

Mark 13: the Olivet Discourse

馬可福音13章：橄欖山上的預言



Background to the Olivet Discourse

橄欖山上的預言之背景

At the end of *Mark 12* and *Matthew 23* Jesus pronounced 7 woes as King of the Kingdom upon the Scribes and Pharisees for their part in Jerusalem's Desolation

在馬可福音12章後半段及馬太福音23章裡，耶穌以國度的君王身份向文士及法利賽人宣告了七個禍，因為耶路撒冷的荒涼跟他們有關

Matt. 23.38-39

See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the LORD!"

馬太福音23:38-39 看哪，你們的家成為荒場留給你們。³⁹ 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。』」

The whole system of Judaism had lost its testimony of God's Kingdom

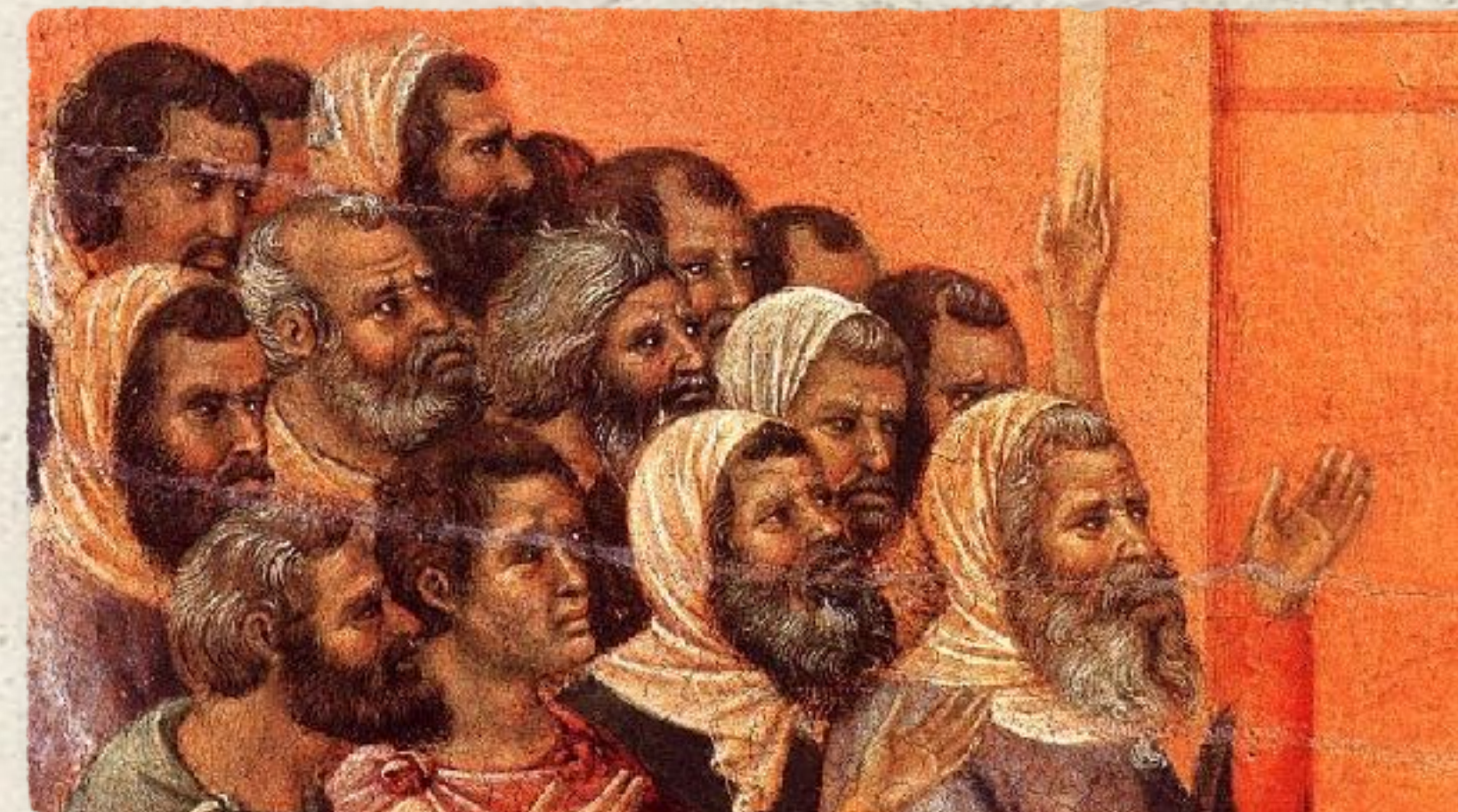
整個猶太教的系統已經失去了神的國度見證

Jesus concluded his severe judgments by saying, "*Behold! Your House is left to you desolate!*"

耶穌藉著說：「看哪！你們的家將成為荒場」總結了祂嚴厲的審判

The Messiah judged the Temple no longer the Father's House but only "your House" which has been left desolate of God's presence

彌賽亞審判了聖殿，那不再是父的家，而是「你們的家」，它因著失去了神的同在而變得荒涼！



**SEVEN TIMES, JESUS CRIED:
"WOE TO YOU,
SCRIBES AND PHARISEES!
HYPOCRITES!"**

SEE: MATTHEW CHAPTER 23

耶穌呼喊七次：「文士和法利賽人有禍了！」

參看：馬太福音23章

Even after this judgment, the disciples still held on to the 'beauty' of the outward 'leaves' of their religion 甚至在這審判後，門徒們仍舊緊緊抓著他們宗教外在的 「美麗的葉子」

Mark 13.1

*As He was going out of the temple, one of His disciples *said to Him, “Teacher, behold what wonderful stones and what wonderful buildings!”*

馬可福音13:1 耶穌從殿裏出來的時候，有一個門徒對他說：「夫子，請看，這是何等的石頭！何等的殿宇！」

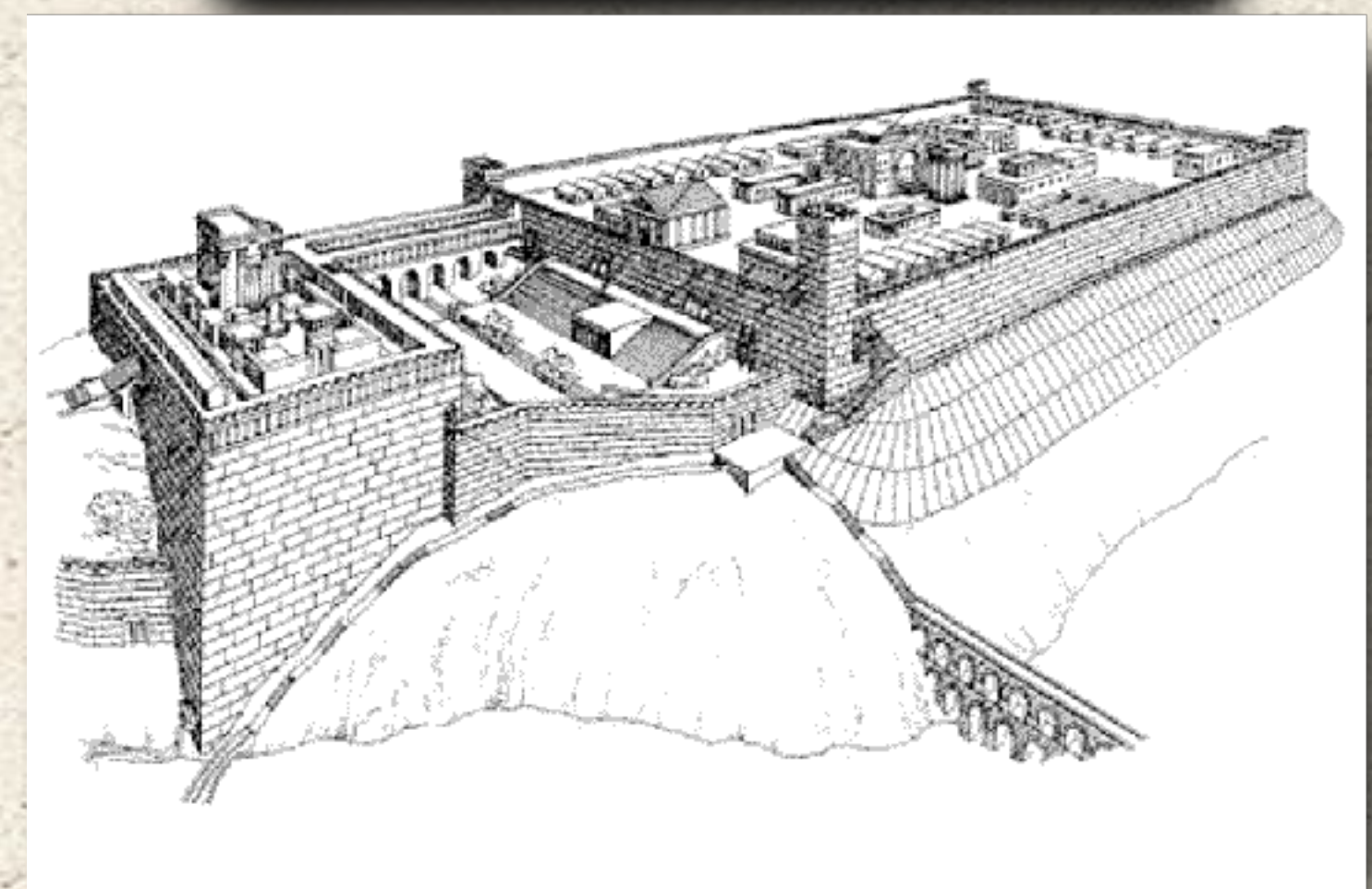
- As they were leaving the Temple mount after a day of controversy, the disciples remained in awe of the outward beauty of Zion the Temple of Herod was one of the wonders of the Roman Empire

在一天的爭議之後，當他們離開聖殿山時，門徒們還繼續留在對於錫安外在美麗的敬畏中，希律的聖殿是羅馬帝國的奇觀之一

- “Being covered on all sides with massive plates of gold, the sun radiated a fiery flash that forced onlookers to avert their eyes”
Josephus

約瑟夫記載：“由於四面鍍著大量的金子，陽光照射出一道熾熱的光芒，迫使旁觀者避免直視”

- Some of the stones measured 43' x 14' according to Josephus
基於約瑟夫的記載，有些石頭的尺寸有43英尺乘以14英尺那麼大



Jesus the Anointed Prophet predicted the destruction of the Temple Mount

耶穌作為受膏的先知預測了聖殿山的被毀

Mark 13.2 And Jesus said to him, “Do you see these great buildings? Not one stone will be left upon another which will not be torn down.”

馬可福音13:2 耶穌對他說：「你看見這大殿宇嗎？將來在這裏沒有一塊石頭留在石頭上，不被拆毀了。」

- Mark records Jesus' startling judgment as the background for the Apocalyptic “Olivet Discourse”
- Jesus unequivocally predicted the Temple's total destruction

耶穌明確的預言了聖殿的完全被毀

- The disciples fell silent in astonishment for the rest of the journey up the Mount of Olives

在接下來上橄欖山的其餘旅程中，門徒們因驚愕而安靜



Four disciples came to ask Jesus two questions about his prediction

四位門徒來問耶穌關於祂的預言的二個問題

Mark 13.3-4

As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately, “Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?”

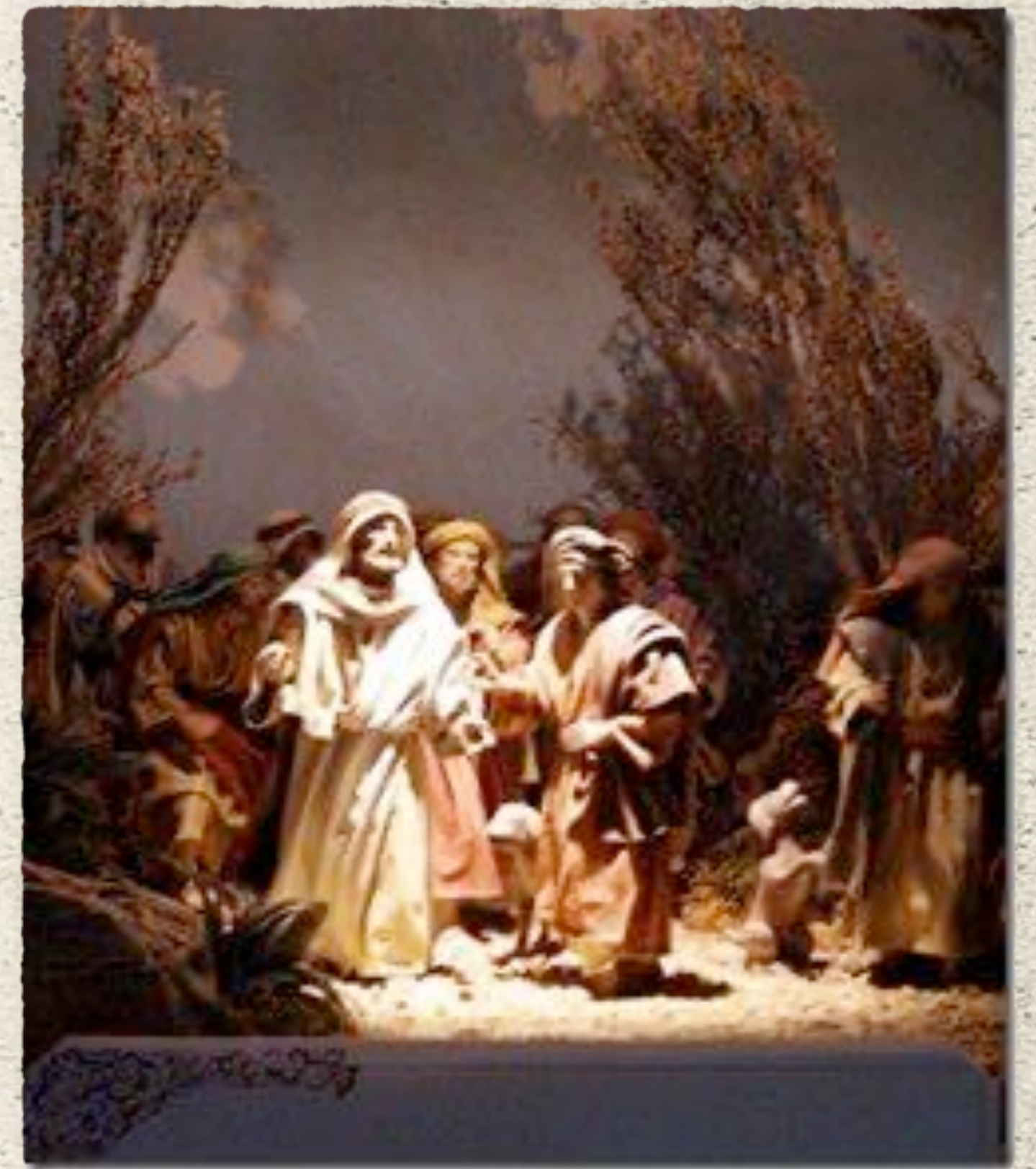
馬可福音13:3-4 耶穌在橄欖山上對聖殿而坐。彼得、雅各、約翰，和安得烈暗暗地問他說：⁴「請告訴我們，甚麼時候有這些事呢？這一切事將成的時候有甚麼預兆呢？」

- Jesus sat looking at the Temple over against it and above it

耶穌坐在聖殿的對面及從上面看著它

- Four disciples came privately to find out “*when*” and “*what*” sign would be given before the Temple’s destruction

四位門徒私下來找出聖殿被毀是“**什麼時候**”及之前會有“**什麼**”徵兆



Jesus answered his disciples with this tremendous prophetic discourse

耶穌以巨大的預言回答祂的門徒們

The “Olivet Discourse” was given at the end of the Day of Controversy

“橄欖山上的預言”是在有爭議的一天將要結束時說出的

1. From the Mount of Olives Jesus first openly came as Messiah to the expectant crowds in Jerusalem

耶穌首次以彌賽亞的身份公開的從橄欖山前往耶路撒冷期盼的群眾中

2. But Jesus wept upon this same mountain when he saw the outward beauty but knew the spiritual state of these worshipers

但是耶穌在這同一座山上哀哭；當祂看見其外在的美麗時，卻也知道這些敬拜的人的實際屬靈光景

3. Jesus looks from the Mount of Olives and foretells the great battle for Zion that would begin with its destruction by the fourth kingdom of Daniel (Roman) and end when the Son of man returns in glory to receive His Throne upon Mt. Zion

耶穌從橄欖山上觀看，並預先說出了為著錫安的大戰；它的開始是從但以理書記載的第四個王國(羅馬)的毀壞，其結束於人子的榮耀歸回於橄欖山上，並在錫安山接受祂的王權



Each Gospel has a unique emphasis in the content shared from the Olivet Discourse

每一卷福音書都有個來自於橄欖山預言內容的獨特重點

1. **Matthew** (yellow on chart) shares the Kingdom of the heavens with Israel so emphasizes the many events surrounding **the time of Jacob's trouble**

(**Jer 30.7**)

馬太(圖表中黃色的部分)分享了天國與以色列, 因此強調許多的事件是環繞著雅各遭難的時候 (耶利米書30:7)

- In **Matthew** the disciples ask three questions focusing on His Kingdom:

在馬太福音裡, 門徒們問了三個問題, 專注於祂的國度

When will the stones of the Temple be thrown down?

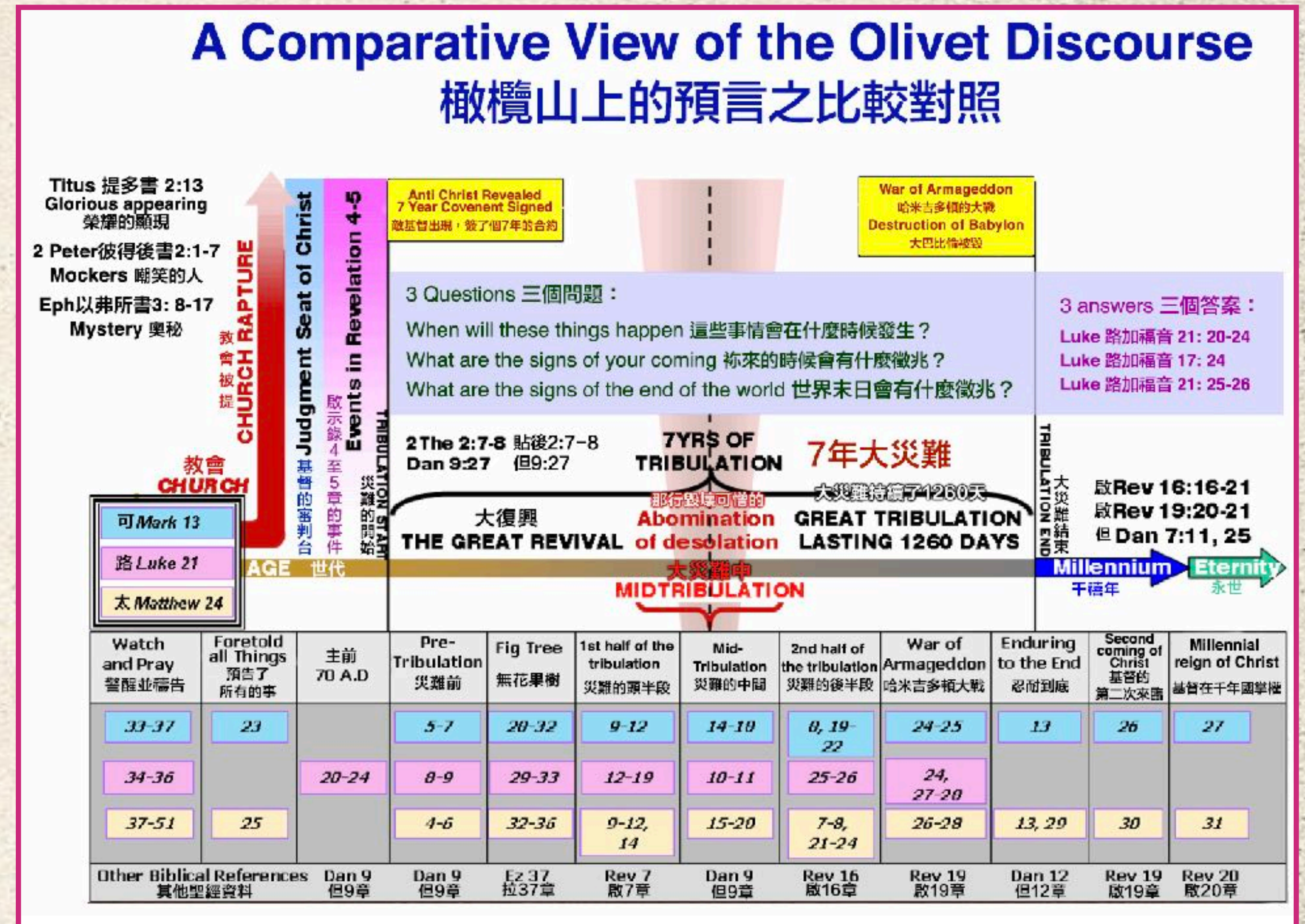
聖殿的石頭什麼時候會被丟下來?

What are the signs of His coming?

祂來的時候會有什麼徵兆?

What are the signs of the end of the age?

世代的終結會有什麼徵兆?



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2. **Luke** (pink on chart) writes to his Greek friend Theophilus and so emphasizes the section about the second coming at the end of **the times of the gentiles (Lu 21.24)**

路加福音 (圖表中粉紅色的部分), 是寫給他的希臘朋友提阿非羅的, 因此強調的部分是主第二次再來的關於**外邦人的日期**的部分 (**路加福音21:24**)

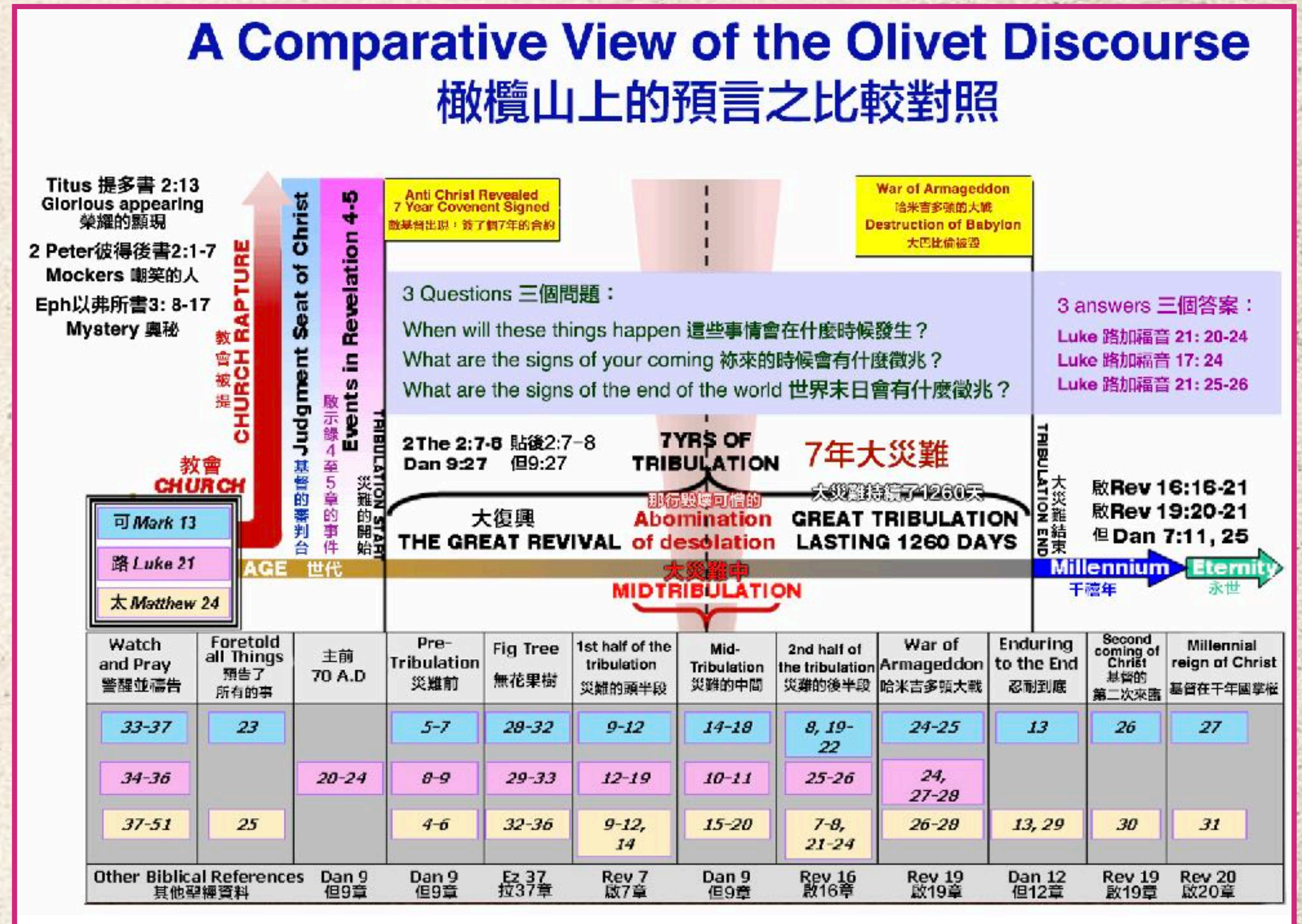
The disciples ask two questions in **Luke**:

門徒們在**路加福音**裡問了二個問題:

- **When** will these things (the Temple destroyed) be? 這些事情什麼時候會發生(聖殿被毀)?

- **What** will be the sign that His coming Kingdom is about to take place?

祂的國度要降臨時, 會有什麼徵兆?



Mark also reveals a unique emphasis in the content Jesus shares from the Olivet Discourse

在耶穌分享的橄欖山的預言裡，馬可也揭示了獨特的重點

3. **Mark** was the earliest gospel and written before Jerusalem's destruction

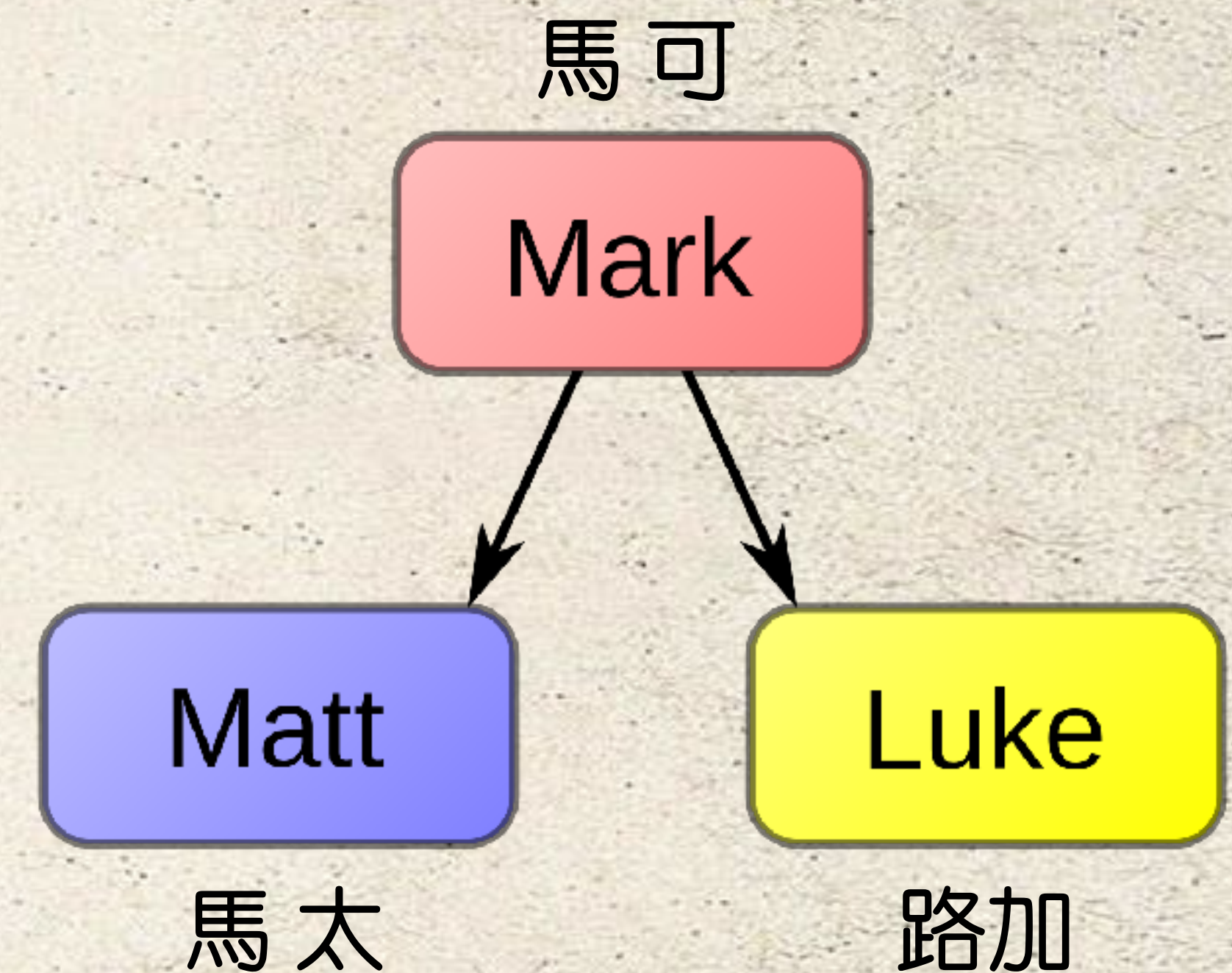
馬可福音是最早的福音書，其著作於耶路撒冷被毀之前

- **Mark** gives the basic outline that **Matthew** and **Luke** follow of what Jesus said in the Olivet Discourse

馬可給了基本的輪廓，讓馬太及路加接上耶穌在橄欖山所說的話

- Like Luke, in **Mark** the disciples ask the same two questions - **when** and **what sign** but in Mark the focus was more upon the Temple's judgment

就像路加一樣，在馬可福音裡，門徒們問了同樣的二個問題——什麼時候及什麼徵兆，但是在馬可福音裡，關注更多的是關於聖殿的審判上



Mark also reveals a unique emphasis in the content Jesus shares from the Olivet Discourse

在耶穌分享的橄欖山的預言裡，馬可也揭示了獨特的重點

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馬可福音是最早的福音書，其著作於耶路撒冷被毀之前

- But in **Mark** Jesus as the **Servant of God** shares less about the future events and prefers to warn the disciples to be faithful **servants of the Kingdom in two ways:**

但是在馬可福音裡，作為神的僕人的耶穌，比較少提到未來要發生的事，而喜歡在二方面警告門徒們成為國度的忠心僕人：

(1) Jesus warns the disciples to **be on their guard** during the coming times of tribulation

耶穌警告了門徒們在來臨的災難中保持警惕

(2) Jesus warns them **not to lose faith** during the chaos and all the upheaval surrounding them in the last days

耶穌警告他們在在末日的混亂和所有動盪中不要失去了信心



Jesus answered his disciples with this tremendous prophetic discourse

耶穌以巨大的預言回答祂的門徒們

In Mark's shorter version, Jesus divides the answer into three sections:

在馬可較短的版本裡，耶穌將回答分為三部分

1. The present time of persecution leading up to the Temple's destruction

現今的逼迫會導致聖殿的被毀

2. The tribulations and tragic events during the Temple's destruction

在聖殿被毀的同時會有災難及悲劇發生

3. The final events that will shake the world as His second advent unfolds

當祂第二次再來時的最後事件會震動世界



Mark has a unique emphasis in the content he shares from the Olivet Discourse

馬可在他分享的橄欖山預言內容裡有個獨特的強調

4. The two sections of **Mark's** Olivet Discourse can be traced by following two repeated phrases in Jesus' prophecy:

馬可的橄欖山預言有二部分能藉著以下二個耶穌預言裡重複的句子而追蹤到：

(1) “**These things**” (13.4 [2x]; 13.7; 13.8; 13.29; 13.30) answers the disciples' original question indicating the time frame when the Temple Mount would be left desolate

“這些事”(13:4二次; 13:7; 13:8; 13:29; 13:30)回答了門徒們最初的問題，指出了聖殿變為荒涼的時間範圍

(2) “**Those days**” (13.17; 13.19; 13.20; 13.24; 13.32) predicting the events of the great tribulation after the sign of the “**abomination of desolation**” occurs in the Temple up until the Messiah returns

“那些日子”(13:17; 13:19; 13:20; 13:24; 13:32)預測了“那厭惡可憎的”出現在聖殿的徵兆及之後的大災難，直到彌賽亞回來的時候

Mark 13:4

King James Version

Tell us, when shall **these things** be? and what shall be the sign 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預兆呢？」

Mark 13:20

King James Version

And except that the Lord had 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。

馬可福音 13:4

英文欽定版


馬可福音 13:20

英文欽定版

Outline of the Messiah's Exhortations

彌賽亞鼓勵的話之概要

1. **Mark 13. 6-8** Take heed against being deceived by false prophets“ *Take heed lest any man deceive you.*”
馬可福音13:6-8 要謹慎, 不要被假先知迷惑了
“要謹慎, 免得有人迷惑你們”
2. **Mark 13.9-13** Take heed against losing your testimony under persecution
“ *Take heed to yourselves . . . he that endures to the end shall be saved.*”
馬可福音13:9-13 要謹慎, 不要因著逼迫而失去了你的見證
“你們要謹慎……惟有忍耐到底的, 必然得救”
3. **Mark 13. 14-17** Make ready to flee when you see the first sign in the Temple
“ *When you see the abomination of desolation, flee.*”
馬可福音13:14-17 當你看見在聖殿裡的第一個徵兆發生時, 預備好, 要逃走
“你們看見那行毀壞可憎的……應當逃”



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

—Mark 13:5

耶穌說：「你們要謹慎，免得有人迷惑你們」

—馬可福音 13:5

Outline of the Messiah's Exhortations

彌賽亞鼓勵的話之概要

4. **Mark 13. 18-20** Take heed against taking lightly God's coming judgment upon Israel

“For in those days there will be tribulation, such as has not been since the beginning of the creation”

馬可福音13:18-20 注意不要輕視神對以色列的審判

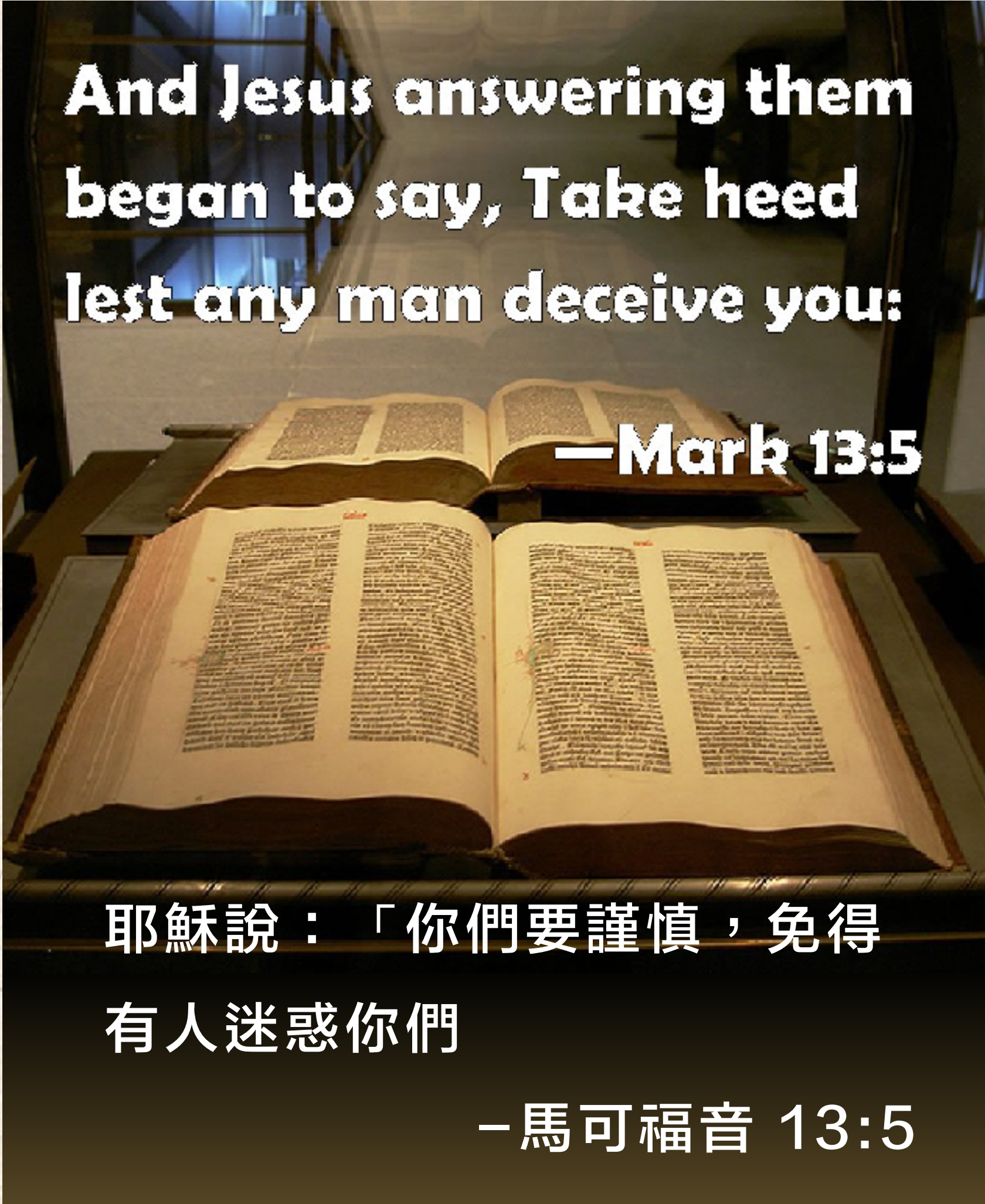
“在那些日子必有災難，自從神創造萬物直到如今，並沒有這樣的災難，後來也必沒有”

5. **Mark 13.21-23** Take heed to my warnings which are about to happen

馬可福音13:21-23 注意我給的警告，這些很快就會發生

“But take heed; see, I have told you all things beforehand.”

“要謹慎。看哪，凡事我都預先告訴你們了。”

An open Bible is shown from a slightly elevated angle, resting on a dark surface. The pages are yellowed with age. Overlaid on the image is white text. The text reads: "And Jesus answering them began to say, Take heed lest any man deceive you: —Mark 13:5".

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

—Mark 13:5

耶穌說：「你們要謹慎，免得有人迷惑你們

—馬可福音 13:5

*Part one: Take Heed during the present
kingdom birth pangs*

（一）在現今的國度產難中謹慎

BIRTH PANGS OF
THE MESSIAH:
END TIMES
PROPHECY

彌賽亞的產痛：末世預言

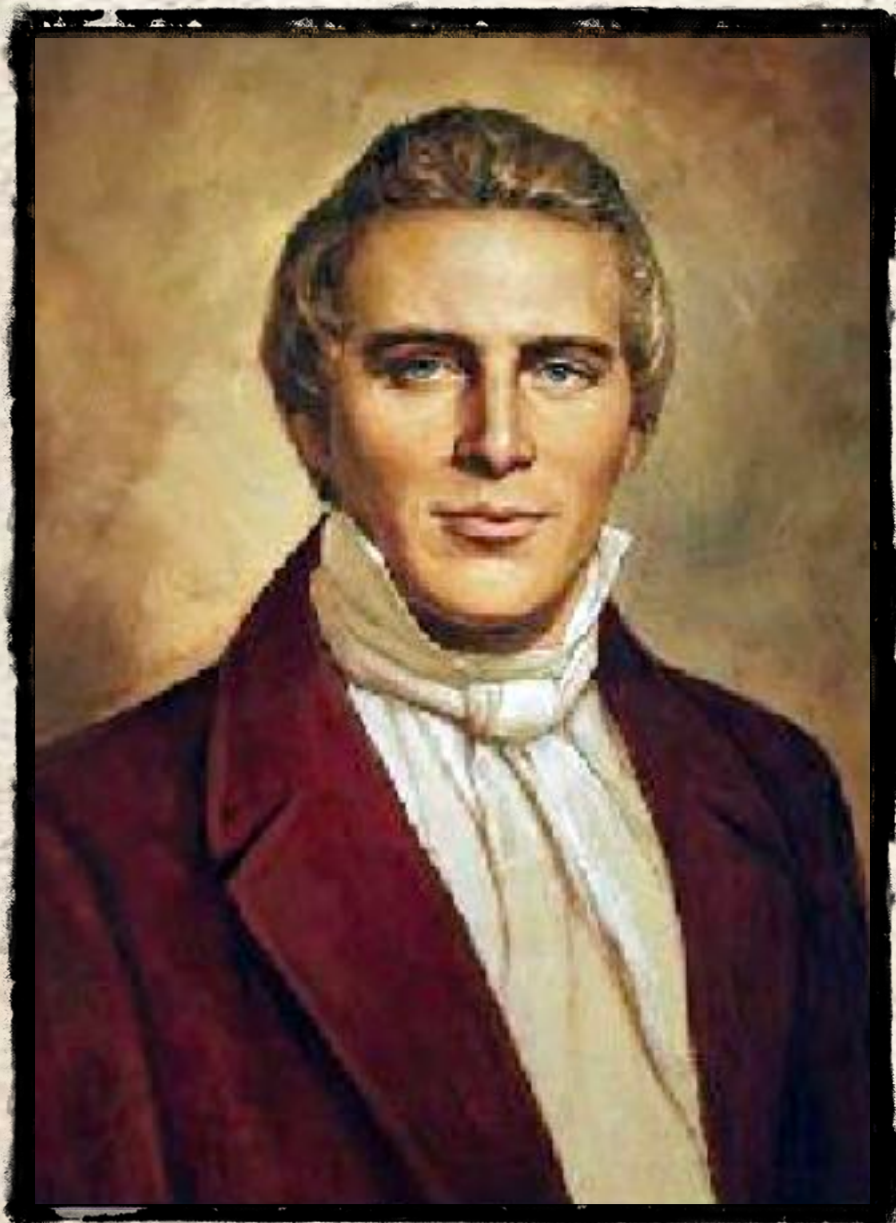
Take heed of false messiahs 謹防假基督

Mark 13.5-6 And Jesus began to say to them, "See to it that no one misleads you. Many will come in My name, saying, 'I am He!' and will mislead many."

馬可福音13:5-6 耶穌說：「你們要謹慎，免得有人迷惑你們。 6 將來有好些人冒我的名來，說：『我是基督』，並且要迷惑許多人。」

Troubled times bring out false messiahs and false promisers and many people will be deceived and led astray - but NOT YOU!

艱難的時期會有假基督及假先知出現，而許多人會被欺騙及引入歧途— 但不該發生在你身上！



1. Joseph Smith (1805-1844), claimed to be God's Prophet,
 - received revelation called Book of Mormon.
 - Smith claimed the lost tribes traveled to the west, were darkened by the curse of God and became the Native Americans.
 - Smith proclaimed Jesus came to America and lived several years among the Natives.
 - Smith believed God and Jesus are both separate, yet divine.

1. 約瑟 史密斯 (1805-1844) 自稱是神的先知
 - 接受了啟示，稱為摩門經
 - 史密斯相信失落的支派漂流到了西方，在那裡因神的咒詛而變黑，因此成了美國的印第安人
 - 史密斯宣稱耶穌到了美國，並且跟美國的原住民同住了幾年
 - 史密斯相信神與耶穌都是神聖的，但他們是分開的

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2. Ellen G. White (1827-1915).
Professed Prophetess, and founder of the Seventh Day Adventists.
- White's teachings are based around the Advent of Jesus Christ.
 - She arose as a Prophetess after "the great disappointment" in 1844 when William Miller (millerites) falsely prophesied the Lord's coming
 - Ellen G. White took over the Adventist denomination, which today has 21 million baptized

2. 艾倫·懷特 (1827-1915) 公開的先知，基督復臨安息日會的創始人。
- 懷特的教導環繞著耶穌基督的降臨為基礎
 - 1844年威廉·米勒 (millerites) 錯誤地預言主的來臨之後，在“極大的失望”後，她就以先知的身份作為開始
 - 艾倫·懷特接管了復臨教派。今天有二千一百萬人受洗

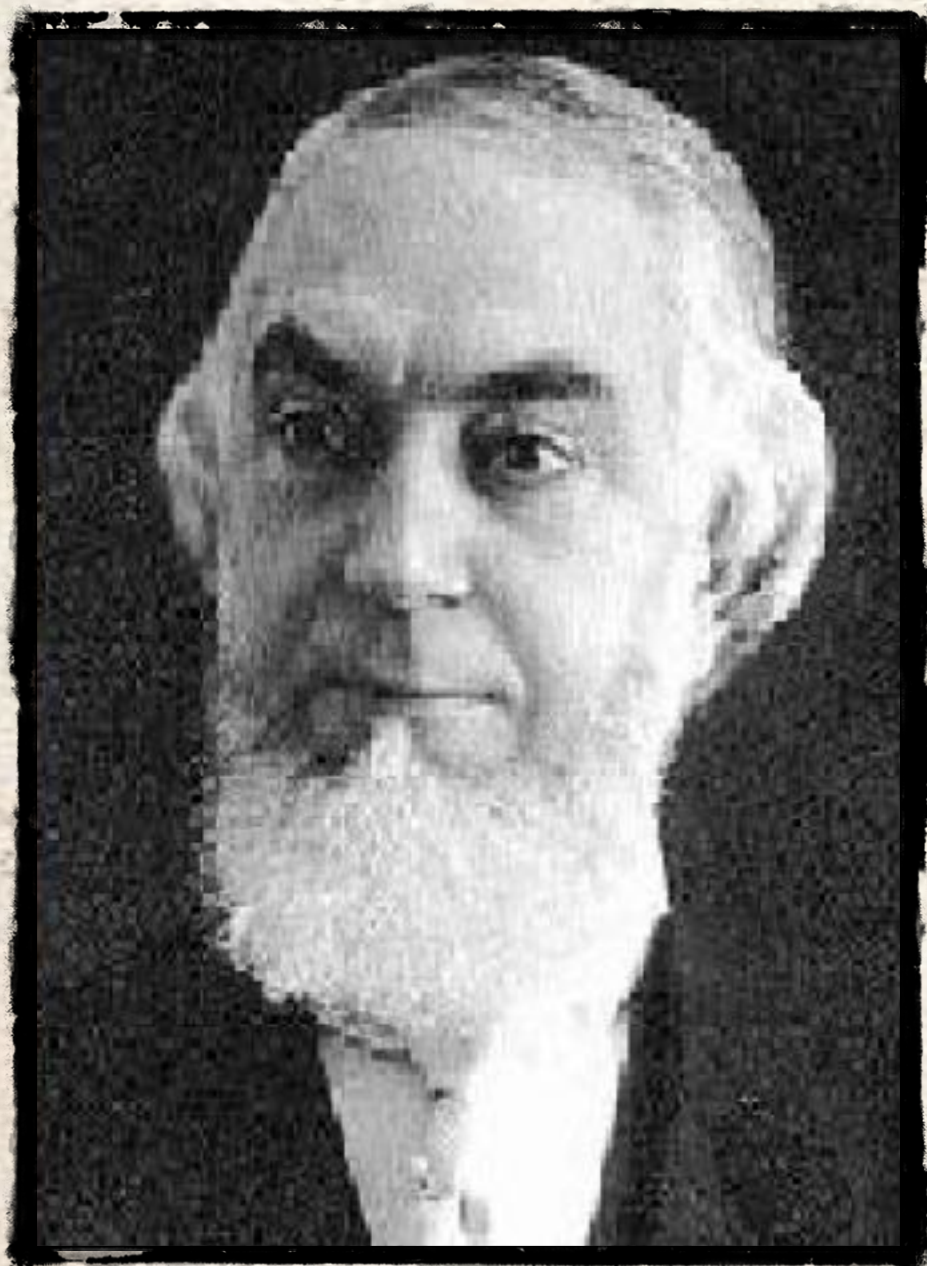
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3. Charles Taze Russell (1852-1916) was the founder of the Jehovah's Witness
Russell made several prophetic claims:
- Predicting the physical descending and return of Abraham, Isaac, and Israel (Jacob).
- Jesus was not God but rather the Angel Michael incarnated
- Jesus was the half-brother of Lucifer (satan).
- only 144,000 true witnesses would be in the coming Kingdom of Jehovah
Today worldwide there are 8.47 million witnesses

3. 查爾斯·塔茲·羅素 (1852-1916) 是耶和華見證會的創始人，羅素提出了一些先知性的主張：
- 預測亞伯拉罕，以撒和以色列 (雅各) 的實際降臨和返回。
- 耶穌不是神，而是天使米迦勒變成的人
- 耶穌是路西弗 (撒旦) 的半個兄弟
- 只有144,000真正的信徒能進入耶和華再來的國度
- 今天在全世界有八千四百七十萬個耶和華見證會的信徒

Do not shrink back in times of war because war is not the 'sign'

不要在戰爭時退縮，因為戰爭不是個“徵兆”

Mark 13.7-8a "When you hear of wars and rumors of wars, do not be frightened; these things must take place; but that is not yet the end. For nation will rise up against nation, and kingdom against kingdom;"

馬可福音13:7-8a “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民攻打民，國要攻打國；”

- When wars ravaged the nation many Christians understandably thought armageddon had come
可以理解，當戰爭席捲全國時，許多基督徒認為世界末日來了
- Rome - Visigoth Invasion (376AD)
羅馬-西哥德人入侵(主前376年)
- Holy Roman Empire - Moor's (Islamic) Invasion (711AD)
神聖羅馬帝國-摩爾(伊斯蘭)入侵(主前711年)
- Russia - Napoleonic wars (1803AD)
俄羅斯-拿破崙戰爭(主後1803年)
- England - WWI (1914AD)
英國-第一次世界大戰(主後1914年)



**Armageddon will be more spiritual
than political**

末日的爭戰是屬靈上的更勝於政治性的

**Not Babylon against Babylon-
Babylon against Jerusalem**

不是巴比倫對抗巴比倫，而是巴比倫對抗耶路撒冷

Do not be distracted by natural disasters as the 'sign'

不要被自然的災害打岔，以為這是個“徵兆”

Mark 13.8 “there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs.”

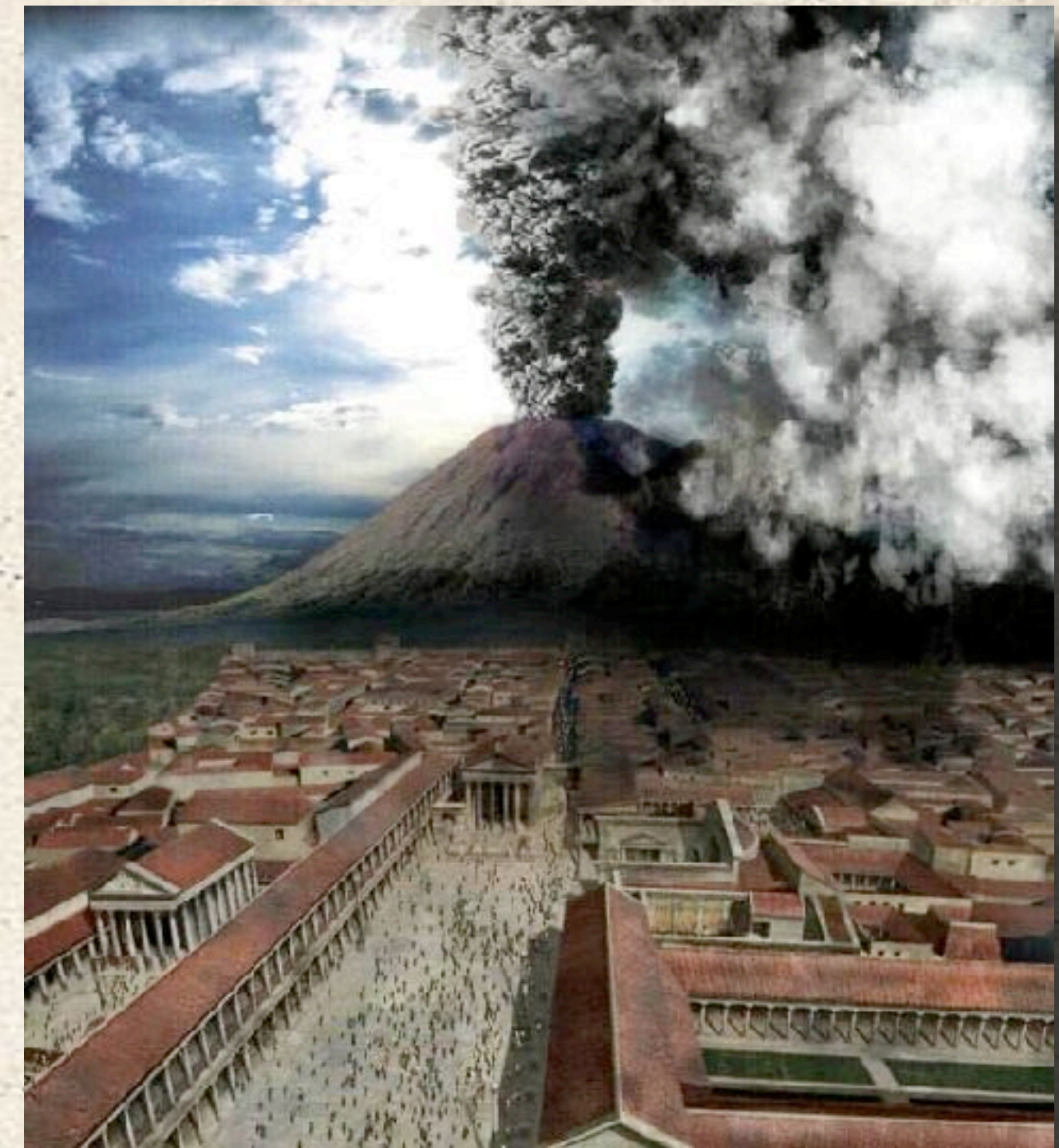
馬可福音13:8 “民要攻打民，國要攻打國；多處地震、饑荒。這都是災難的起頭。”

- Earthquake and famine are the upheavals of the earth in the throes of a new world coming

地震和飢荒是新的世界來臨之際地球的劇變

- Pompeii was buried in 79 AD
- Roman empire had a great famine in the reign of Claudius in 47AD

在主後47年革老丟統治期間，羅馬帝國有個極大的飢荒



**Spiritual forces will split
the earth in the end**

在末後，靈界的力量會使地球分裂

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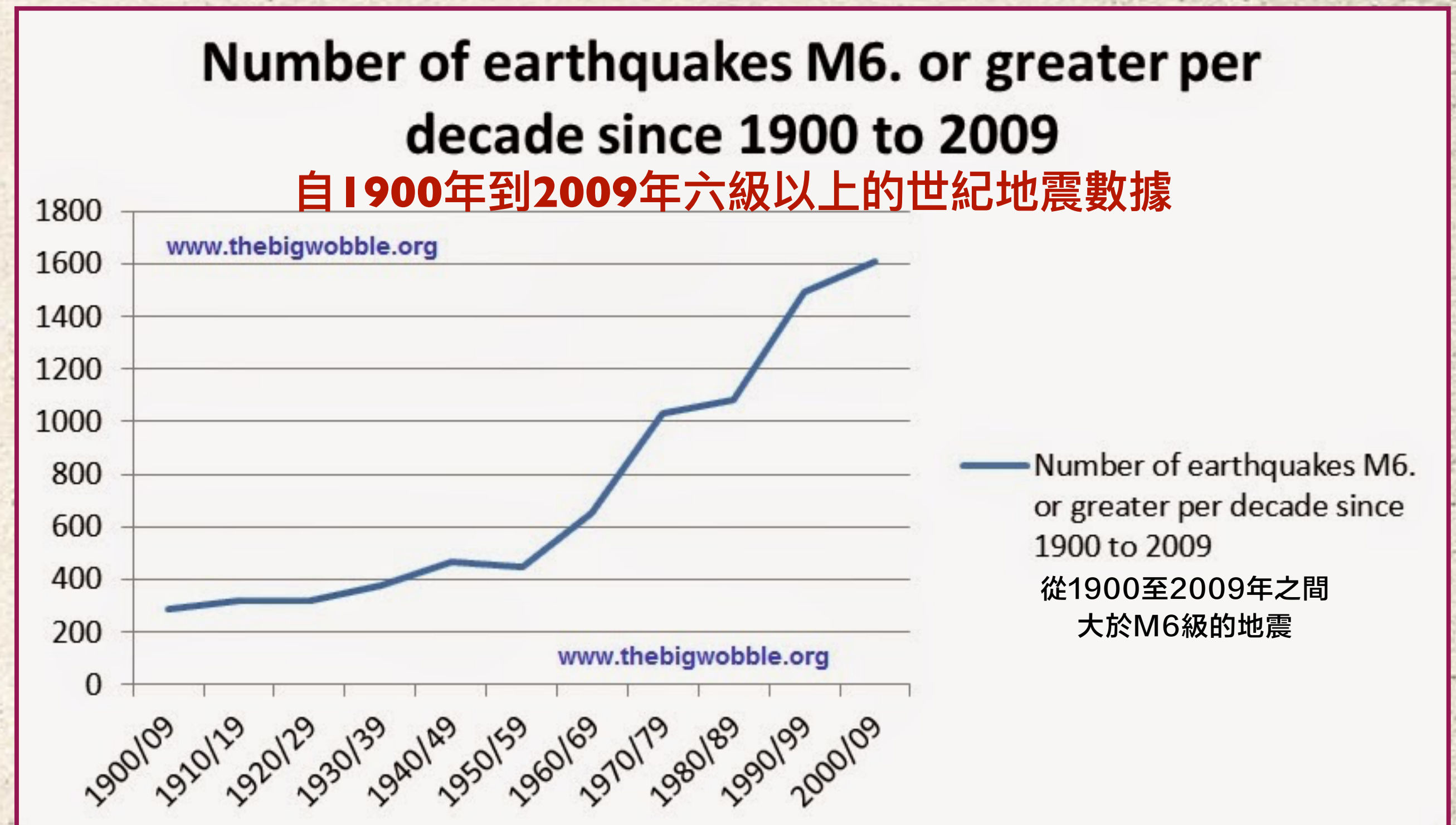
地震和飢荒是新的世界來臨之際地球的劇變

- Pompeii was buried in 79 AD

龐貝在主後79年被埋

- Roman empire had a great famine in the reign of Claudius in 47AD

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Spiritual forces will split the earth in the end

在末後，靈界的力量會使地球分裂

“Be on your guard when persecution comes” “當逼迫來臨時，你們要謹慎”

Mark 13.9 “But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them.”

馬可福音13:9 但你們要謹慎；因為人要把你們交給公會，並且你們在會堂裏要受鞭打，又為我的緣故站在諸侯與君王面前，對他們作見證。

- Do not be surprised or unprepared for the persecution which comes

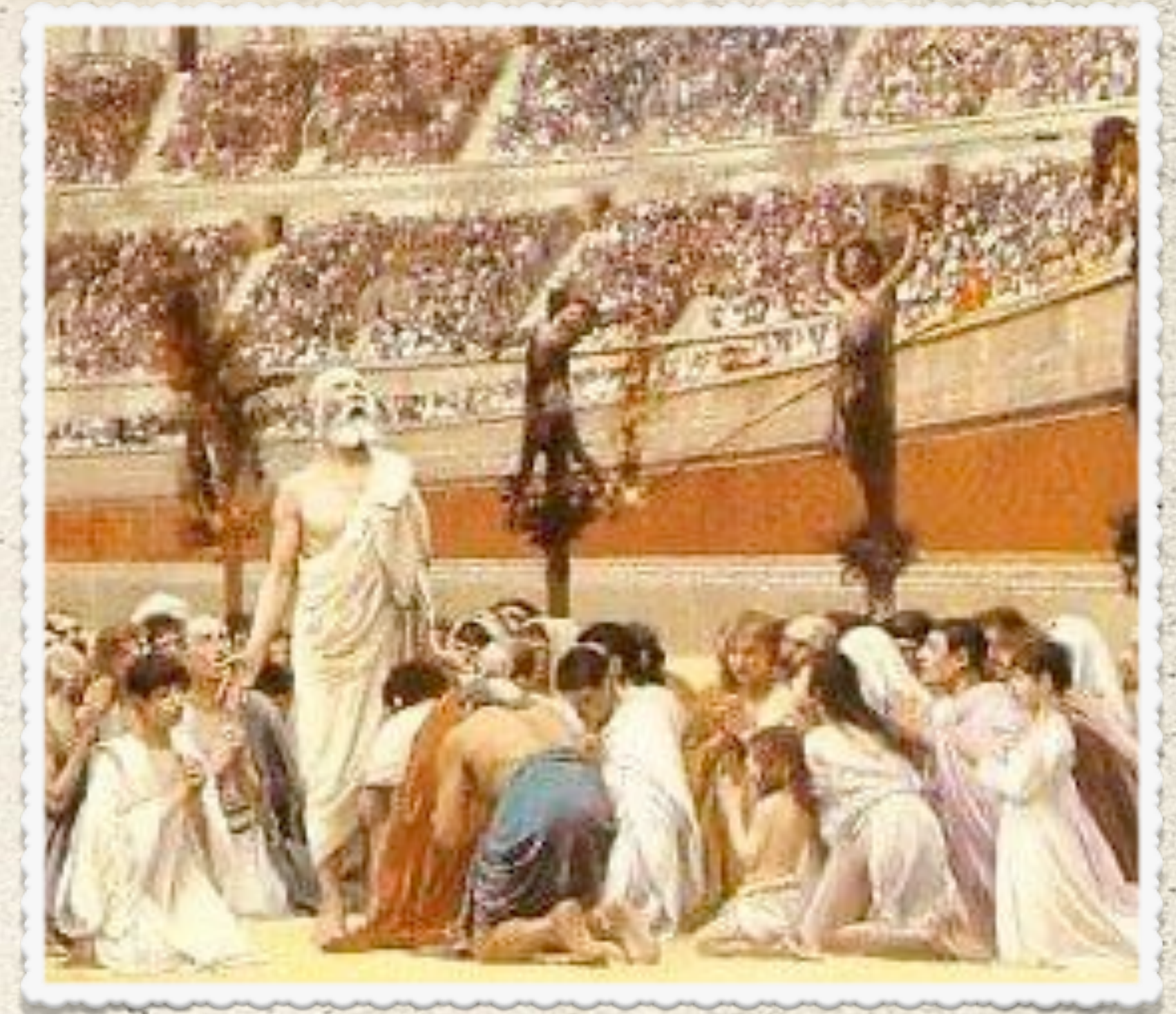
不要為即將到來的逼迫感到驚訝或沒有做好準備

- I will use this to spread my testimony to world rulers

我會用這個來向世界的領袖們傳我的見證

- Hatred of Christians will be most vehement by other religious groups driven by fanaticism and jealousy

在狂熱和嫉妒的驅使下，其他宗教團體對基督徒的仇恨將最為激烈



God uses persecution to bear Christ's testimony even to world leaders

神用逼迫來承受基督的見證，甚至是對於世界領袖

“Take courage in the Holy Spirit’s presence when persecution comes”

“當逼迫來臨時，要在聖靈的同在中剛強壯膽”

Mark 13.10 “The gospel must first be preached to all the nations.

馬可福音13:10 然而，福音必須先傳給萬民。

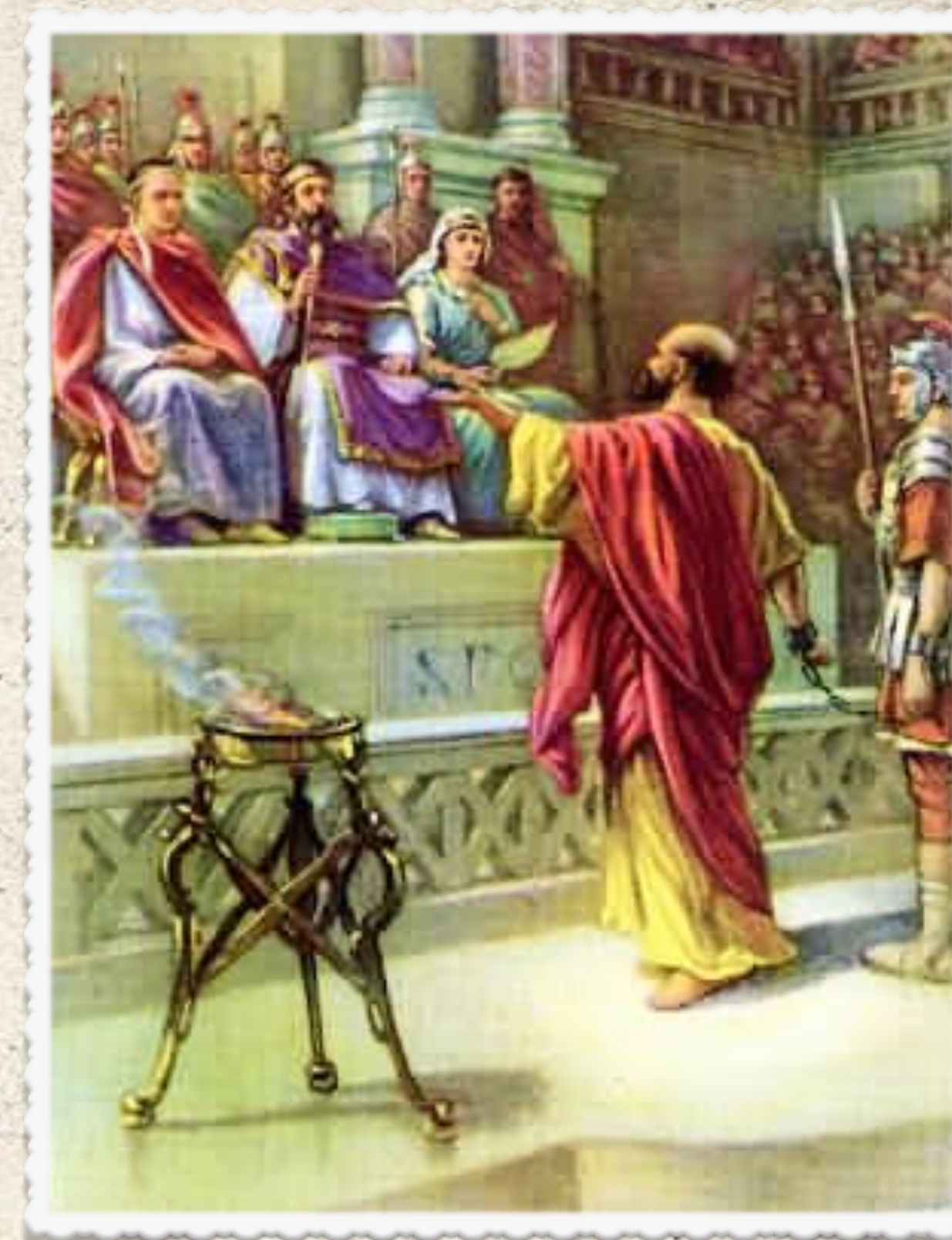
Mark 13.11 “When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit.

馬可福音13:11 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。

There is an overall purpose of spreading the gospel behind your trials and persecutions

在你的苦難及受逼迫的背後，有個全盤的傳福音目的

- In His purpose you will be protected in order to bear testimony
在祂的旨意裡，為了承擔見證，你會被保護
- You will also be given irresistible wisdom as you bear testimony
當你在承擔見證時，你也會被賜予無法抗拒的智慧



**Paul spoke before princes,
kings and emperors**

保羅在王子、國王及皇帝面前說話

“Don't be blindsided by relatives and family members hating you because of My Name”

“不要因著親戚及家人為著我的名恨惡你們而使你們盲目”

Mark 13.12 “Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death.”

馬可福音13:12 「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；

Mark 13.13 “You will be hated by all because of My name, but the one who endures to the end, he will be saved.”

馬可福音13:13 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 enemy even finds close relatives to discourage our witness and betray us to authorities in the kingdoms of this world

仇敵甚至會找最近的親屬來阻撓我們的見證並背叛我們，去投向這個世界國度的權柄

- Enduring to the end ‘for my sake’ carries with it saving deliverances, fullness and a great reward

“為了我的緣故”忍耐到底的，承載著得救的釋放、豐富及大賞賜



Summary of section one: Be prepared during the “birth pangs”

第一部分的總結：在「產痛」時做好預備

WATCH 警醒

1. Outward phenomenon are not the things to be closely watched

外在的現象不是那些要仔細觀察的事

2. Antichrists and charismatic false prophets are a great distraction for outward looking baby believers but should not be for real “watchers”

對於觀察外在的幼嫩信徒，敵基督及有魅力的假先知是個很大的打岔，但這不該發生在真正的“守望者”身上



Summary of section one: Be prepared during the “birth pangs”

第一部分的總結：在「產痛」時做好預備

BEWARE 謹慎

3. On the other hand, special care needs to be taken not to be ‘surprised’ by unsuspected opposition and persecutions
另一方面需要特別注意，不要輕易被意料之外的反對和迫害“驚嚇”
4. God will use the occasions of our being brought before the powers- that-be to greatly broadcast the gospel in power
神會利用我們被帶到世上掌權者面前的機會，以極大的能力傳揚福音
5. The one who is “put on the spot” will find a wisdom and an ability to testify and a sense of protection in the comfort of the Holy Spirit
一個被“作為靶頭”的人會發現一種智慧及能力來作見證，也會在聖靈的安慰中感受到保護



Summary of section one: Be prepared during the “birth pangs”

第一部分的總結：在「產痛」時做好預備

ENDURE 忍耐

6. “For my sake” is the key to spiritual courage and the promise of great reward

“為了我的緣故”是屬靈勇氣的秘訣，也是得到大賞賜的應許



*Part two: Mark 13.14-23- Tribulations
surrounding the Temple's destruction*

(二) 馬可福音13: 14-23 環繞著聖殿被毀的災難



Time and the Prophetic Word 時間及預言的話

There is great diversity to the interpretations of these passages

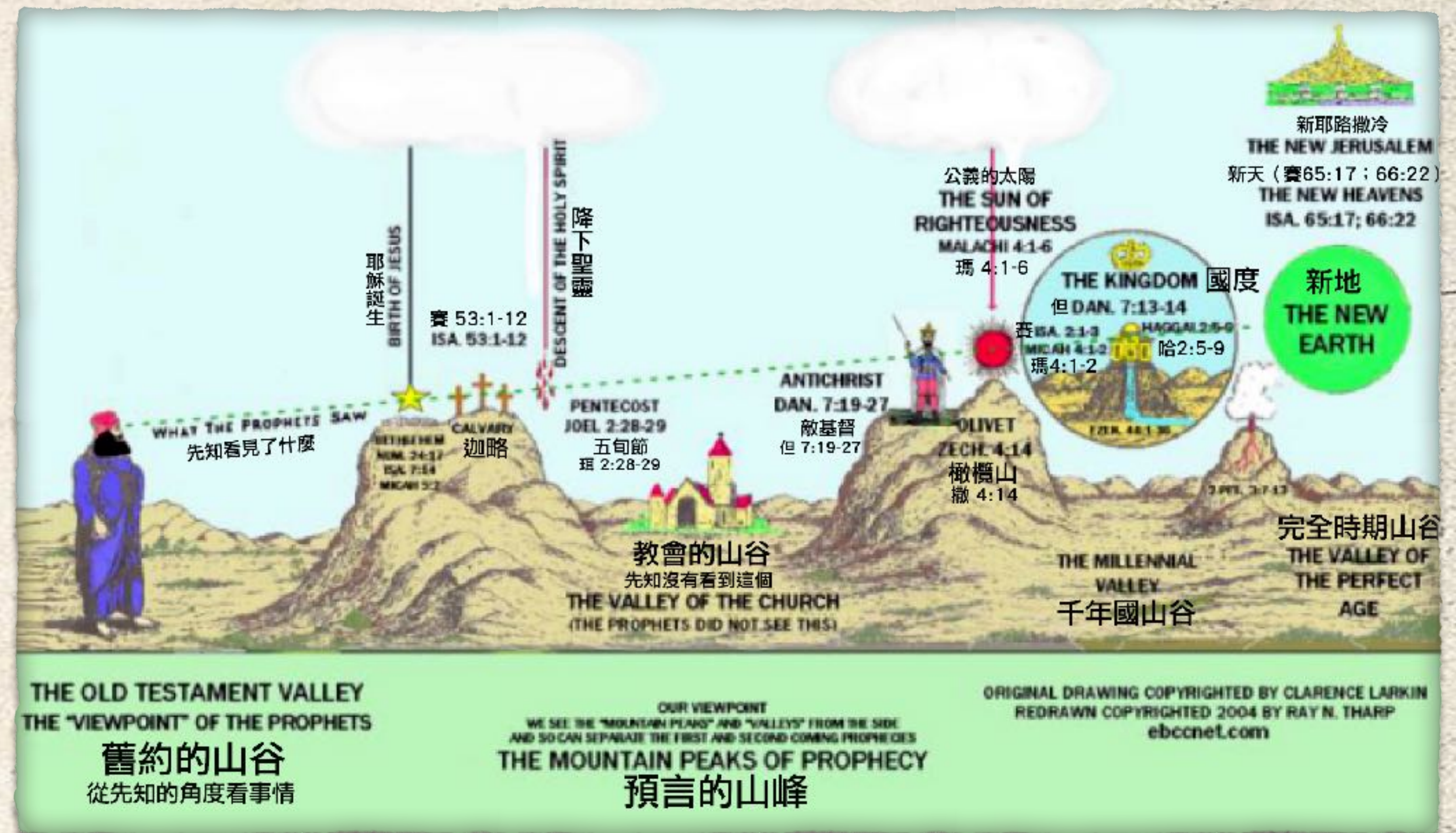
關於這些信息的在解釋上有很大的差異

Some of the prophecies in the Olivet Discourse have both a “near” and a “final” fulfillment in time

有些橄欖山的預言在時間上有“近期的”及“最終的”應驗

Mark leaves out much of the apocalyptic discourse in order to keep Christians focused upon present faithful service

馬可省略了許多末世的談論，好讓基督徒專心於當下的服事



The time of Jacob's Trouble 雅各遭難的日子

Jer. 30.7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

耶利米書30:7 哀哉！那日為大，無日可比；這是雅各遭難的時候，但他必被救出來。

In *Mark 13:14-23* Jesus speaks about the imminent time of Jacob's Trouble

在馬可福音13:14-23 耶穌提到了即將發生的雅各的苦難

1. Some think this refers to 70AD after the rejection of Jesus the Messiah

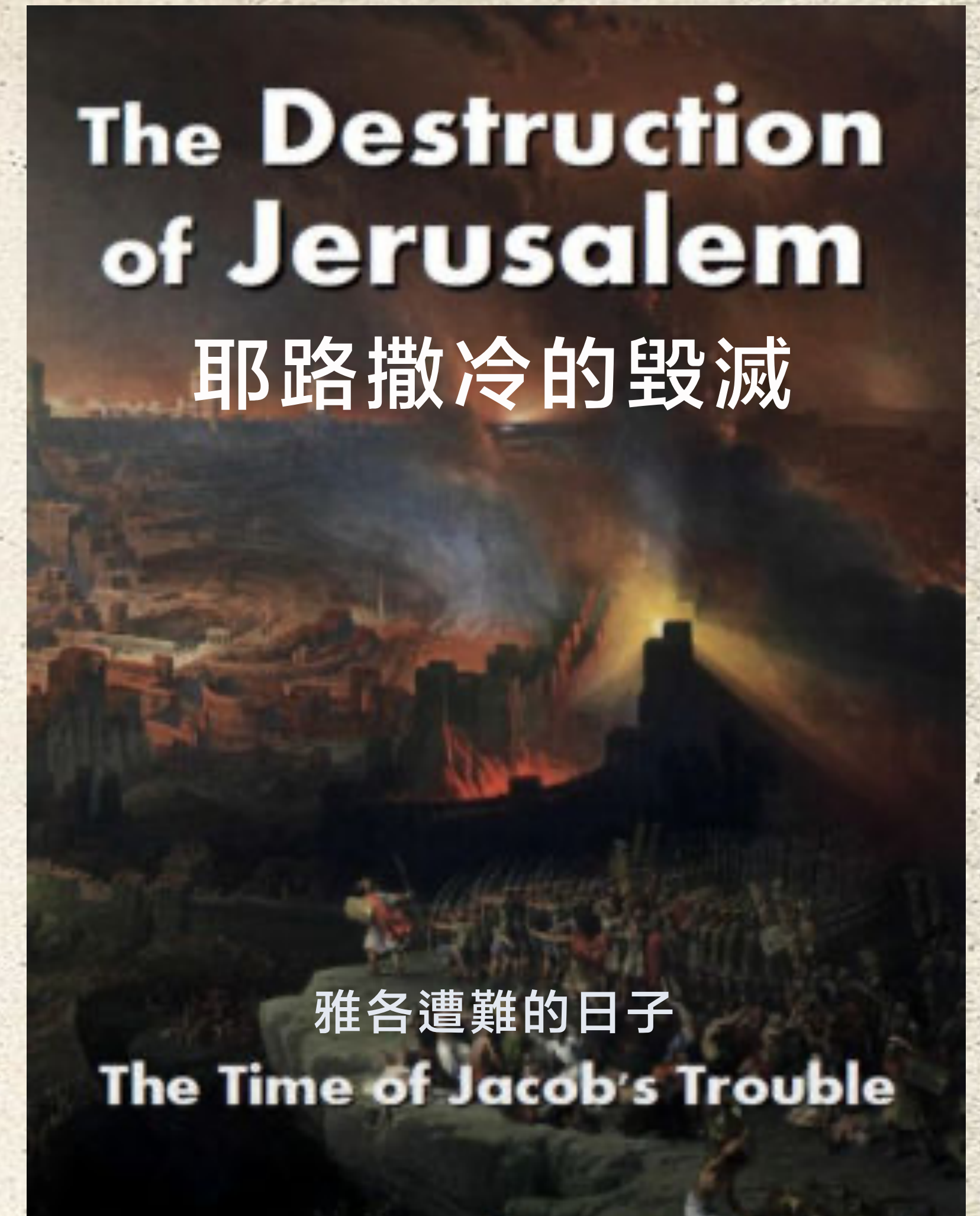
有些人認為這是在主後70年，拒絕耶穌是彌賽亞之後發生的

2. Many believe Jacob's Trouble speaks of the historical persecution and deep waters suffered throughout their Jewish existence

許多人相信，雅各的苦難乃是在歷史上猶太人因著存在而受逼迫及陷入苦難的深淵

3. And finally there is the apocalyptic teaching which sees "Jacob's Trouble" occurring after the Jews become a target of Satan's wrath at the end of the great tribulation (*Rev. 12:13-17*)

至終，有末世的教導看見，“雅各的苦難”發生於大災難的末了，在猶太人成了撒旦憤怒的攻擊目標之後（啟示錄12: 13-17）



The “sign” of the destruction of the Temple 聖殿被毀的徵兆

Mark 13.14 “But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

馬可福音13:14 “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”

Mark, who wrote his gospel before Jerusalem's destruction, signals “*the reader to interpret*” Jesus' prophecy by “watching” the events unfolding in their own generation

馬可在耶路撒冷被毀以前，寫了他的福音書，藉著“查看”在他們的世代呈現的事件，暗示著“**讀者要會意**”耶穌的預言

The term “*abomination of desolation*” comes from

Dan. 11.31 “Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

“**那行毀壞可憎的**”名稱來自於

但以理書11:31 “他必興兵，這兵必褻瀆聖地，就是保障，除掉常獻的燔祭，設立**那行毀壞可憎的**。”



The “sign” of the destruction of the Temple

聖殿被毀的徵兆

Mark 13.14 “But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

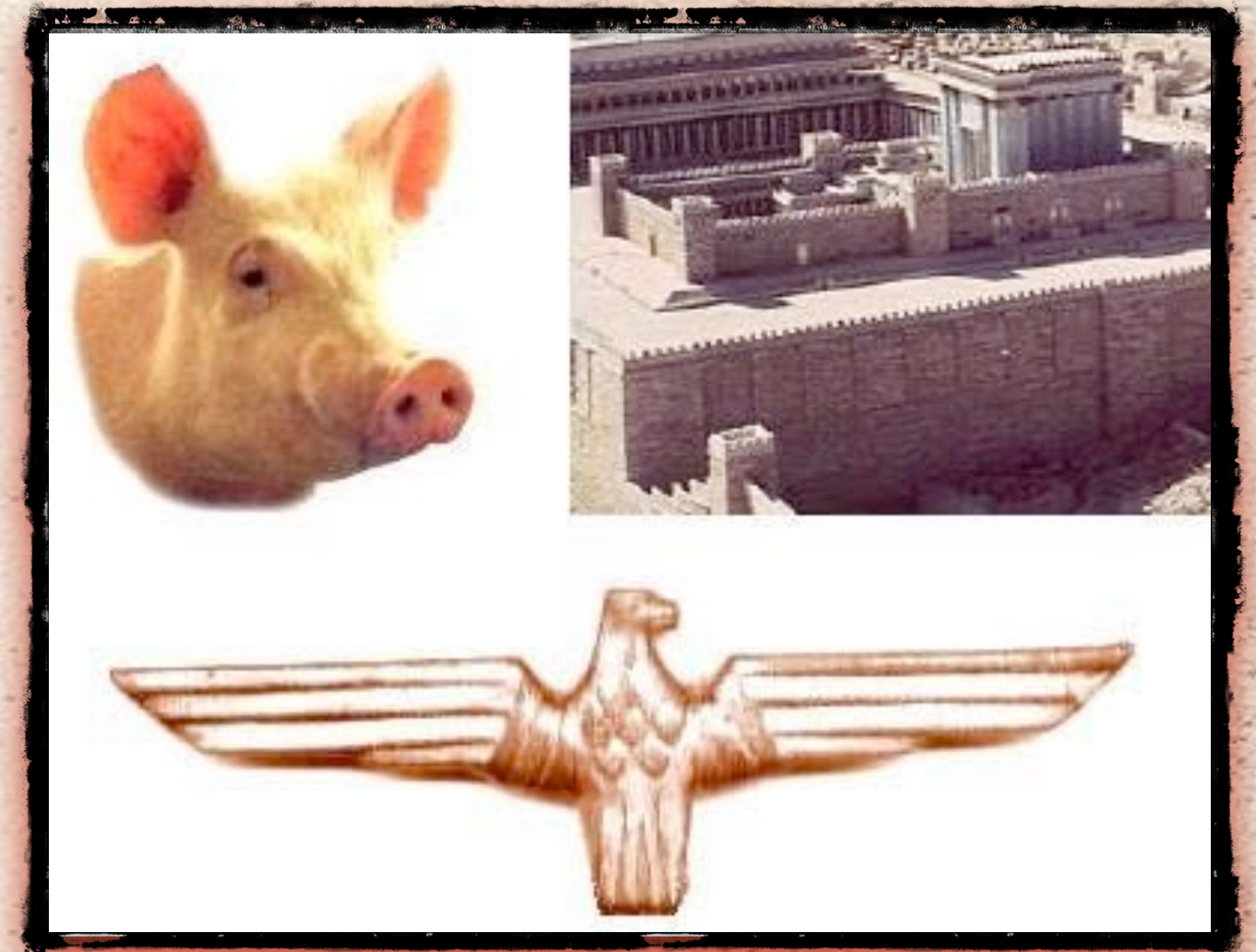
馬可福音13:14 “你們看見那行毀壞可憎的，站在不當站的地方（讀這經的人須要會意）。那時，在猶太的，應當逃到山上”

1. The **near fulfillment** of Daniel happened in 167 BC when Antiochus Epiphanes set up a statue of Zeus in the Temple and offered pig’s blood upon it

但以理書近期的應驗發生在主前167年，當時安提約古四世在聖殿裡立了一個丟斯的像，並在其上以豬血獻祭

2. The **latter fulfillment** happened in 70AD when Roman General Titus stood in the Temple and this was the “sign” to flee to the mountains to escape Jerusalem’s destruction

遠期的應驗發生在主後70年，當羅馬的將軍提多站在聖殿裡，這是個要逃到山上去躲避耶路撒冷毀滅的“徵兆”



After this sign, it was essential for there to be wisdom and 'hearing faith' among the Remnant

在這徵兆之後，餘民必須有智慧及“能聽的信心”

Mark 13.15-16 “The one who is on the housetop must not go down, or go in to get anything out of his house; and the one who is in the field must not turn back to get his coat.”

馬可福音13:15-16 “在房上的，不要下來，也不要進去拿家裏的東西；¹⁶ 在田裏的，也不要回去取衣裳。”

Christians heeded and fled Jerusalem to Pella before the Romans breached the walls of Jerusalem [Eusebius]
Luke is very clear on this part

在羅馬攻陷耶路撒冷的城牆之前，基督徒留意並逃到佩拉
[優西比烏記載]，路加福音有清楚的描述

Luke 21.20-22

“But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled

路加福音21: 20-22 「你們看見耶路撒冷被兵圍困，就可知道它成荒場的日子近了。

²¹ 那時，在猶太的應當逃到山上；在城裏的應當出來；在鄉下的不要進城；²² 因為這是報應的日子，使經上所寫的都得應驗。



The time of Jacob's Trouble is a time of unendurably great tribulation

雅各家的苦難是一段無法忍受的大災難時段

Mark 13.17-19

“But woe to those who are pregnant and to those who are nursing babies in those days! But pray that it may not happen in the winter. For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will.

馬可福音13:17-19

當那些日子，懷孕的和奶孩子的有禍了！¹⁸ 你們應當祈求，叫這些事不在冬天臨到。¹⁹ 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。

Titus killed 1.1 million people in the siege of Jerusalem (multitudes attending the passover feast) and he captured 97,000 of the young and strong for slavery[Josephus]

提多在圍剿耶路撒冷時，殺了一百一十萬人(那些前去過逾越節的人)，並且他擄走了97,000年輕有力的人作為奴隸[約瑟夫記載]



There is mercy for the sake of the elect even in tribulation

甚至在災難中也有為著神選民的憐憫

Mark 13.20

“Unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days.

馬可福音13:20

若不是主減少那日子，凡有血氣的，總沒有一個得救的；只是為主選民，他將那日子減少了。

Here again the principle of the remnant can be seen as God looks for a remnant in order to show mercy to all his people

在此我們可以再次看到餘民的原則，神尋找一批餘民，好向祂所有的子民們施憐憫



Three zealous sects all led by 'messiahs' were killing
each other inside the walls

三個狂熱宗派，都由「彌賽亞」帶領，在牆內互相殘殺

Mark 13.21-22

“And then if anyone says to you, ‘Behold, here is the Christ’; or, ‘Behold, He is there’; do not believe him; for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect.

馬可福音13: 21-22

那時若有人對你們說：『看哪，基督在這裏』，或說：『基督在那裏』，你們不要信！²² 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。



Three zealous sects all led by 'messiahs' were killing each other inside the walls

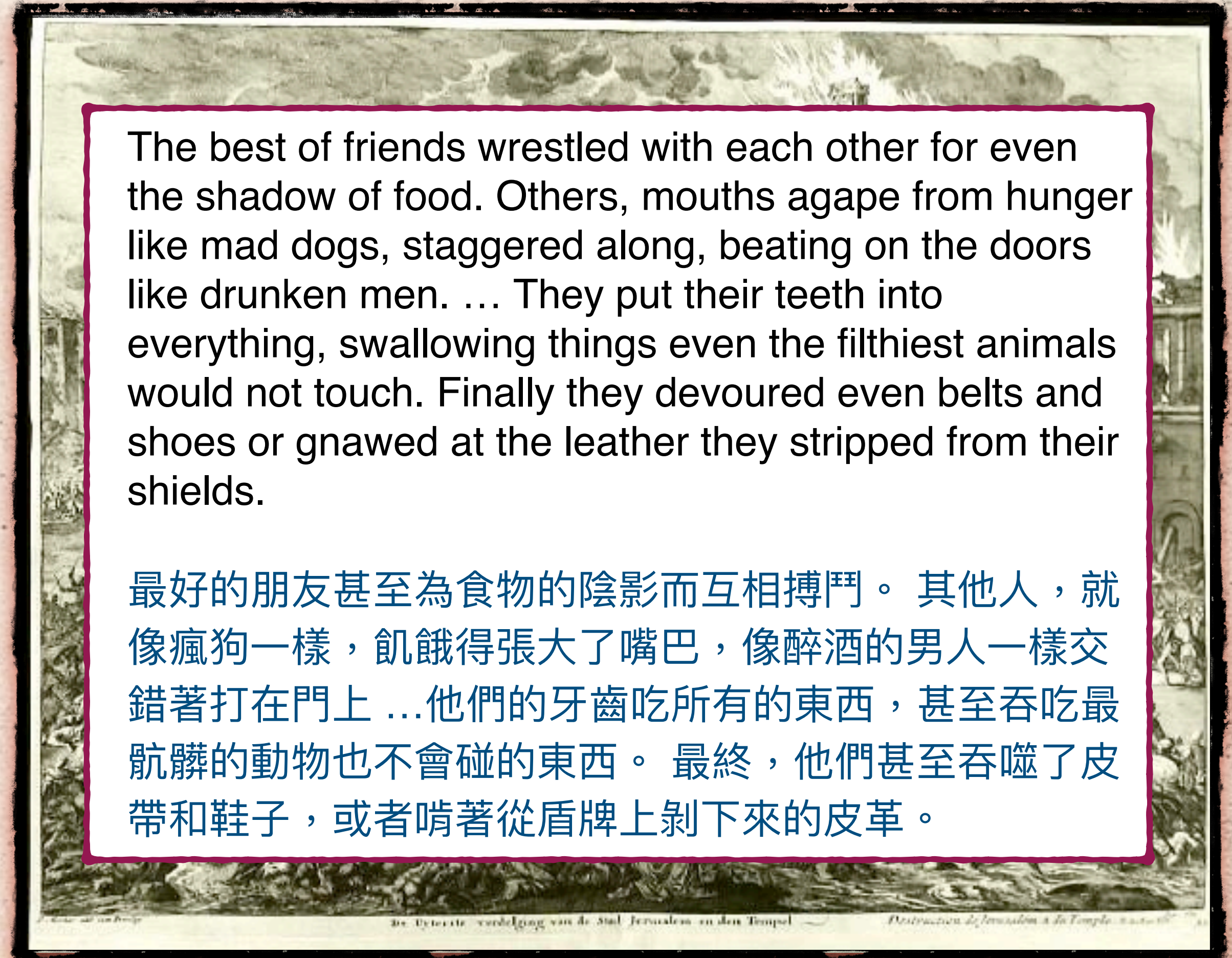
三個狂熱宗派，都由「彌賽亞」帶領，在牆內互相殘殺

69 A.D. was marked by bitter civil war between the three factions under Simon, John, and Eleazar. According to Tacitus, "there were three generals and three armies, and between these three there was constant fighting, treachery, and arson" (Histories 5.12.3). For example, some of the Zealots under Eleazar burned large stockpiles of food that would have lasted the Jews several years in order to "remove the security blanket" and force everyone to fight

主後69年，西門、約翰和以利亞撒的三個派系之間發生了激烈的內戰。基於塔西陀的記載：“有三名將軍和三支軍隊，在這三名之間不斷的進行戰鬥，背叛和縱火”（羅馬史5.12.3）。例如，以利亞撒下的一些狂熱者燃燒了大批食物，以便“拆除安全毯”並迫使所有人被迫戰鬥，而這些食物本來可以維持猶太人數年。

The best of friends wrestled with each other for even the shadow of food. Others, mouths agape from hunger like mad dogs, staggered along, beating on the doors like drunken men. ... They put their teeth into everything, swallowing things even the filthiest animals would not touch. Finally they devoured even belts and shoes or gnawed at the leather they stripped from their shields.

最好的朋友甚至為食物的陰影而互相搏鬥。其他人，就像瘋狗一樣，飢餓得張大了嘴巴，像醉酒的男人一樣交錯著打在門上 ...他們的牙齒吃所有的東西，甚至吞吃最骯髒的動物也不會碰的東西。最終，他們甚至吞噬了皮帶和鞋子，或者啃著從盾牌上剝下來的皮革。



Again Jesus' emphasizes watchfulness and heeding His forewarnings

耶穌再次強調了要警醒，並且留意祂預先警告的話

Mark 13.23 "But take heed; behold, I have told you everything in advance."

馬可福音13:23 「你們要謹慎。看哪，凡事我都預先告訴你們了。」

The disciples could not have foreseen how quickly the political and spiritual climate of Judaea would deteriorate. The country went from stable to revolt in a very few years

門徒們無法預先看見猶大地的政治及屬靈光景惡化得多快。整個國家在幾年之間就從安穩轉到造反

Again *Mark* emphasizes not the outward events and signs but the **spiritual readiness** of Kingdom servants to discern, flee, and 'wait upon the Lord'

馬可再次強調的不是外在的事件及徵兆，而是國度的僕人靈裡預備好，能夠去分辨、逃離及等候主



Next time: Olivet Discourse Part III:
The return and restoration of His kingdom

下次：橄欖山的預言（三）－主的再來及祂國度的恢復

