. is a translation, reads "and for the *overspreading of abominations*, he shall make it desolate." If instead of "for," we read "by the overspreading of abominations," we have a very good indication of the spreading abroad of the Roman armies.

"abomination of desolation"

Daniel 9:27	<p>And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.</p> <p>一七之內，他必與許多人堅定盟約；一七之半，他必使祭祀與供獻止息。那行毀壞可憎的（或譯：使地荒涼的）如飛而來，並且有忿怒傾在那行毀壞的身上（或譯：傾在那荒涼之地），直到所定的結局。</p>
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It is needful that close attention be paid to the inspired words whereby the distresses attendant upon the destruction of the Jewish nation and their holy city are described in the several prophecies wherein they are foretold. For it is quite a common mistake to assume that the great tribulation was to be a calamity of unexampled *magnitude* as regards the number of the slain, and the amount of property destroyed. Thus we have had it said to us that the World War exceeded the tribulation of the Jews during and resulting from the siege of Jerusalem, in that more lives were lost, more towns devastated. But the Scriptures do not speak of it as a calamity that should exceed all others in magnitude. In fact that could not be, for there has been no calamity to compare in magnitude with that of the flood, and will be none till the heavens and earth which now are shall be destroyed by fire (2 Pet. 3:6,7). The prophecies we are studying speak not of a tribulation greater in magnitude or extent, but *different in kind*; and moreover, they speak of one which was to come as a judgment from God *upon the Jewish nation*.

"...destroyed by fire"

2 Peter 3:6, 7	<p>Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.</p> <p>故此，當時的世界被水淹沒就消滅了。但現在的天地還是憑著那命存留，直留到不敬虔之人受審判遭沉淪的日子，用火焚燒。</p>
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Our Lord's words are "great tribulation *such as* was not since the beginning of the world,"(Mt. 24:21) etc.; and the context shows that the calamity He spoke of was to come upon that generation of *Israelites*.

In the history of *The Wars of the Jews* by Josephus we have a detailed account, written by an eyewitness, of the almost unbelievable sufferings of the Jews during the siege of Jerusalem. The distress of those who were hemmed關進 in by the sudden appearance of the Roman armies were peculiar in this respect, namely, that what they endured was mainly self-inflicted. That is to say, they suffered far more from cruelties and tortures inflicted upon one another, than from the common enemy outside the walls. In this strange feature of the case, it was surely "*a time of trouble such as never was since there was a nation, even to that same time*" (Dan. 12:1).

Daniel 12:1	<p>And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found</p>
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written in the book.

那時，保佑你本國之民的天使長（原文是大君）米迦勒必站起來，並且有大艱難，從有國以來直到此時，沒有這樣的。你本國的民中，凡名錄在冊上的，必得拯救。

In this part of the Lord's answer (Mk. 13:14-23), He gave explicit directions to His people how to secure their own safety; and furthermore, He indicated that the complete investment 包圍 of the city would be so swiftly accomplished that, after the appearance of the armies, their only safety would lie in *instant flight*. We call attention once more to the exceedingly *practical* character of this prophecy.

It is important to notice that the word "affliction," in verse 19 of Mark 13, is *the same as that rendered "tribulation" in verse 24*, and in Matthew 24:21,29

"affliction" is the same as that rendered "tribulation"

Mark 13:19	Mark 13:24	Matthew 24:21	Matthew 24:29
<p>For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.</p> <p>因為在那些日子必有災難，自從神創造萬物直到如今，並沒有這樣的災難，後來也必沒有。</p>	<p>But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,</p> <p>在那些日子，那災難以後，日頭要變黑了，月亮也不放光，</p>	<p>For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.</p> <p>因為那時必有大災難，從世界的起頭直到如今，沒有這樣的災難，後來也必沒有。</p>	<p>Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:</p> <p>那些日子的災難一過去，日頭就變黑了，月亮也不放光，眾星要從天上墜落，天勢都要震動。</p>

At this point the Lord renews the warning against expecting His return at that time. He speaks with great definiteness, saying, "Then," that is, during those days of siege, "if any man shall say to you, Lo, here is Christ; or lo, He is there: believe him not" (v. 21). Moreover, He gives the reason for this explicit warning, saying, "For false Christs and false prophets shall rise and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things (22, 23). These words become very clear and plain when it is seen that the Lord in speaking of false Christs, and false prophets, who would seduce (or deceive) many into the belief that He was about to appear *at that time* and save Jerusalem from the invading armies. Similarly in the days of Zedekiah, when the city was besieged by Nebuchadnezzar, there were false prophets who deceived the people by telling them that the enemy would not capture the city (Jer. 27:14, etc.). In view of the many interventions by the Lord on behalf of His people, and of the many promises given to them, it was very easy indeed to persuade the Jews to expect a miraculous deliverance. Hence it was exceedingly important that Christ should make His own disciples understand that there was to be *no deliverance in this case*.

Warning against false Christs and false prophets

Mark 13:22,23	<p>²² For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. ²³ But take ye heed: behold, I have foretold you all things.</p> <p>因為假基督、假先知將要起來，顯神蹟奇事，倘若能行，就把選民迷惑了。你們要謹慎。看哪，凡事我都預先告訴你們了。</p>
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Jeremiah's warning

Jeremiah 27:14	Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. 不可聽那些先知對你們所說的話；他們說：你們不致服事巴比倫王，其實他們向你們說假預言。
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In the corresponding part of Matthew's Gospel (24:15-28), it is plain that we have another account of identically the same future events. Mark says "*in those days*" (v.19) - i.e., in the days of the siege of Jerusalem - "shall be affliction (great tribulation), such as was not from the beginning," etc. Matthew says, "For *then* shall be great tribulation, such as was not from the beginning," (Mt. 24:21) etc.

"in those days"

Mark 13:19	Matthew 24:21
For <i>in those days</i> shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 因為在那些日子必有災難，自從神創造萬物直到如今，並沒有這樣的災難，後來也必沒有。	<i>For then</i> shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 因為那時必有大災難，從世界的起頭直到如今，沒有這樣的災難，後來也必沒有。

Verses 27 and 28 of Matthew 24 tell what will be the manner of the Lord's appearing when He *does* come ("as the lightning cometh out of the east," etc.). Those words are not in Mark. This further goes to show that Christ's second coming was not the main subject of His discourse here, but was a collateral matter. Obviously in this place also it was mentioned merely to give emphasis to the warning not to heed the reports which would be current at that time, that He was "in the desert," or "in the secret chambers." (Mt. 24:26)

The manner of the Lord's appearing

Matthew 24:27,28	²⁷ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 閃電從東邊發出，直照到西邊。人子降臨，也要這樣。 ²⁸ For wheresoever the carcase is, there will the eagles be gathered together. 屍首在那裡，鷹也必聚在那裡。
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The corresponding part of Luke's account is found in verses 20-24 (chap. 21). This account is valuable mainly for the very definite statements of verse 24, which tell how the siege was to end: "And they" - the people of verse 23 - "shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." These few words made it plain to the disciples that there was to be no deliverance for Jerusalem at that time.

There was to be no deliverance

Luke 21:23,24	²³ But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. ²⁴ And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 當那些日子，懷孕的和奶孩子的有禍了！因為將有大災難降在這地方，也有震怒臨到這百姓。他們要倒在刀下，又被擄到各國去。耶路撒冷要被外邦人踐踏，直到外邦人的日期滿了。
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It is particularly to be noted that Luke, having spoken in detail of a coming destruction of Jerusalem, *which everyone admits is that which came to pass in A.D. 70*, says not a word of *any other tribulation* after that

one. This forbids the idea that there is yet another tribulation (and even a worse one) in store for the Jews. Their worst enemies could hardly desire it, no reason for it can be conceived, the Scriptures do not reveal it, and we should be very slow to believe that such a thing could be.

Here are three evangelists, selected by God for the special purpose, and inspired by the Holy Spirit, each of whom gives us an account of *one and the same utterance of the Lord Jesus Christ*. That utterance has mainly to do with an affliction of unparalleled severity, which soon was to fall upon Jerusalem and Judea, to the complete "desolation" of the city and the extinction of the nation, but concerning the approach whereof Christ's own people were to receive a timely warning and an opportunity to escape.

The statement found in [Luke 21:22](#), "For these be *the days of vengeance*, that *all things which are written* may be fulfilled," calls for attentive consideration. The expression "*the days of vengeance*" indicates a definite period of judgment; and this is emphasized by the words "that *all things which are written*," which means, of course, all the threats of judgment, recorded in the law and the prophets, "might be fulfilled."

"the days of vengeance"

Luke 21:22	For these be the days of vengeance, that all things which are written may be fulfilled. 因為這是報應的日子，使經上所寫的都得應驗。
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AN ILLUMINATING CONTRAST. We would now call attention to a strong and pointed contrast in our Lord's Olivet discourse, the which, if we give due heed thereto, will afford us much aid in the interpretation of this prophecy, and in the interpretation of all prophecies which relate to the end of this present age.

If we examine carefully the entire discourse (as given for example by Mark) we will see that our Lord divides the future into two distinct periods. The **first** of these extended from the time then present to the destruction of Jerusalem, the **second** from that event to His own second advent. Beginning at verse 14 with the words, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not," down to the end of verse 23, Christ is speaking to His disciples concerning the invasion of Judea and the siege of Jerusalem by the Roman armies. As to all those things (whereof the utter demolition of the magnificent temple was the most prominent) His purpose manifestly was to give them explicit information; for those things were to happen in that generation.

Therefore, as regards *that* period He says: "But take ye heed; *behold, I have foretold you all things*" (v.23).

At that point He begins to speak of the second period, saying: "But *in those days after that tribulation*" (v.24). Concerning this second period, however, instead of imparting definite information, and giving a sign whereby His people might be warned of the approaching end thereof, He speaks only in the most general terms, and He makes plain only one thing, namely, that *no immediately preceding signs would be given whereby His people would know that His advent was near*. This feature of His coming again - its unexpectedness - is stated in so many different ways, and is so emphatically applied and illustrated (see Mark 13:32-37) that we are absolutely controlled by it in the interpretation, not only of the Mount Olivet discourse, but of *every other prophecy relating to the second coming of Christ*. Here is a great contrast: one event whereof the Lord was speaking was then close at hand; it was to happen within *that* generation, and it would be immediately preceded by a *sign*, which His disciples could not fail to recognize. But the other event (His own coming) would be at a time *unknown even to Himself*, and moreover there should be *no sign* to appraise 定 His people of its approach, for which reason He impressed it upon them that they were to *watch "at every*

season" (Lk. 21:36 Gr.). Concerning the first event He said, "Behold, I have foretold you all things"(v.23); but of the second He said, "But of *that* day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (v. 32).

"watch"

<p>Luke 21:36</p>	<p>Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. 你們要時時儆醒，常常祈求，使你們能逃避這一切要來的事，得以站立在人子面前。</p>
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<p><i>The first event: From the time then present to the destruction of Jerusalem</i> Close at hand it was to happen within that generation, and it would be immediately preceded by a sign...</p>	<p><i>The second event: From the first event to His own second advent</i> At a time unknown even to Himself, and moreover there should be no sign to appraise His people of its approach...</p>
<p><u>Matthew 24:25</u> Behold, I have told you before. 看哪，我預先告訴你們了。 <u>Mark 13:23</u> But take ye heed: behold, I have foretold you all things. 你們要謹慎。看哪，凡事我都預先告訴你們了。</p>	<p><u>Mark 13:32</u> But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 但那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟有父知道。</p>

It is often attempted to escape the force of this verse by saying that it is only the precise "day and hour" of the Lord's coming that is left in uncertainty, and that His words do not forbid us to compute (as many attempt to do) *the year* of His return. But that is not treating the Lord's words *fairly*, or giving them their proper force; for He plainly meant to declare emphatically that the time of His coming was a matter of uncertainty. Moreover, the very next verse says, "Watch and pray; for ye know not when *the time* is,"(v. 33) so it is not merely a question of the day and hour, but of *the time* in general. And finally, the teaching of verses 33-37, with the parable by which the Lord illustrated it, makes it plain that the uncertainty as to His return was to extend through *the entire period of His absence*.

"watch and pray"

<p>Mark 13:33</p>	<p>Take ye heed, watch and pray: for ye know not when the time is. 你們要謹慎，儆醒祈禱，因為你們不曉得那日期幾時來到。</p>
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For, just as He spoke a parable to illustrate and to settle the meaning of His teaching concerning the period *before* the destruction of Jerusalem (the parable of the fig tree), so likewise He spoke a parable to illustrate and to settle the meaning of His teaching concerning the period we are now in, which He designates simply as "those days after that tribulation,"(vs. 24) but which, in Luke's account, is called "the times of the Gentiles." (Lk. 21:24)

The point of the first parable is that just as the budding of the fig tree was a sure sign of the nearness of summer, so the presence of the Roman armies in Judea would be a sure sign of the nearness of the destruction of Jerusalem.

The second parable speaks with equal clearness. It is in these words: "(For the Son of man is) as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."(v.34) The Lord Himself has applied this parable, saying, "Watch ye therefore, FOR YE KNOW NOT WHEN THE MASTER OF THE HOUSE COMETH, at even, or at midnight, or at the

cockcrowing, or in the morning: lest *coming suddenly* He find you sleeping. And what I say unto you, I say unto all, Watch." (v. 35-37)

Mark 13:34-37

³⁴ For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

這事正如一個人離開本家，寄居外邦，把權柄交給僕人，分派各人當作的工又吩咐看門的做醒。

³⁵ **Watch** ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

所以，你們要做醒；因為你們不知道家主甚麼時候來，或晚上，或半夜，或雞叫，或早晨；

³⁶ Lest coming suddenly he find you sleeping.

恐怕他忽然來到，看見你們睡著了。

³⁷ And what I say unto you I say unto all, **Watch**.

我對你們所說的話，也是對眾人說：要做醒！

So this parable teaches exactly the reverse of the other. The night was divided, according to the custom of that time, into four watches. So the Lord speaks of His absence as being like a night, *in any one* of the four watches whereof He might return. Thus the question of the time of His return was purposely left from the very beginning in uncertainty, insomuch that, after the destruction of Jerusalem, the only way for His people to insure themselves against being taken unawares was "to watch." He was "coming suddenly,"(v.36) and hence there was *always* the possibility that His people might be found "sleeping."

Thus Mark's account gives the Lord's teaching on this subject in a *positive* way, showing the possibility that He might come at any watch of the night. In Matthew's account (and also in Luke 17:24-30) the converse is declared, namely, that the Lord's coming would *not be preceded by any sign whatever*. It would be "as in the days that were before the flood" when the ordinary incidents of life continued "until the day that Noah entered into the ark" (Mt. 24:37-38); and "also as it was in the days of Lot." when the overthrow of Sodom Gomorrah came suddenly and unexpectedly, there being no warning, "but *the same day* that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed*" (Lk. 17:28-30). Words could not be plainer.

Matthew 24:37-38 [Move #47]

³⁷ But as the days of Noah were, so shall also the coming of the Son of man be.

挪亞的日子怎樣，人子降臨也要怎樣。

³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 當洪水以前的日子，人照常吃喝嫁娶，直到挪亞進方舟的那日；

Luke 17:28-30 [Move #41]

²⁸ Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

又好像羅得的日子；人又吃又喝，又買又賣，又耕種又蓋造。

²⁹ But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

到羅得出所多瑪的那日，就有火與硫磺從天上降下來，把他們全都滅了。

Matthew 24:37-38 [Move #47]	Luke 17:28-30 [Move #41]
	³⁰ Even thus shall it be in the day when the Son of man is revealed. 人子顯現的日子也要這樣。

From these sayings of the Lord Jesus Christ we can see that it is, and always has been, an impossibility to calculate, from any figures given in the Bible, the year, or even the approximate year, of the Lord's return. For if that was unknown even to Christ Himself when He spoke those words, then there was certainly no information in the scriptures from which it could be computed.

THE LORD'S RETURN. Jesus often had told His disciples of the time when He should return. Then He would fulfill all their hopes, for His second coming would not be in humiliation and human weakness, but in power and great glory, in the glory of His Father, and all the holy angels with Him; and "He shall send His angels with a great sound of a trumpet and gather together His elect from one end of heaven to the other" (Mt. 24:30-31), as He had promised them in His parables (Mt. 13:41). The appearing of our Lord is the "blessed hope" (Titus 2:13) of the Christian, as we "wait for God's Son from heaven." (1 Thess. 1:10) Many Christians believe that before "these things," there will be a secret coming of the Lord to rapture His Church from the earth, but if so He made no mention of it here in His last talks with His own, although He did tell them of "all these things" that were coming to pass.

"...send his angels..."

Matthew 24:30,31 [Move #47]	Matthew 13:41 [Move #23]
³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 那時，人子的兆頭要顯在天上，地上的萬族都要哀哭。他們要看見人子，有能力，有大榮耀，駕著天上的雲降臨。	The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity 人子要差遣使者，把一切叫人跌倒的和作惡的，從他國裡挑出來，
³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 他要差遣使者，用號筒的大聲，將他的選民，從四方（方：原文是風），從天這邊到天那邊，都招聚了來。	

"blessed hope"

Titus 2:13	Looking for that <u>blessed hope</u> , and the glorious appearing of the great God and our Saviour Jesus Christ; 等候所盼望的福，並等候至大的神和我們（或作：神——我們）救主耶穌基督的榮耀顯現。
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"Wait for God's Son from heaven"

1 Thessalonians 1:10	And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 等候他兒子從天降臨，就是他從死裡復活的——那位救我們脫離將來忿怒的耶穌。
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We cannot here discuss in this brief account the many interesting theories concerning His return, but with the help of a concordance a complete study may be made. It will be enough if we can help others to

realize that He is coming, and that we must be prepared to stand in His presence. There is an abundance of testimony that He is coming. He Himself declared it, in this discourse and in His many parables, and in His last talks with His own: "I will come again" (Jn. 14:1-3); "The Son of Man shall come in His glory" (Mt. 25:31; Lk. 21:27); "The Son of Man cometh" (Mt. 25:13); "The Lord of those servants cometh" (Mt. 25:19).

"I will come again"

<p>John 14:1-3</p>	<p>¹ Let not your heart be troubled: ye believe in God, believe also in me. 你們心裡不要憂愁；你們信神，也當信我。</p> <p>² In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 在我父的家裡有許多住處；若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。</p> <p>³ And if I go and prepare a place for you, <u>I will come again</u>, and receive you unto myself; that where I am, there ye may be also. 我若去為你們預備了地方，就必再來接你們到我那裡去，我在那裡，叫你們也在那裡。</p>
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"the Son of man shall come in His glory"

<p>Matthew 25:31</p> <p>When <u>the Son of man shall come in his glory</u>, and all the holy angels with him, then shall he sit upon the throne of his glory: 當人子在他榮耀裡、同著眾天使降臨的時候，要坐在他榮耀的寶座上。</p>	<p>Luke 21:27</p> <p>And then shall they see <u>the Son of man coming in a cloud with power and great glory</u>. 那時，他們要看見人子有能力，有大榮耀駕雲降臨。</p>
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"the Son of man cometh"

<p>Matthew 25:13</p>	<p>Watch therefore, for ye know neither the day nor the hour wherein <u>the Son of man cometh</u>. 所以，你們要做醒；因為那日子，那時辰，你們不知道。</p>
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"the lord of those servants cometh"

<p>Matthew 25:19</p>	<p>After a long time <u>the lord of those servants cometh</u>, and reckoneth with them. 過了許久，那些僕人的主人來了，和他們算賬。</p>
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The angels also declared it: (Acts 1:10-11).

<p>Acts 1:10-11</p>	<p>¹⁰ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 當他往上去，他們定睛望天的時候，忽然有兩個人身穿白衣，站在旁邊，說：</p> <p>¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 加利利人哪，你們為甚麼站著望天呢？這離開你們被接升天的耶穌，你們見他怎樣往天上去，他還要怎樣來。</p>
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The sacred ordinance of the Lord's Supper points to His return: "Ye do show the Lord's death till He come" (1 Cor. 11:26).

<p>1 Corinthians 11:26</p>	<p>For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 你們每逢吃這餅，喝這杯，是表明主的死，直等到他來。</p>
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The New Testament epistles speak of Christ's return more than fifty times: "He shall appear the second time" ([Heb. 9:28](#)); "The Chief Shepherd shall appear" ([1 Pet. 5:4](#)), etc.

"He shall appear the second time"

Hebrews 9:28	So Christ was once offered to bear the sins of many; and unto them that look for him <u>shall he appear the second time</u> without sin unto salvation. 像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候他的人第二次顯現，並與罪無關，乃是為拯救他們。
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"The Chief shepherd shall appear"

1 Peter 5:4	And when <u>the chief Shepherd shall appear</u> , ye shall receive a crown of glory that fadeth not away. 到了牧長顯現的時候，你們必得那永不衰殘的榮耀冠冕。
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His last message to His Church, given from heaven through John the Revelator, was "Surely I come quickly" ([Rev. 22:20](#)). He is coming.

Revelation 22:20	He which testifieth these things saith, <u>Surely I come quickly</u> . Amen. Even so, come, Lord Jesus. 證明這事的說：是了，我必快來！阿們！主耶穌阿，我願你來！
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Let us believe it and be ready, and "love His appearing" ([2 Tim. 4:8](#)).

2 Timothy 4:8	Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that <u>love his appearing</u> . 從此以後，有公義的冠冕為我存留，就是按著公義審判的主到了那日要賜給我的；不但賜給我，也賜給凡愛慕他顯現的人。
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In The Parable of the Ten Virgins the Lord Jesus illustrated the folly of failure to prepare for His coming in this life, and the wisdom of being ready. There is a spiritual fitness necessary for entrance into the coming of Christ. There was a great similarity in the ten: all were virgins, all had lamps, all were sleeping. But the possession of oil marked the distinction between the "wise" and the "foolish," Oil is used throughout the scriptures as a type of the Spirit of God. Here, then, we see five who had obeyed the command to "be filled with the Spirit."([Eph. 5:18](#)) A Spirit-filled life is not the result of a moment's work of God. It may be consummated in a moment, but there must be, after the initial baptizing by the Spirit into the body of Christ, a personal reception of Him as a Person, followed by a **careful walk** of following the guidance of this inward Comforter, that **His fullness may continue to flow through the life**. The life is not a container, but a channel. "Be constantly filled with the Spirit." He is a Person and we must receive Him as we receive Jesus. At the last moment, when the soul realizes that preoccupation with the things of this life has caused the lamp of the Christian life to be almost extinguished, the Son of Man will be so near at hand that preparation will then be impossible. It is a sober warning to all to live in the light of His coming. If you have a lamp, you will need oil for it, and your life must be kept "trimmed"([Mt. 25:7](#)) and ready. Life cannot be passive merely. "To whom much is given shall much be required."([Lk. 12:48](#)) Use life wisely, invest it cautiously. The tragedy of the shut door cannot be over estimated. There will be some who will be shut out forever from the presence of the divine Bridegroom, and they are those who have not made the required preparation, for the Lord said, "I know you not."([Mt. 25:12](#)) They were strangers to Him. If the life of the Spirit is lacking, the lamp will go out during the dark days that are coming.

"Be filled with the Spirit"

Ephesians 5:18	And be not drunk with wine, wherein is excess; but be filled with the Spirit; 不要醉酒，酒能使人放蕩；乃要被聖靈充滿。
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"trim"

Matthew 25:7	Then all those virgins arose, and trimmed their lamps. 那些童女就都起來收拾燈。
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"much is given..."

Luke 12:48	But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 惟有那不知道的，做了當受責打的事，必少受責打；因為多給誰，就向誰多取；多託誰，就向誰多要。
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"I know you not"

Matthew 25:12	But he answered and said, Verily I say unto you, I know you not. 他卻回答說：我實在告訴你們，我不認識你們。
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As in the other kingdom parables (Mt. 13) it is difficult to distinguish between the "wheat and the tares," (Mt. 13:30) the "good and the bad," and many are themselves ignorant of their need; but they shall knock in vain in that day when the Bridegroom comes.

"wheat and the tares"

Matthew 13:30	Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the <u>tares</u> , and bind them in bundles to burn them: but gather the <u>wheat</u> into my barn. 容這兩樣一齊長，等著收割。當收割的時候，我要對收割的人說，先將稗子薅出來，捆成捆，留著燒；惟有麥子要收在倉裡。
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The Parable of the Talents appears to be a parable of service, with varying rewards. The Master's "Well done" was for faithfulness, not for the amount gained. The servant who was cast out was a wicked and unprofitable servant who made no use whatever of what the Lord had given him. He might be compared to Judas, one of "His own servants" (Mt. 25:14) who was not a true disciple, but "the son of perdition," (Jn. 17:12). and he went "to his own place" (Acts 1:25).

"His own servants"

Matthew 25:14	For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 天國又好比一個人要往外國去，就叫了僕人來，把他的家業交給他們，
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"the son of perdition"

John 17:12	While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 我與他們同在的時候，因你所賜給我的名保守了他們，我也護衛了他們；其中除了那滅亡之子，沒有一個滅亡的，好叫經上的話得應驗。
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"went to his own place"

Acts 1:25	That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 叫他得這使徒的位分。這位分猶大已經丟棄，往自己的地方去了。
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The judgment scene (Mt. 25:31-46) has many interpretations, but the chief lesson is, "Only one life, 'twill soon be past; only what's done for Jesus will last." (Poem "Only One Life" by C. T. Studd) The King is identified as the Son of Man, and "all judgment is committed unto the Son" (Jn. 5:22). It appears that the judgment is not of nations as such, but of individuals in the nations, according to their treatment of individuals. The separation is based upon the conduct, toward Christ or His brethren. Some scholars teach that this reference is to His

brethren according to the flesh, i.e., the Jews, but He Himself identifies His "brethren" in [Mt. 12:48-50](#) ([Mk. 3:33-35](#); [Lk. 8:21](#)), when doubtless all present were Jews. In [Mk. 9:41](#) it is a service rendered to one "because he *belongs to Christ*," that receives a reward. "Inasmuch as ye have done it unto one of the least of *these*, ye have done it unto me." ([Mt. 25:40](#)).

"all judgment unto the Son"

John 5:22	For the Father judgeth no man, but hath committed all judgment unto the Son: 父不審判甚麼人，乃將審判的事全交與子，
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Jesus identifies His "brethren"

Matthew 12:48-50	Mark 3:33-35	Luke 8:21
<p>⁴⁸But he answered and said unto him that told him, Who is my mother? and who are my brethren? 他卻回答那人說：誰是我的母親？誰是我的弟兄？</p> <p>⁴⁹And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 就伸手指著門徒，說：看哪，我的母親，我的弟兄。</p> <p>⁵⁰For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. 凡遵行我天父旨意的人，就是我的弟兄姐妹和母親了。</p>	<p>³³ And he answered them, saying, Who is my mother, or my brethren? 耶穌回答說：誰是我的母親？誰是我的弟兄？</p> <p>³⁴ And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 就四面觀看那周圍坐著的人，說：看哪，我的母親，我的弟兄。</p> <p>³⁵ For whosoever shall do the will of God, the same is my brother, and my sister, and mother. 凡遵行神旨意的人就是我的弟兄姐妹和母親了。</p>	<p>²¹ And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. 耶穌回答說：聽了神之道而遵行的人就是我的母親，我的弟兄了。</p>

"because he belong to Christ.."

Mark 9:41	For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 凡因你們是屬基督，給你們一杯水喝的，我實在告訴你們，他不能不得賞賜。
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"inasmuch..."

Matthew 25:40	And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 王要回答說：我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。
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The permanent nature of the destiny of each class is definitely stated by our Lord. "Everlasting" and "eternal" are the same word. The everlasting punishment was not prepared for men, but "for the devil and his angels," ([Mt. 25:41](#)) for God is "not willing that any should perish," ([2 Peter 3:9](#)) but if men will not take the way of life prepared for them, there is only one destiny awaiting them.

"for the devil and his angels"

Matthew 25:41	Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 王又要向那左邊的說：你們這被咒詛的人，離開我！進入那為魔鬼和他的使者所預備的永火裡去！
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"not willing that any should perish..."

2 Peter 3:9	The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。
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While Jesus talked with His disciples on the Mount of Olives, and set forth the future glories of His life, the rulers of the Jews were craftily plotting His death. When He had finished all these sayings, He said to the disciples, "Ye know that after two days is the Passover, and the Son of Man is betrayed to be crucified." (Mt. 26:2) The vast drama of redemption was swiftly moving toward its climax. The curtain is lifted here for a moment, and we catch a glimpse of the evil actually at work in the hearts of men.

Matthew 26:2	"Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." 你們知道，過兩天是逾越節，人子將要被交給人，釘在十字架上。
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A full assembly of the chief priests, scribes and elders was gathered in the palace of Caiaphas, the High Priest, consulting how they might by subtilty take Jesus and put Him to death. But they were afraid to do so on the day of the Passover, lest there be an uprising among the people, who believed in Him. Then appeared in their midst Judas Iscariot, with his evil scheme of betrayal, and "the priests were glad and offered him money." (Mk. 14:11; Lk. 22:5) He agreed with them for thirty pieces of silver, and from that time sought an opportunity to betray Jesus into their hands, when they could find Him apart from the multitude. Judas attended this meeting by his own choice, he introduced the idea of selling His Lord, he set the price, and when he rejoined Jesus he had the money in his pocket. And Jesus must have known all the time just what was taking place.

"the priests were glad..."

Mark 14:11	Luke 22:5
And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. 他們聽見就歡喜，又應許給他銀子；他就尋思如何得便把耶穌交給他們。	And they were glad, and covenanted to give him money. 他們歡喜，就約定給他銀子。

In Luke 22:3 we find the only explanation for such a dastardly 卑劣的 deed, committed by one of the very men who had companied with the blessed Lord for so long! "Satan himself entered into Judas." The betrayal of the Son of God was too important a matter to be committed even to one of the arch demons. Satan's battle of the ages against the Most High God was now at its most crucial stage, and he himself would carry it out, having obtained a willing tool in Judas. In John 13:2 we read that Satan first put it into the heart of Judas, and then (vs. 27) "after the sop he entered into him." But Jesus said, "The Son of Man goeth as it is written of Him" (Mt. 26:24).

"Satan entered into Judas"

John 13:2	John 13:27	Luke 22:3
And supper being ended, <u>the devil having now put into the heart of Judas Iscariot</u> , Simon's son, to betray him; 吃晚飯的時候，魔鬼已將賣耶穌的意思放在西門的兒子加略人猶大心裡。	And after the sop <u>Satan entered into him</u> . Then said Jesus unto him, That thou doest, do quickly. 他吃了以後，撒但就入了他的心。耶穌便對他說：你所做的，快做罷！	Then <u>entered Satan into Judas</u> surnamed Iscariot, being of the number of the twelve. 這時，撒但入了那稱為加略人猶大的心；他本是十二門徒裡的一個。

"The Son of Man goes..."

Matthew 26:24	The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 人子必要去世，正如經上指著他所寫的；但賣人子的人有禍了！那人不生在世上倒好。
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MEDITATION

In the Holy City there was "no room"(Lk. 2:7) for Jesus, any more than there was in the City of David at the time of His birth. He did not fit into the pattern of the lives of men. "He went out into the Mount of Olives and abode there."(Lk. 21:37)

"no room"

Luke 2:7	And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 就生了頭胎的兒子，用布包起來，放在馬槽裡，因為客店裡沒有地方。
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Just as there were many prophecies describing how Christ should come into the world the first time, there are many who bear witness to the fact that He will return to the earth. He is the Christ "which is and which was, and which is to come" (Rev. 1:8). A comparison of the first and last books of the Bible presents a very interesting study. In the first book Satan entered the garden, bringing in sin, and causing a paradise of God to be changed into a wilderness. In the last book, Satan and sin are cast out and the wilderness is transformed into a paradise. Genesis is the story of life unto death, while the Revelation is the story of death unto life. Genesis is "Paradise Lost," while Revelation is "Paradise Regained."

Revelation 1:8	I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 主神說：我是阿拉法，我是俄梅戛，（阿拉法，俄梅戛：是希利尼字母首末二字），是昔在、今在、以後永在的全能者。
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The reason for this transformation is the Lord Jesus Christ. Shortly after the fall of man it was prophesied that the Seed of the woman should bruise the serpent's head (Gen. 3:15), and many other prophecies point the way to the birth of Christ, and His kingdom, the fulfillment of which we read in the New Testament. He is the Alpha and Omega, the first and the last, the Prince of the kings of the earth. Unto Him be glory forever!

Genesis 3:15	And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." 我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。
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The Old Covenant was "ready to vanish away"(Heb. 8:13) and appropriately its outward symbol, the temple, should also disappear. So also Jesus offered up the temple of His body, and the New Covenant in His blood makes possible a new Body, His Church, energized by His Spirit.

"ready to vanish away"

Hebrews 8:13	In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is <u>ready to vanish away</u> . 既說新約。就以前約為舊了；但那漸舊漸衰的，就必快歸無有了。
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"This gospel shall be preached in all the world, and then shall the end come." (Mt. 24:14) In over one thousand languages and dialects the Bible now covers the globe. "Oh, for a thousand *tongues* to sing my great Redeemer's praise!" (Hymn: "O For a Thousand Tongues to Sing" by Charles Wesley)

Matthew 24:14	And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。
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The chief element of Jesus' coming is surprise, because **without watchful waiting we cannot be ready**. Far from ushering in earthly prosperity for all alike, the second coming will mean a shut door, some outside vainly knocking, a separation of sheep from goats, and outer darkness and gnashing of teeth for some.

When a man denies the Lord and crushes out of his heart the truth, he is entangling himself with a rope which will sooner or later hang him. (Mt. 27:5)

Matthew 27:5	And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 猶大就把那銀錢丟在殿裡，出去吊死了。
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From the Greek: "Gone out" (Mt. 25:8) is the present tense, and should be "are going out." It is not enough for these last days to have a half-hearted experience with God. Only **the bright inner light of the Spirit of God** will carry us through the dark times that are coming, and keep our lamps from "going out."

Matthew 25:8	And the foolish said unto the wise, Give us of your oil; for our lamps are <u>gone out</u> . 愚拙的對聰明的說：請分點油給我們，因為我們的燈要滅了。
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STUDY

Do you think Judas was with Jesus on the Mount when the discourse was given to the disciples? How would you describe the feelings of Jesus at this time, and the cause of them? Do you think Jesus' prophecy of things to come produced distress of mind on the part of the disciples, or did they comprehend what He meant? If Jesus returns in person, will He look just as He did when He ascended? Shall we all have to go to Jerusalem to see Him? If He comes in the clouds, how can He be seen from all parts of the world? Does it make any difference to you personally whether He ever returns to earth in person? If so, why?

Do you think the ten virgins were all saved people or not? Do you think some who have been saved shall be shut out? Do you think Jesus will divide the nations individually or collectively?

Luke's account of Jesus' prophecy of the Destruction of the Temple

<i>[Move #44] The Triumphal Entry</i>	<i>[Move #47] Olivet Discourse</i>
<p>Luke 19:41-44</p>	<p>Luke 21:20-24</p>
<p>⁴¹ And when he was come near, he beheld the city, and wept over it, 耶穌快到耶路撒冷，看見城，就為他哀哭，</p> <p>⁴² Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 說：巴不得你在這日子知道關係你平安的事；無奈這事現在是隱藏的，叫你的眼看不出來。</p> <p>⁴³ For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 因為日子將到，你的仇敵必築起土壘，周圍環繞你，四面困住你，</p> <p>⁴⁴ And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. 並要掃滅你和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。</p>	<p>²⁰ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。</p> <p>²¹ Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 那時，在猶太的應當逃到山上；在城裡的應當出來；在鄉下的不要進城；</p> <p>²² For these be the days of vengeance, that all things which are written may be fulfilled. 因為這是報應的日子，使經上所寫的都得應驗。</p> <p>²³ But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 當那些日子，懷孕的和奶孩子的有禍了！因為將有大災難降在這地方，也有震怒臨到這百姓。</p> <p>²⁴ And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 他們要倒在刀下，又被擄到各國去。耶路撒冷要被外邦人踐踏，直到外邦人的日期滿了。</p>

Comparison 對照表

The Kingdom of God

[Move #47] Olivet Discourse

Matthew 24:17,18, 23-28, 36-44

17 Let him which is on the housetop not come down to take any thing out of his house:

在房上的，不要下來拿家裡的東西；

18 Neither let him which is in the field return back to take his clothes.

在田裡的，也不要回去取衣裳。

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

那時，若有人對你們說：基督在這裡，或說：基督在那裡，你們不要信！

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

因為假基督、假先知將要起來，顯大神蹟、大奇事，倘若能行，連選民也就迷惑了。

25 Behold, I have told you before.

看哪，我預先告訴你們了。

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

若有人對你們說：看哪，基督在曠野裡，你們不要出去！或說：看哪，基督在內屋中，你們不要信！

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

閃電從東邊發出，直照到西邊。人子降臨，也要這樣。

28 For wheresoever the carcase is, there will the eagles be gathered together.

屍首在那裡，鷹也必聚在那裡。

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。

[Move #41] Second Tour in Perea

Luke 17:20-37

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

法利賽人問：神的國幾時來到？耶穌回答說：神的國來到不是眼所能見的。

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

他又對門徒說：日子將到，你們巴不得看見人子的一個日子，卻不得看見。

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

人將要對你們說：看哪，在那裡！看哪，在這裡！你們不要出去，也不要跟隨他們！

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

因為人子在他降臨的日子，好像閃電從天這邊一閃直照到天那邊。

25 But first must he suffer many things, and be rejected of this generation.

只是他必須先受許多苦，又被這世代棄絕。

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

挪亞的日子怎樣，人子的日子也要怎樣。

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

那時候的人又吃又喝，又娶又嫁，到挪亞進方舟的那日，洪水就來，把他們全都滅了。

28 Likewise also as it was in the days of Lot; they did eat,

37 But as the days of Noah were, so shall also the coming of the Son of man be.

挪亞的日子怎樣，人子降臨也要怎樣。

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

當洪水以前的日子，人照常吃喝嫁娶，直到挪亞進方舟的那日；

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

不知不覺洪水來了，把他們全都沖去。人子降臨也要這樣。

40 Then shall two be in the field; the one shall be taken, and the other left.

那時，兩個人在田裡，取去一個，撇下一個。

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

兩個女人推磨，取去一個，撇下一個。

42 **Watch** therefore: for ye know not what hour your Lord doth come.

所以，你們要儆醒，因為不知道你們的主是那一天來到。

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

家主若知道幾更天有賊來，就必儆醒，不容人挖透房屋；這是你們所知道的。

44 Therefore **be ye also ready**: for in such an hour as ye think not the Son of man cometh.

所以，你們也要預備，因為你們想不到的時候，人子就來了。

they drank, they bought, they sold, they planted, they builded;

又好像羅得的日子；人又吃又喝，又買又賣，又耕種又蓋造。

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

到羅得出所多瑪的那日，就有火與硫磺從天上降下來，把他們全都滅了。

30 Even thus shall it be in the day when the Son of man is revealed.

人子顯現的日子也要這樣。

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

當那日，人在房上，器具在屋裡，不要下來拿；人在田裡，也不要回家。

32 Remember Lot's wife.

你們要回想羅得的妻子。

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

凡想要保全生命的，必喪掉生命；凡喪掉生命的，必救活生命。

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

我對你們說，當那一夜，兩個人在一個床上，要取去一個，撇下一個。

35 Two women shall be grinding together; the one shall be taken, and the other left. **36** Two men shall be in the field; the one shall be taken, and the other left.

兩個女人一同推磨；要取去一個，撇下一個。（有古卷在此有：兩個人在田裡，要取去一個，撇下一個。）

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

門徒說：主阿，在那裡有這事呢？耶穌說：屍首在那裡，鷹也必聚在那裡。

Matthew 24:45-51

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

誰是忠心有見識的僕人，為主人所派，管理家裡的人，按時分糧給他們呢？

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

主人來到，看見他這樣行，那僕人就有福了。

47 Verily I say unto you, That he shall make him ruler over all his goods.

我實在告訴你們，主人要派他管理一切所有的。

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

倘若那惡僕心裡說：我的主人必來得遲，

49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;

就動手打他的同伴，又和酒醉的人一同吃喝。

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

在想不到的日子，不知道的時辰，那僕人的主人要來，

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

重重的處治他（或作：把他腰斬了），定他和假冒為善的人同罪；在那裡必要哀哭切齒

Luke 12:42-48

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

主說：誰是那忠心有見識的管家，主人派他管理家裡的人，按時分糧給他們呢？

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

主人來到，看見僕人這樣行，那僕人就有福了。

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

我實在告訴你們，主人要派他管理一切所有的。

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

那僕人若心裡說：我的主人必來得遲，就動手打僕人和使女，並且吃喝醉酒；

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

在他想不到的日子，不知道的時辰，那僕人的主人要來，重重的處治他（或作：把他腰斬了），定他和不忠心的人同罪。

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

僕人知道主人的意思，卻不預備，又不順他的意思行，那僕人必多受責打；

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

惟有那不知道的，做了當受責打的事，必少受責打；因為多給誰，就向誰多取；多託誰，就向誰多要。

Matthew 25:14-30

¹⁴For **the kingdom of heaven** is as **a man travelling into a far country**, who called **his own servants**, and delivered unto them his goods.

天國又好比一個人要往外國去，就叫了僕人來，把他的家業交給他們，

¹⁵And unto one he gave **five talents**, to another **two**, and to another **one**; to every man **according to his several ability**; and straightway took his journey.

按著各人的才幹給他們銀子：一個給了五千，一個給了二千，一個給了一千，就往外國去了。

¹⁶Then he that had received the five talents went and traded with the same, and made them other five talents.

那領五千的隨即拿去做買賣，另外賺了五千。

¹⁷And likewise he that had received two, he also gained other two.

那領二千的也照樣另賺了二千。

¹⁸But he that had received one went and digged in the earth, and hid his lord's money.

但那領一千的去掘開地，把主人的銀子埋藏了。

¹⁹After a long time the lord of those servants cometh, and reckoneth with them.

過了許久，那些僕人的主人來了，和他們算賬。

²⁰And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

那領五千銀子的又帶著那另外的五千來，說：主阿，你交給我五千銀子。請看，我又賺了五千。

²¹His lord said unto him, **Well done, thou good and faithful servant**: thou hast been **faithful** over a few things, I will **make thee ruler over many things**: enter thou into the joy of thy lord.

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派

Luke 19:11-27

¹¹And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that **the kingdom of God** should immediately appear.

眾人正在聽見這些話的時候，耶穌因為將近耶路撒冷，又因他們以為神的國快要顯出來，就另設一個比喻，說：

¹²He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

有一個貴胄往遠方去，要得國回來，

¹³And he called his **ten servants**, and delivered them **ten pounds**, and said unto them, Occupy till I come.

便叫了他的十個僕人來，交給他們十錠（錠：原文作彌拿(Minas)約銀十兩）銀子，說：你們去作生意，直等我回來。

Note: Greek ten minas; one mina was worth about 100 days' (or 3 months) wages.

¹⁴But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

他本國的人卻恨他，打發使者隨後去，說：我們不願意這個人作我們的王。

¹⁵And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

他既得國回來，就吩咐叫那領銀子的僕人來，要知道他們做生意賺了多少。

¹⁶Then came the first, saying, Lord, thy pound hath gained ten pounds.

頭一個上來，說：主阿，你的一錠銀子已經賺了十錠。

¹⁷And he said unto him, **Well, thou good servant**: because thou hast been **faithful** in a very little, **have thou authority over ten cities.**

主人說：好！良善的僕人，你既在最小的事上有忠心，可以有權柄管十座城。

¹⁸And the second came, saying, Lord, thy pound hath gained five pounds.

第二個來，說：主阿！你的一錠銀子，已經賺了五錠。

Matthew 25:14-30

你管理；可以進來享受你主人的快樂。

²²He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

那領二千的也來，說：主阿，你交給我二千銀子。請看，我又賺了二千。

²³His lord said unto him, **Well done, good and faithful servant**; thou hast been **faithful** over a few things, I will **make thee ruler over many things**: enter thou into the joy of thy lord.

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。

²⁴Then he which had received the one talent came and said, Lord, I knew thee that thou art an **hard** man, **reaping where thou hast not sown, and gathering where thou hast not strawed**:

那領一千的也來，說：主阿，我知道你是忍心的人，沒有種的地方要收割，沒有散的地方要聚斂，

²⁵And I was afraid, and went and **hid thy talent in the earth**: lo, there thou hast that is thine.

我就害怕，去把你的一千銀子埋藏在地裡。請看，你的原銀子在這裡。

²⁶His lord answered and said unto him, Thou **wicked** and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

主人回答說：你這又惡又懶的僕人，你既知道我不種的地方要收割，沒有散的地方要聚斂，

²⁷Thou oughtest therefore to have **put my money to the exchangers**, and then at my coming I should have received mine own with **usury**.

就當把我的銀子放給兌換銀錢的人，到我來的時候，可以連本帶利收回。

²⁸Take therefore the talent from him, and give it unto him which hath ten talents.

奪過他這一千來，給那有一萬的。

²⁹For **unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall**

Luke 19:11-27

¹⁹And he said likewise to him, Be thou also **over five cities**.

主人說：你也可以管五座城。

²⁰And another came, saying, Lord, behold, here is thy pound, which I have **kept laid up in a napkin**:

又有一個來說：主阿，看哪，你的一錠銀子在這裡，我把他包在手巾裡存著。

²¹For I feared thee, because thou art an **austere** (*severe; strict*) man: thou **takest up that thou layedst not down, and reapest that thou didst not sow**.

我原是怕你，因為你是嚴厲的人；沒有放下的，還要去拿；沒有種下的，還要去收。

²²And he saith unto him, Out of thine own mouth will I judge thee, thou **wicked** servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

主人對他說：你這惡僕，我要憑你的口定你的罪。你既知道我是嚴厲的人，沒有放下的，還要去拿，沒有種下的，還要去收，

²³Wherefore then **gavest not thou my money into the bank**, that at my coming I might have required mine own with **usury**?

為甚麼不把我的銀子交給銀行，等我來的時候，連本帶利都可以要回來呢？

²⁴And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

就對旁邊站著的人說：奪過他這一錠來，給那有十錠的。

²⁵(And they said unto him, Lord, he hath ten pounds.)
他們說：主阿，他已經有十錠了。

²⁶For I say unto you, That **unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him**.

主人說：我告訴你們，凡有的，還要加給他；沒有的，連他所有的也要奪過來。

²⁷But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

<p>[Move #47] Olivet Discourse Matthew 25:14-30</p>	<p>[Move #43] Anointed by Mary Luke 19:11-27</p>
<p>be taken away even that which he hath. 因為凡有的，還要加給他，叫他有餘；沒有的，連他所有的也要奪過來。</p> <p>³⁰And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 把這無用的僕人丟在外面黑暗裡；在那裡必要哀哭切齒了。</p>	<p>至於我那些仇敵，不要我作他們王的，把他們拉來，在我面前殺了罷！</p>

NT Monetary Values	Modern Equivalent
Mite or lepton	\$0.0012
farthing or quadran (2 mites)	\$0.0024
Penny (1 Roman denarius)	\$0.16 (daily wage of a laborer)
Mina or pound (100 Roman danarii)	\$16.00 (100 days' wage or 3 months' wage)
Talent (240 roman aurei)	\$960.00 (6000 days' wage or 16.5 year's wage)

Only One Life

By C.T. Studd

*Two little lines I heard one day,
Traveling along life's busy way;
Bringing conviction to my heart,
And from my mind would not depart;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*Only one life, yes only one,
Soon will its fleeting hours be done;
Then, in 'that day' my Lord to meet,
And stand before His Judgement seat;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*Only one life, the still small voice,
Gently pleads for a better choice
Bidding me selfish aims to leave,
And to God's holy will to cleave;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*Only one life, a few brief years,
Each with its burdens, hopes, and fears;
Each with its clays I must fulfill,
living for self or in His will;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*When this bright world would tempt me sore,
When Satan would a victory score;
When self would seek to have its way,
Then help me Lord with joy to say;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*Give me Father, a purpose deep,
In joy or sorrow Thy word to keep;
Faithful and true what e'er the strife,
Pleasing Thee in my daily life;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*Oh let my love with fervor burn,
And from the world now let me turn;
Living for Thee, and Thee alone,
Bringing Thee pleasure on Thy throne;
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

*Only one life, yes only one,
Now let me say, "Thy will be done";
And when at last I'll hear the call,
I know I'll say "twas worth it all";
Only one life, 'twill soon be past,
Only what's done for Christ will last.*

REVIEW

Questions	Answers
1. When Jesus left the temple, what did He prophesy concerning it?	The destruction of the Temple
2. When He left Jerusalem with His disciples, where did they go?	They went to Mount Olives
3. What brook did they cross?	The brook Kidron (or Cedron) 汲淪溪
4. What question did the disciples ask, which prompted the discourse on Olivet?	His disciples questioned Him as to His predictions and the signs of His coming again.
5. When do you think it was given?	After Jesus left the temple
6. Which of the disciples questioned Jesus?	Peter, James, John and Andrew
7. Where is the spot located?	It is about a mile from the city, over against the temple.
8. Could they see the temple from there?	Yes
9. How did the sight affect Jesus?	His heart was broken as He recounted His efforts to help them.
10. Do you think He felt that He had failed in His mission?	No, Jesus knew that He was moving in divine order and His Father's will would be done. Although they would soon put Him to death, He would rise again and return to the glory of His Father.
11. How long was it until the Passover?	Two days
12. Did Jesus know what would befall Him then?	Yes
13. Did the disciples realize that He would leave them?	Yes
14. What did Jesus say should be their task while He was away?	They need to preach the gospel of the kindgom
15. How far will the gospel be preached?	The gospel should be preached to all the world
16. How did Jesus answer their questions?	Jesus warned them against false Christs, false prophets and warned them not to take such things as wars, earthquakes, famines, etc. as indications that His advent was near.
17. What did He prophesy concerning Jerusalem?	Jerusalem will be utterly destroyed
18. Why was it to be destroyed?	It is the retribution for the killing of the prophets and for all the righteous blood shed in Jerusalem.
19. What did He mean by the "days of vengeance"?	A definite period of judgment
20. What did He say of the course of this age?	In the Olivet Discourse He predicted the destruction of Jerusalem.
21. What did Jesus say would happen to the disciples personally? Why?	There will be persecutions they would have to endure for the gospel's sake.

Questions	Answers
22. Did He mean this for the Twelve only?	No
23. What did He tell them to do when arrested?	Jesus told them not to premeditate what to say, for the Holy Spirit will give them words to say.
24. Is all suffering "for Jesus' sake"?	Yes
25. Who are the false prophets?	Those who seduce (or deceive) many into the belief that Jesus will appear to save Jerusalem from the invading armies.
26. What will they do?	They will deceive many people into a confident expectation of a miraculous deliverance by Jesus and therefore they will stubbornly resist the Roman army.
27. Why will many fall away from the truth?	If we don't watch and pray to know God's will, we will be easily deceived and fall away from the truth.
28. What is the abomination of desolation?	The Roman Army
29. Which of the Old Testament prophets wrote of it?	Daniel
30. How shall the Lord return?	The Lord will return in an hour that we don't expect Him and it will happen as quickly as lightning.
31. Who shall be with Him?	The angels
32. Does anyone know the time of His coming?	No
33. Did Jesus Himself know?	No
34. What admonition did He give His disciples?	Watch and Pray
35. Did He say it was only for them?	No
36. What parable did He give of the time?	The parable of the fig tree
37. What encouragements did He give them when they shall see these things?	They shall escape right away
38. What parables did He teach concerning His coming?	The parable of the Faithful and Unfaithful Servants and the parable of the Wise and Foolish Virgins.
39. What does the Parable of the Virgins teach?	It illustrates the folly of the failure to prepare for His coming in this life, and the wisdom of being ready.
40. What does the oil typify?	The Spirit of God
41. Why were some of the virgins shut out?	They failed to make the required preparation.
42. What will the Lord say to those who are not prepared?	He does not know them
43. What does the Parable of the Talents teach?	It is a parable of service, with varying rewards.
44. Who shall receive a reward?	All faithful servants

Questions	Answers
45. Who is the wicked servant that was cast out?	The unprofitable servant who made no use whatever of what the Lord had given him.
46. Was he lost?	Yes
47. How shall the Lord divide the nations when He returns?	The separation is based upon the conduct, toward Christ or His brethren.
48. Whom did Jesus speak of as His brethren?	Those who do the will of God
49. How can we minister to Christ now?	By ministering to our brethren in the church
50. What did Jesus say about this?	<i>"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."</i>
51. What shall be the eternal destiny of the "sheep" and the "goats"?	The 'sheep' will inherit the kingdom prepared for them from the foundation of the world. The 'goats' will go to the everlasting fire.
52. Did Jesus say definitely that the punishment shall be everlasting?	Yes
53. When His discourse was finished, what did He say to His disciples about the Passover and what should take place at that time?	<i>"Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified."</i>
54. What were the Jewish leaders doing at this time?	They consulted together to seek how they might take Jesus by craft and put him to death.
55. How were they planning to take Jesus?	They plan to take Jesus by subtilty.
56. Why not openly?	They are afraid of an uproar among the people.
57. Who bargained with them to betray Jesus?	Judas Iscariot
58. How much money did he receive?	Thirty pieces of silver
59. How was it possible for him to do such an awful deed?	Satan entered into his heart

