

# *Mark 13: the Olivet Discourse*

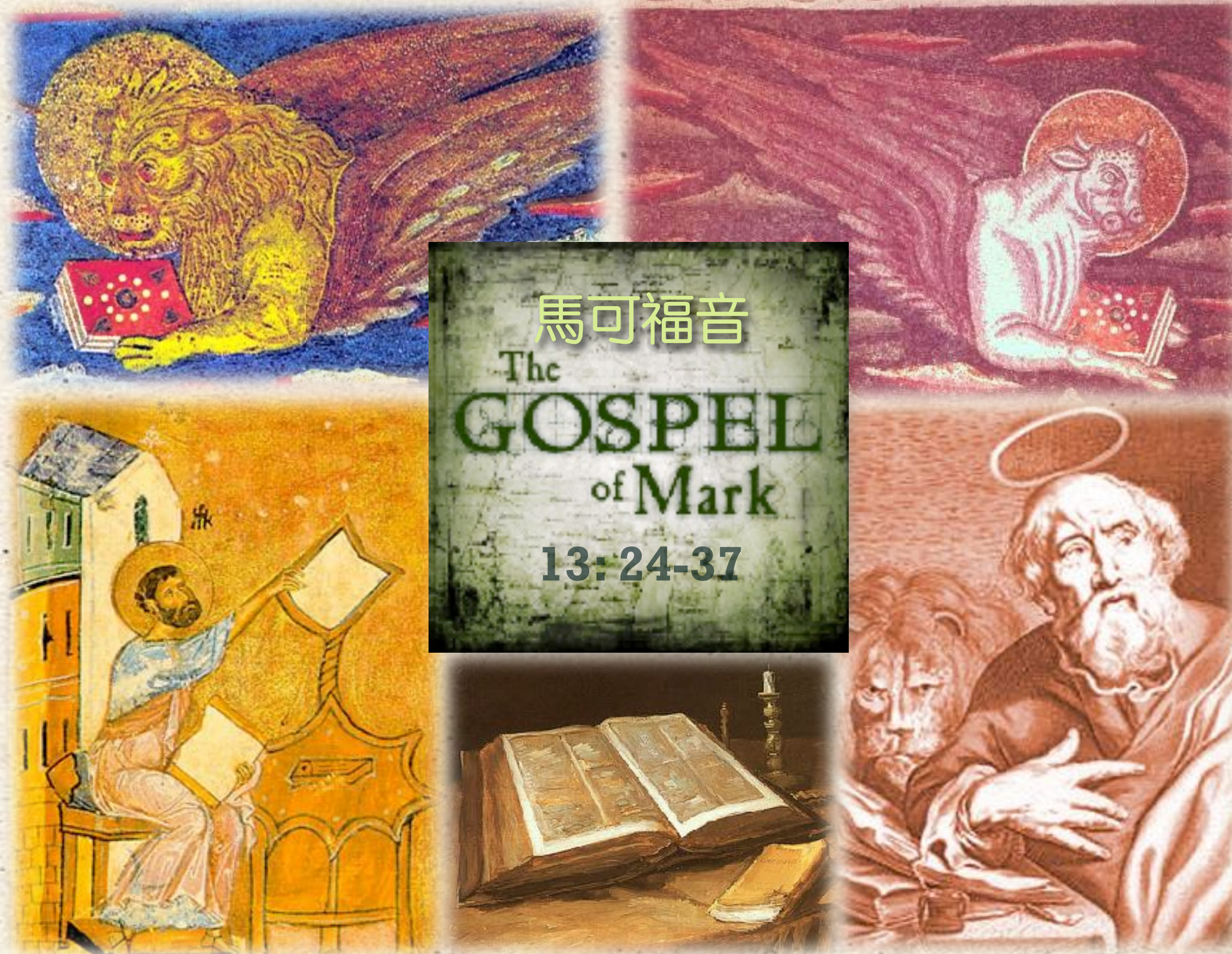
## 馬可福音13章：橄欖山上的預言





Mark 13:24-37 The Messiah speaks of “those days”  
before His second coming

馬可福音13:24-37 彌賽亞論到關於祂回來之前的 “那些日子”





# 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拆毀

*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”  
馬可記載了耶穌令人驚異的審判，作為關於末日的“橄欖山上的預言”之背景
- 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

在接下來前往橄欖山的其餘旅程中，門徒們因震驚而陷入安靜





# Four disciples came to ask Jesus two questions about his prediction

## 四位門徒來問耶穌關於祂所預言的二個問題

*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往下看著它
- Four disciples came privately to find out “*when*” and “*what*” sign would be given before the Temple’s destruction  
四位門徒暗暗地詢問“何時”，以及在聖殿被毀的時候有“甚麼”預兆？





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

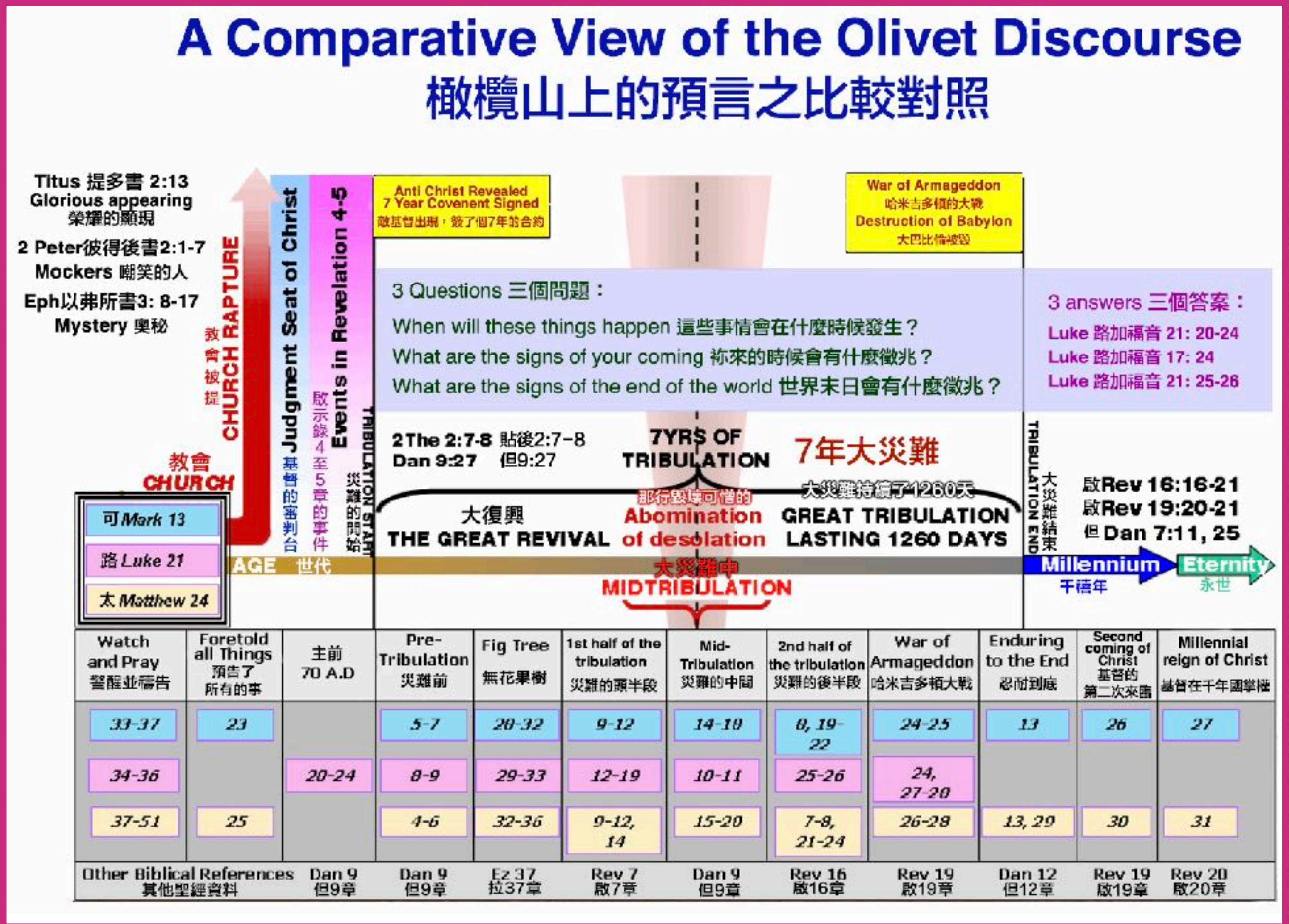
## 馬可分享橄欖山的預言內容時,有個獨特的強調方式

Matthew, Mark and Luke all emphasize different parts of Jesus' Olivet Discourse for the sake of their readers:

馬太、馬可及路加為了他們讀者的緣故,全都強調了橄欖山預言不同的部分

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)

馬太福音(圖表上的米黃色)跟以色列人分享了有關天國的部分,因此強調了許多環繞著雅各遭難的時候的事件(耶利米書30:7)



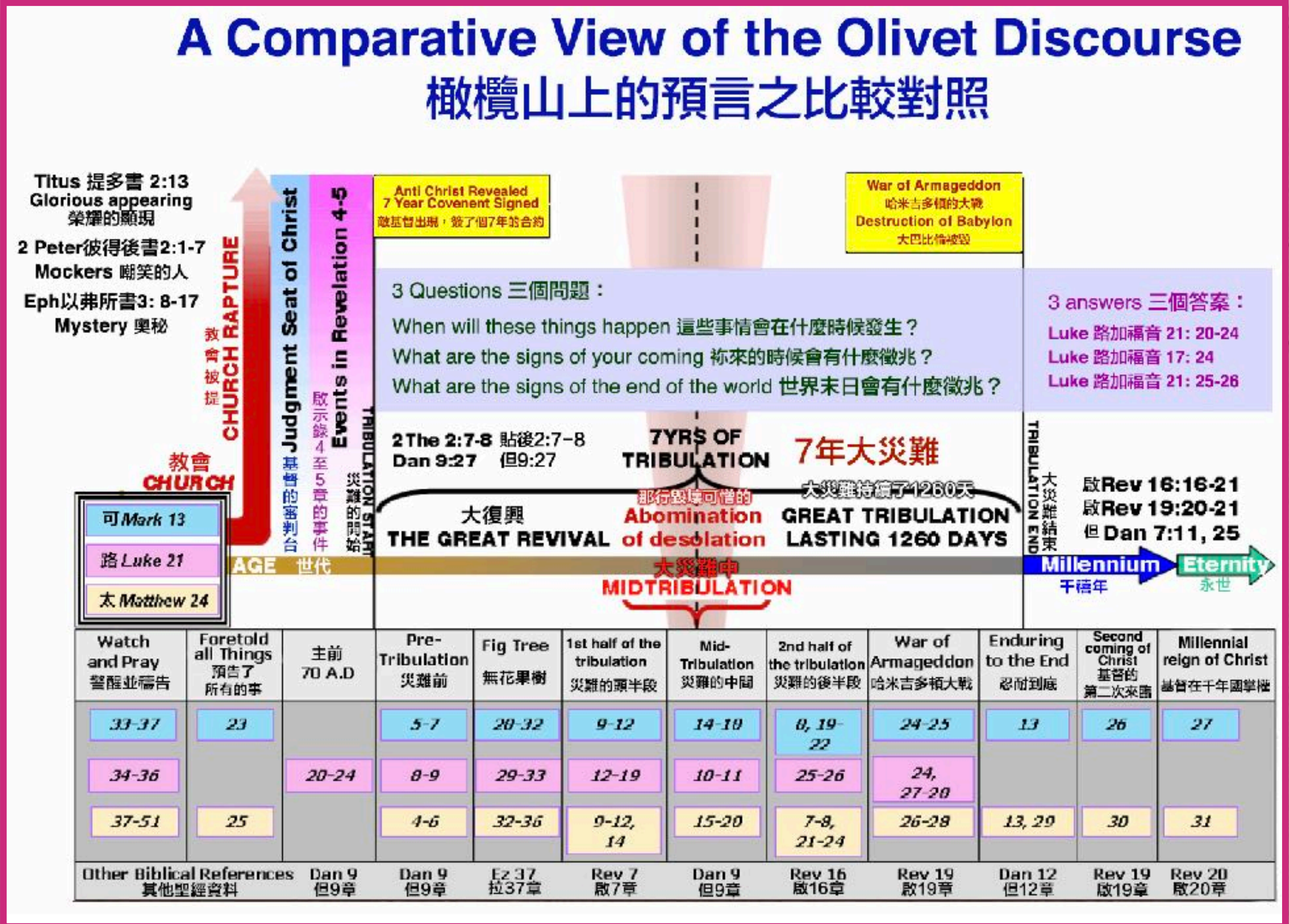


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2. **Luke** (pink on chart) writes to his Greek friend Theophilus and so emphasizes the section about the second coming at the end of *the times of the gentiles (Lu 21.24)*  
路加福音(圖表粉紅色的部分)是寫給他的希臘朋友提阿非羅的,因此強調的是外邦人的日期滿了之後,主第二次再來的部分 (路加福音21:24)





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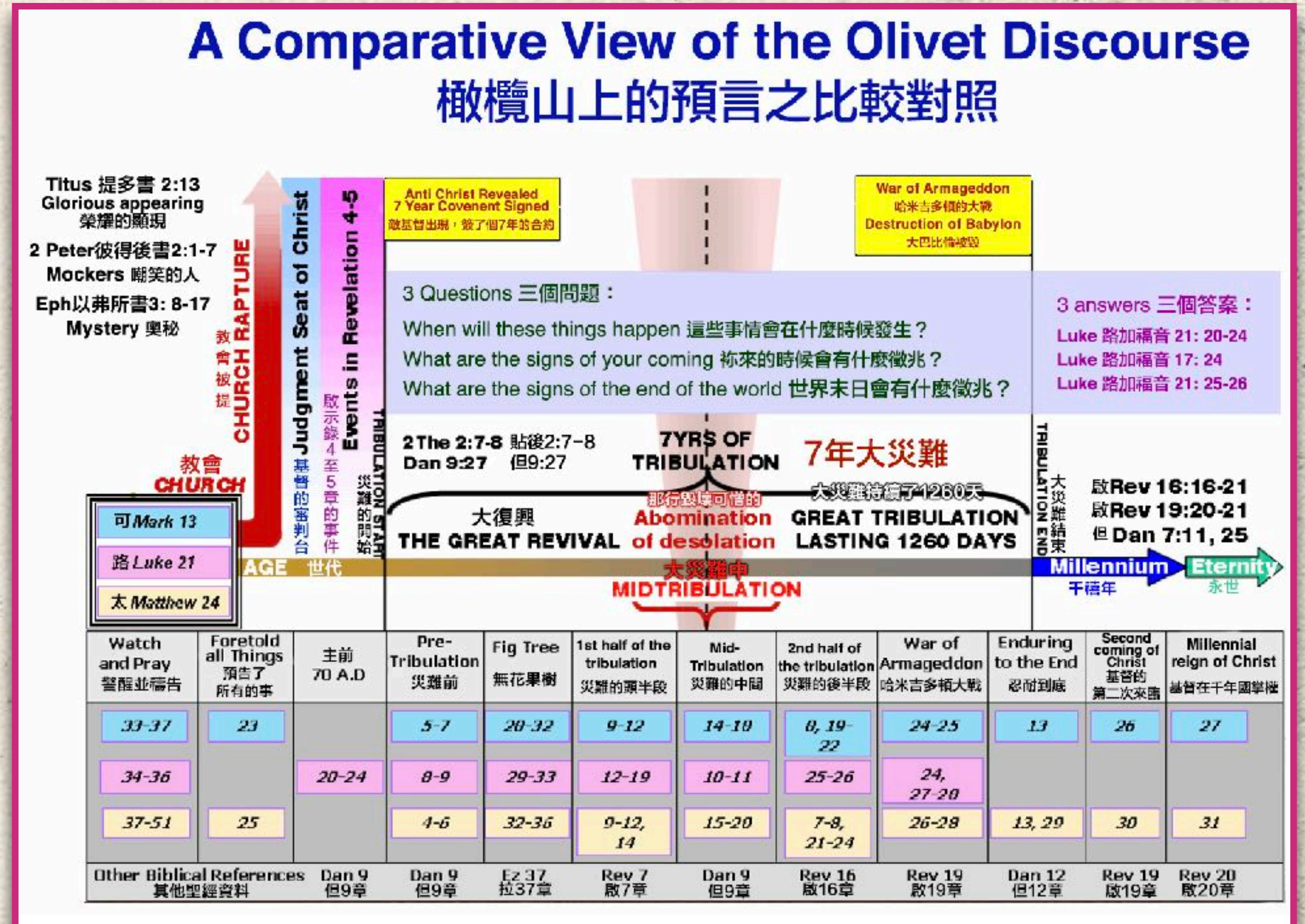
The disciples ask two questions in **Luke**:  
在路加福音裡,門徒們問了兩個問題:

- **When** will these things (the Temple destroyed) be?

這些事情(聖殿被毀)什麼時候發生?

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

祂的國度即將到來之前會有什麼預兆?





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

## 馬可分享橄欖山的預言內容時,有個獨特的強調方式

3. **Mark** begins the Olivet Discourse with 4 disciples privately asking two questions: **when** will this destruction be and **what sign** will there be when it happens

馬可福音在分享橄欖山的預言之前,以四位門徒私下問的二個問題作為開始:毀壞會在什麼時候發生?以及,當它發生時,會有什麼徵兆?

- In **Mark** Jesus does not focus on answering these two questions but instead forewarns the disciples as **servants of the Kingdom in two ways**:

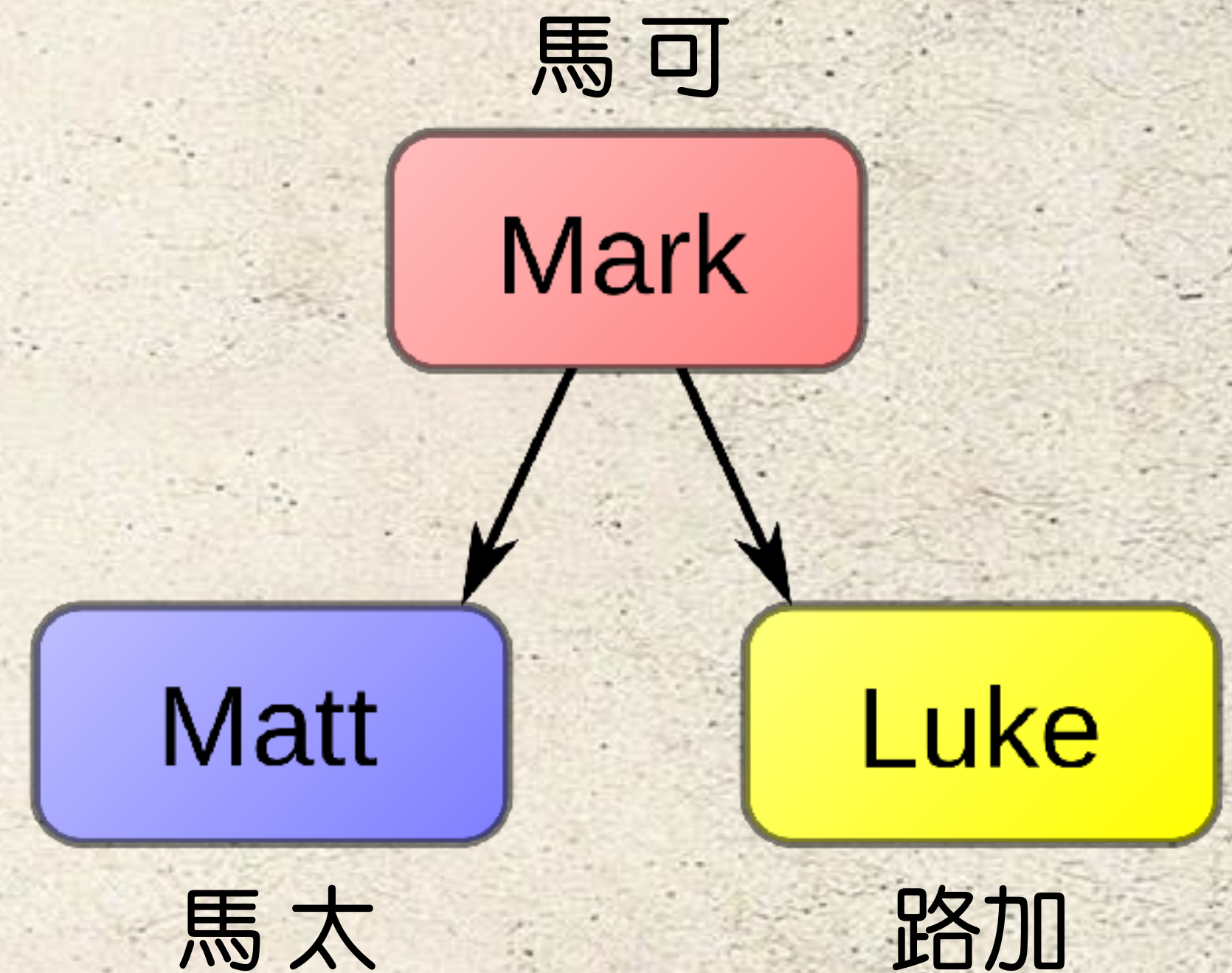
在馬可福音裡,耶穌並不專注於回答這二個問題,反而預先警告門徒們關於國度的僕人該注意的二方面:

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

耶穌警告門徒們在即將到來的災難中警醒

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

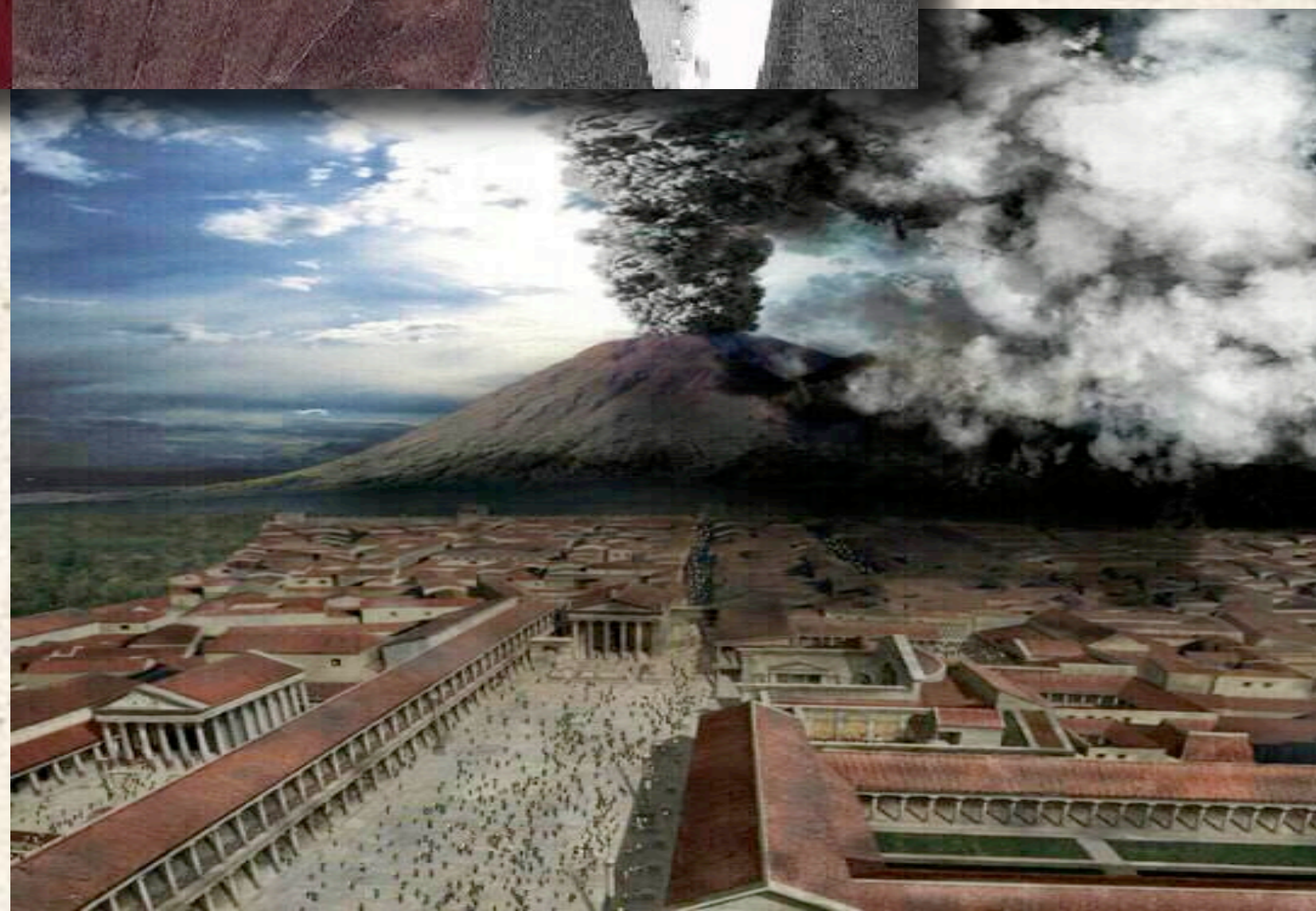
耶穌警告他們在末日中的混亂及動盪中不要失去了信心





1. The present birth pangs of persecution and crises  
leading up to the Temple's destruction

1. 當下如生產之痛所帶來的逼迫及危機，會引發聖殿的被毀





# Part 2 of Jesus' prophetic Olivet Discourse

## 耶穌橄欖山預言的第二部分

**Tribulation and tragedy would soon lead to the Temple's destruction**  
災難及悲劇很快的就會引發聖殿的被毀





# *Part three: Mark 13.24-37: The Coming of the Son of Man*

## 第三部分：馬可福音13:24-37 人子的到來



馬可福音13:26

那時，他們要看見人子有大能力、大榮耀，駕雲降臨

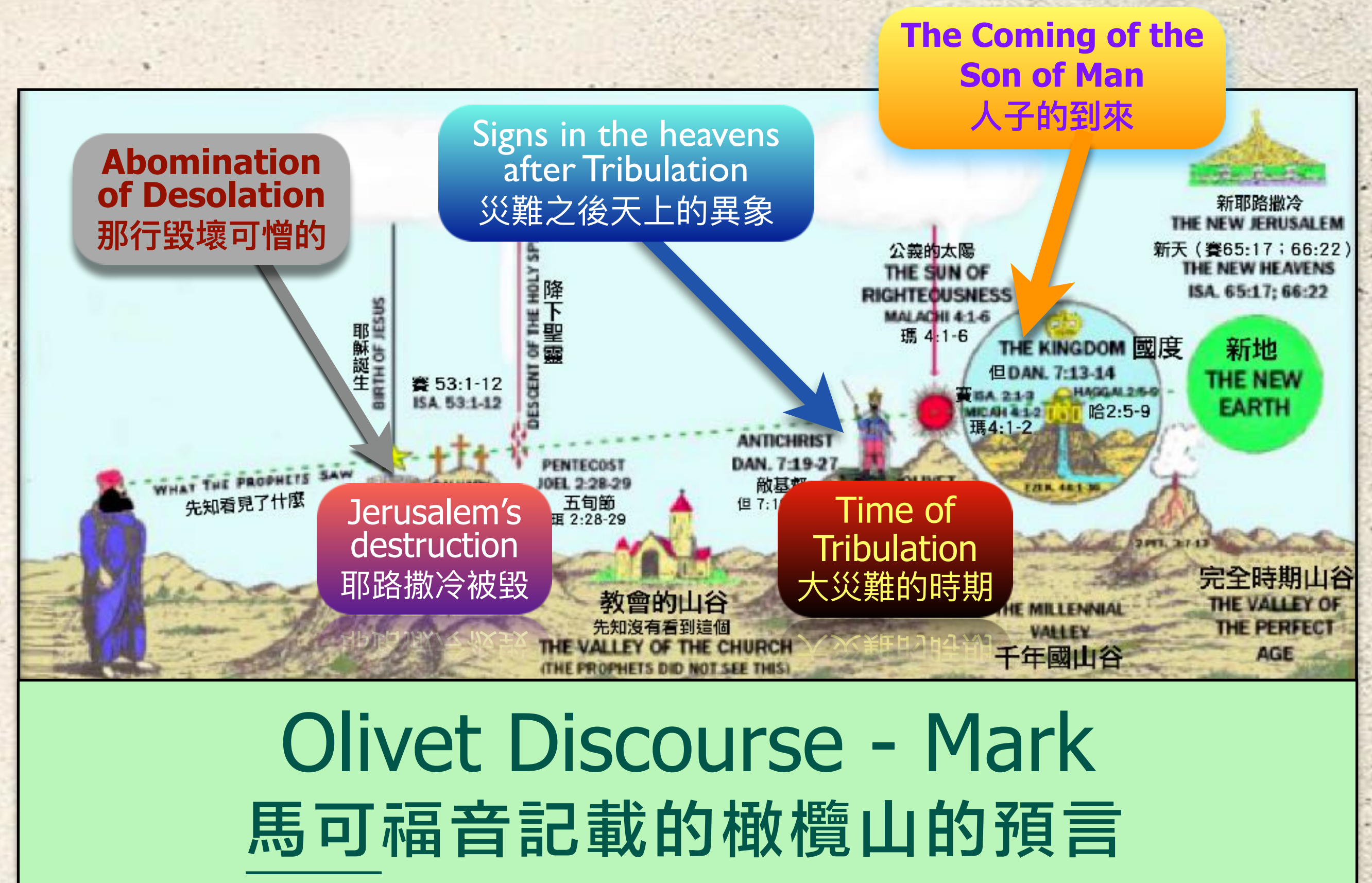


# Mark 13.24-37: Olivet Discourse turns to the future Coming of the Son of Man

## 馬可福音13:24-37 從橄欖山的預言轉變到人子未來的再來

There are three important events in *Mark 13* that could even be called a “sign”:  
在馬可福音13章裡有三個重要的事件，也可被稱為“預兆”：

1. The “**abomination of Desolation**” in the Temple (*Mk 13.14*)  
“那行毀壞可憎的”在聖殿裡 (馬可福音13:14)
2. “The **heavenly signs**” after the Tribulation (*Mk 13.24*)  
災難之後“天上的異象” (馬可福音13:24)
3. “The **Son of Man coming**” in the clouds with great power and glory” (*Mk 13.26*)  
人子駕雲降臨 (馬可福音13:26)





# Mark's early gospel gives a real sense of the “soon coming” of Jesus

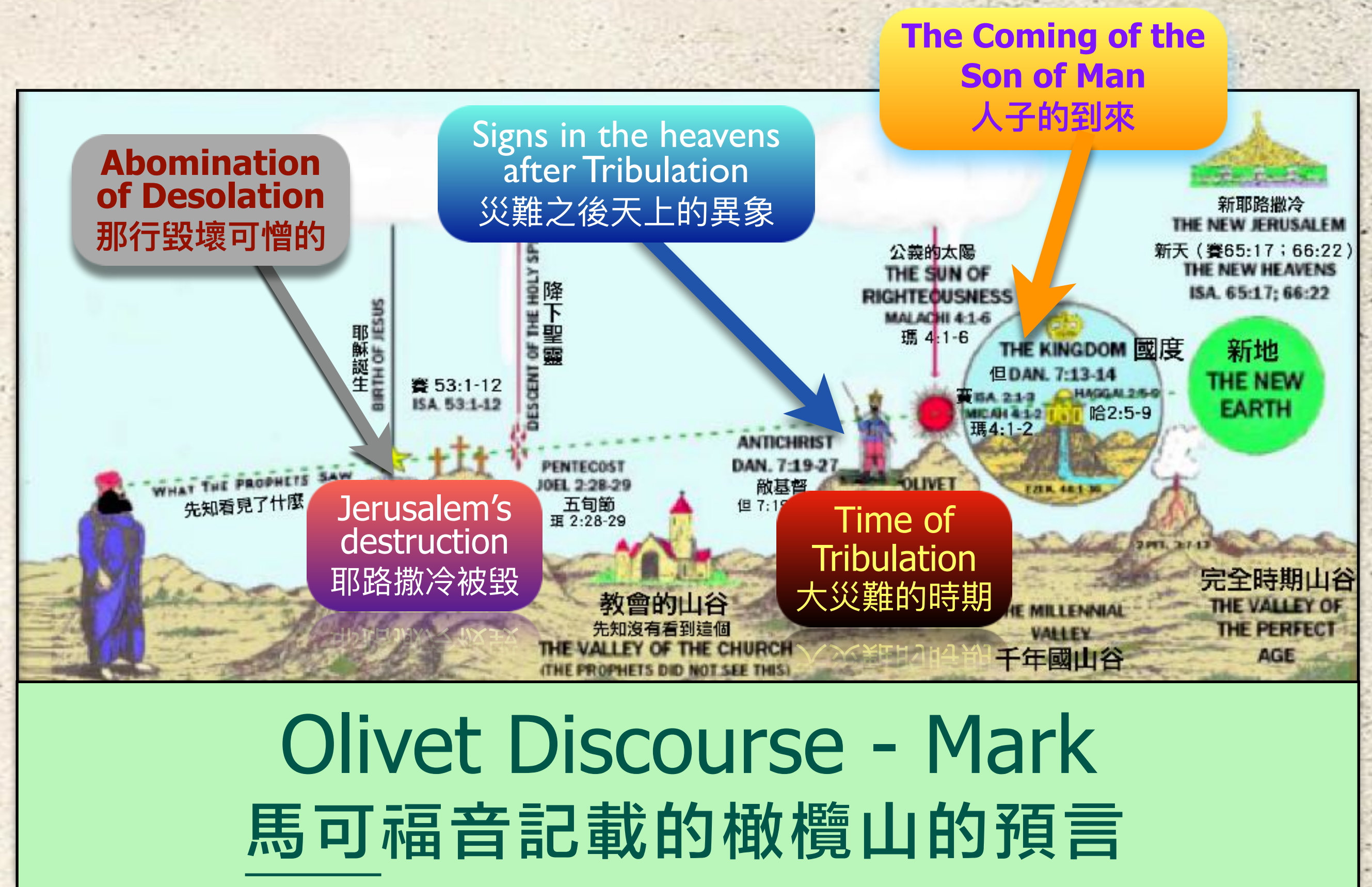
## 馬可的早期福音讓人對於耶穌的再來有著十分真實的感覺

**Mark** was most likely written before the destruction of Jerusalem

馬可福音很可能是在耶路撒冷遭毀壞之前寫出來的

1. Peter and Mark interpret Jesus' apocalyptic teachings pointing to a second coming possibly happening within a generation (**Mk 13.30**)

彼得及馬可解釋耶穌的末世的教導都指出，耶穌第二次的來臨很可能會在同一個世代發生 (**馬可福音13:30**)





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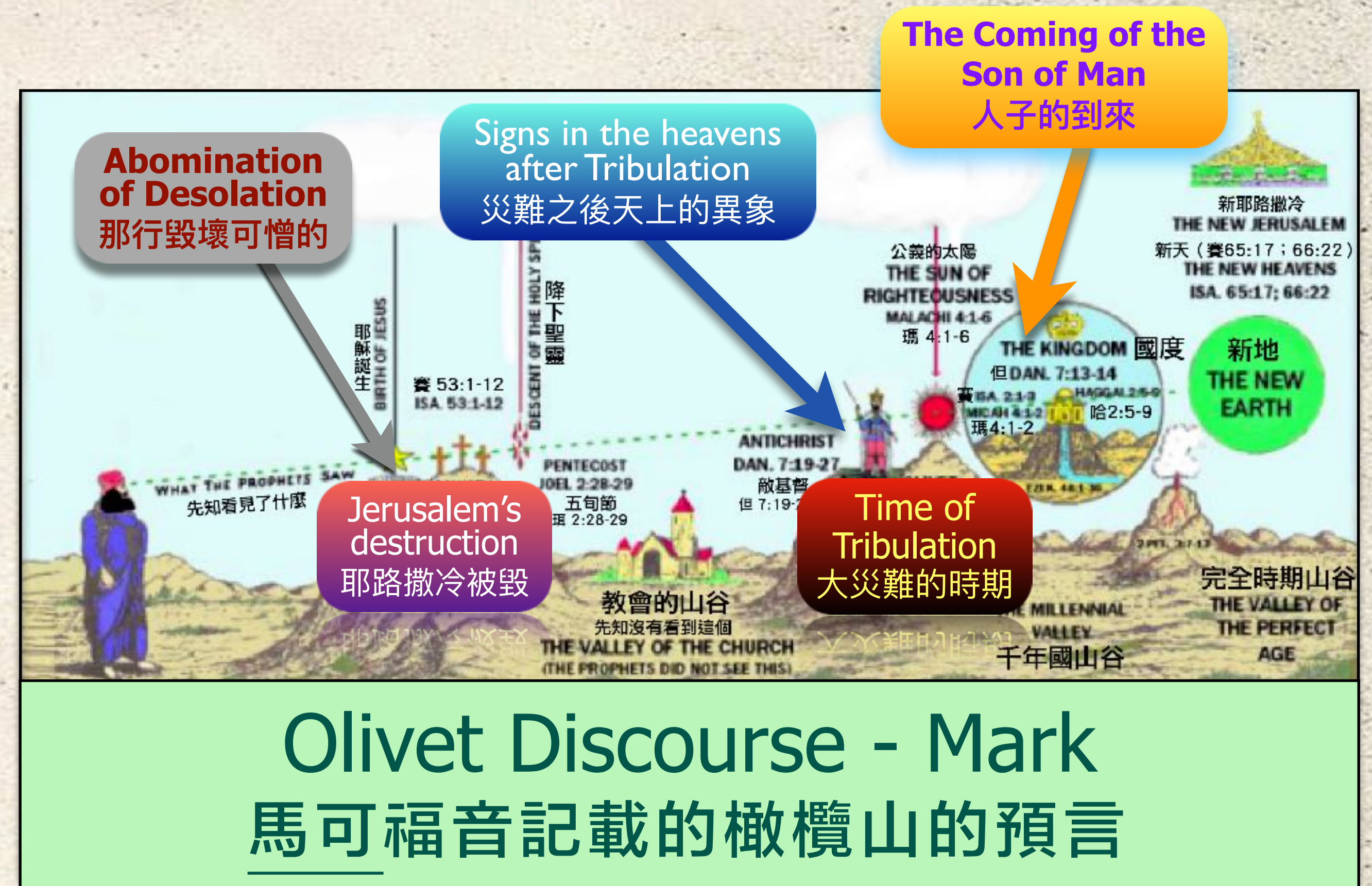
**Mark** was most likely written before the destruction of Jerusalem

馬可福音很有可能是在耶路撒冷被毀之前寫出來的

2. Jerusalem's destruction was the key sign in the Olivet discourse (**Mk 13.14**):

耶路撒冷的被毀是橄欖山預言的關鍵徵兆  
(**馬可福音13:14**)

- Then the great tribulation seems to happen immediately but is shortened because of God's Mercy (**Mk 13.19-20**)  
大災難似乎會馬上發生，但是因著神的憐憫，時間被縮短了 (**馬可福音13:19-20**)
- Then “after those days” the heavenly changes seem to immediately come and the Son of Man comes upon the cloud (**Mk 13.24**)  
接著“在那些日子之後”天上的變化似乎會馬上發生，而人子會駕雲降臨 (**馬可福音13:24**)





# Matthew's gospel was written well after Jerusalem's destruction

## 馬太的福音在耶路撒冷被毀之後做了很好的記載

*Matthew's* gospel was written later (after Jerusalem fell) and the Holy Spirit had revealed more from the Olivet Discourse especially adding a **waiting** element to it

馬太的福音是後來寫的(在耶路撒冷傾倒之後)，而聖靈從橄欖山的預言裡啟示了更多，尤其加上了等候的部分  
The Temple and Jerusalem were destroyed but the prophecies of His Coming **did not** immediately occur

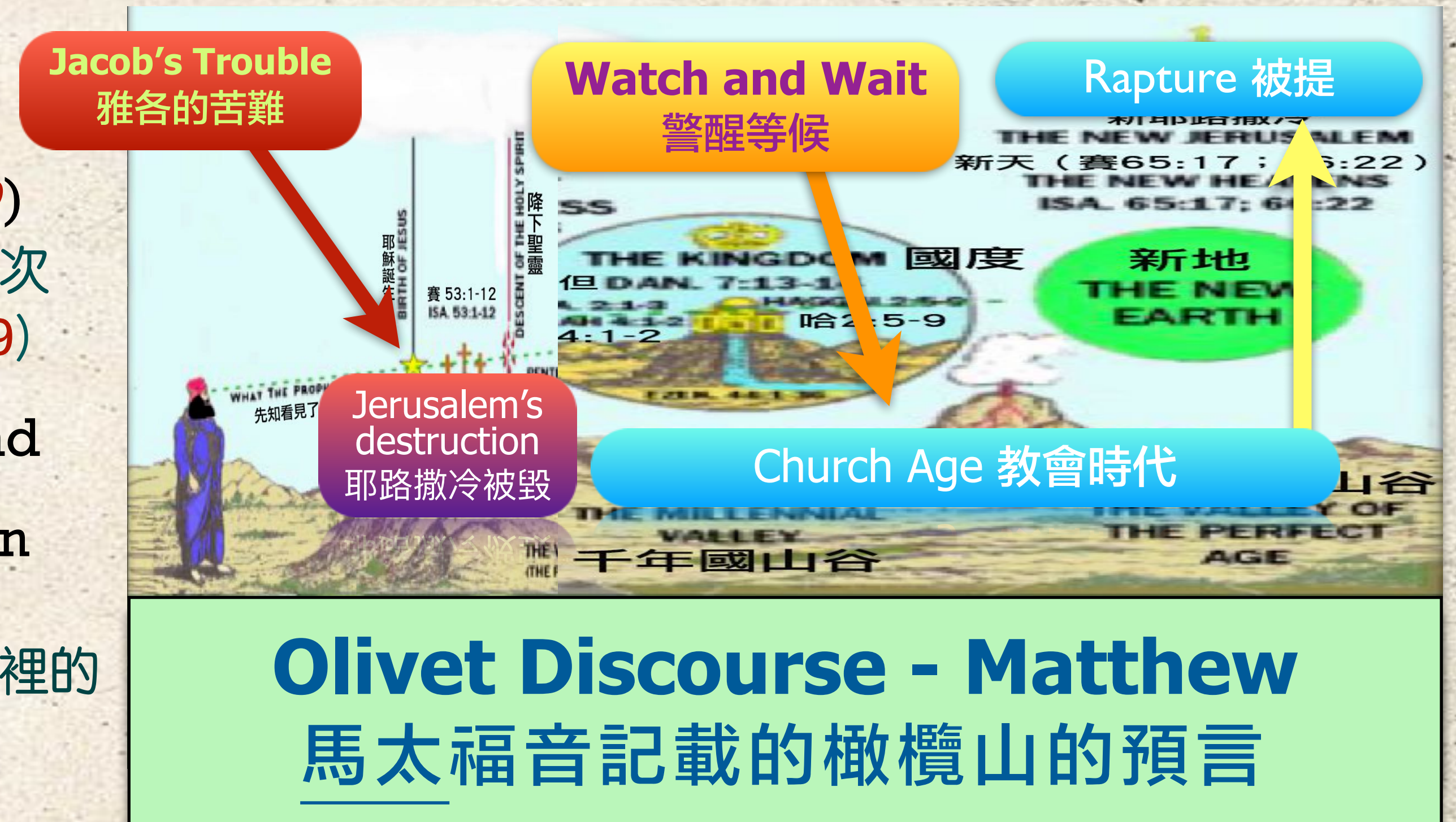
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- So *Matthew* included a fuller Olivet Discourse including the **rapture** happening before the 2nd Coming "*as in the days of Noah*" (*Matt 24.36-39*)  
馬太福音囊括了更全面的橄欖山預言，包括了主第二次來臨之前的被提“如同挪亞的日子”(馬太福音24:36-39)

- The **rapture** would be a **sign** to those left behind when in Jesus' parable of the "two's" people disappear (men in the field; women grinding in the mill) *Matt 24.40-42*

被提是給那些被撇下來的人的預兆，在耶穌給的比喻裡的“二個人”不見了(在田裡的人; 在推磨的女人)

馬太福音24:40-42



## Olivet Discourse - Matthew 馬太福音記載的橄欖山的預言



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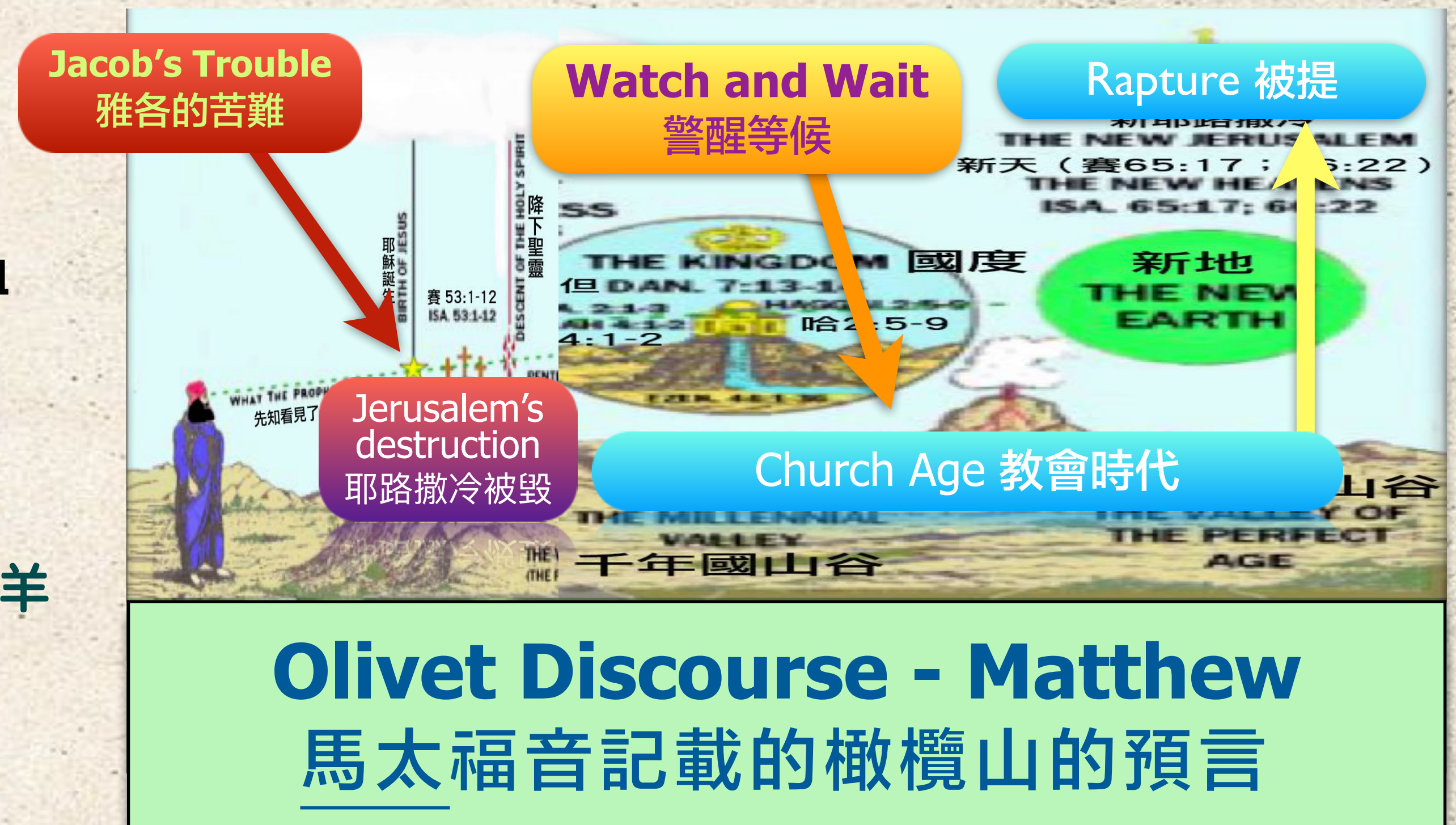
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The Temple and Jerusalem were destroyed but the prophecies of His Coming **did not** immediately occur

聖殿及耶路撒冷被毀了，但是有關祂的再來的預言並沒有馬上應驗

● *Matthew* also added the parables of the **Faithful Steward**, the **Talents**, the **10 Virgins** and the **Sheep and Goats** to emphasize **watching and waiting** during His delayed return

馬太還加上了忠心的僕人、才幹、十個童女以及綿羊和山羊的比喻來強調在祂延遲的時候要警醒及等候



**Olivet Discourse - Matthew**  
**馬太福音記載的橄欖山的預言**



# Viewpoint: Is Mark's apocalyptic understanding Preterist, Futurist, Historical or Idealist?

觀點：馬太對於末世的理解是未來派、實現派、歷史派或完美派？

The futurist interprets *Mark 13* prophecies as focused upon the future end times  
未來論解釋馬可福音13章的預言時，專注於將來的災難

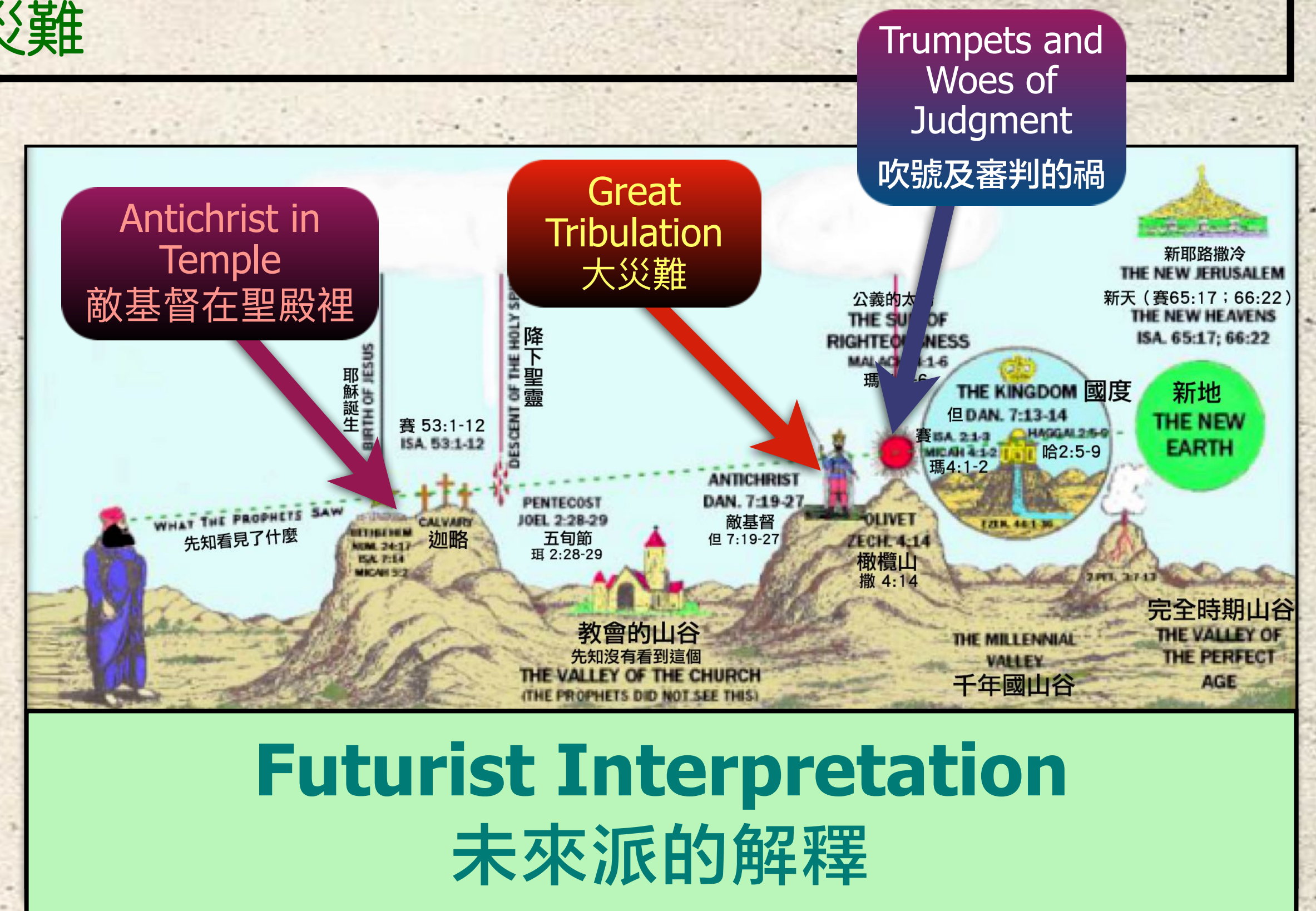
1. The sign of the **abomination of desolation** (*Mk 13.14*) is speaking not about Titus and the Romans but about the **antichrist** arising in the last days

那行毀壞可憎的(可13:14)預兆不是指提多或是羅馬，而是在末世要興起的敵基督

2. The **tribulation** (*Mk 13.24*) mentioned is the **great tribulation** of 3 1/2 years before the Lord returns  
(馬可福音13:14)提到的災難是指主回來以前的三年半大災難

3. The heavenly signs of the darkened **sun** and **moon** and the **falling stars** (*Mk 13.24*) are part of the 7 trumpets and bowls of wrath spoken of in *Revelation* just before the Lord returns to earth

天上太陽、月亮變暗及墜落的眾星(可13:24)的徵兆是屬於啟示錄裏提到的七號及七碗的一部分，發生在主回到地上之前





# Viewpoint: Is Mark's apocalyptic understanding Futurist, Preterist, Historical or Idealist?

## 觀點：馬太對於末世的理解是未來派、實現派、歷史派或完美派？

The **preterist** (Latin for “past”) interprets *Mark 13* prophecies as focused upon past history already fulfilled

實現派(拉丁文“過去”)解釋馬可福音13章裏的預言時，專注於已經應驗了的過去歷史

1. The sign of the **abomination of desolation** (*Mk 13.14*) is speaking about Titus and the Romans destruction of the Temple and Jerusalem

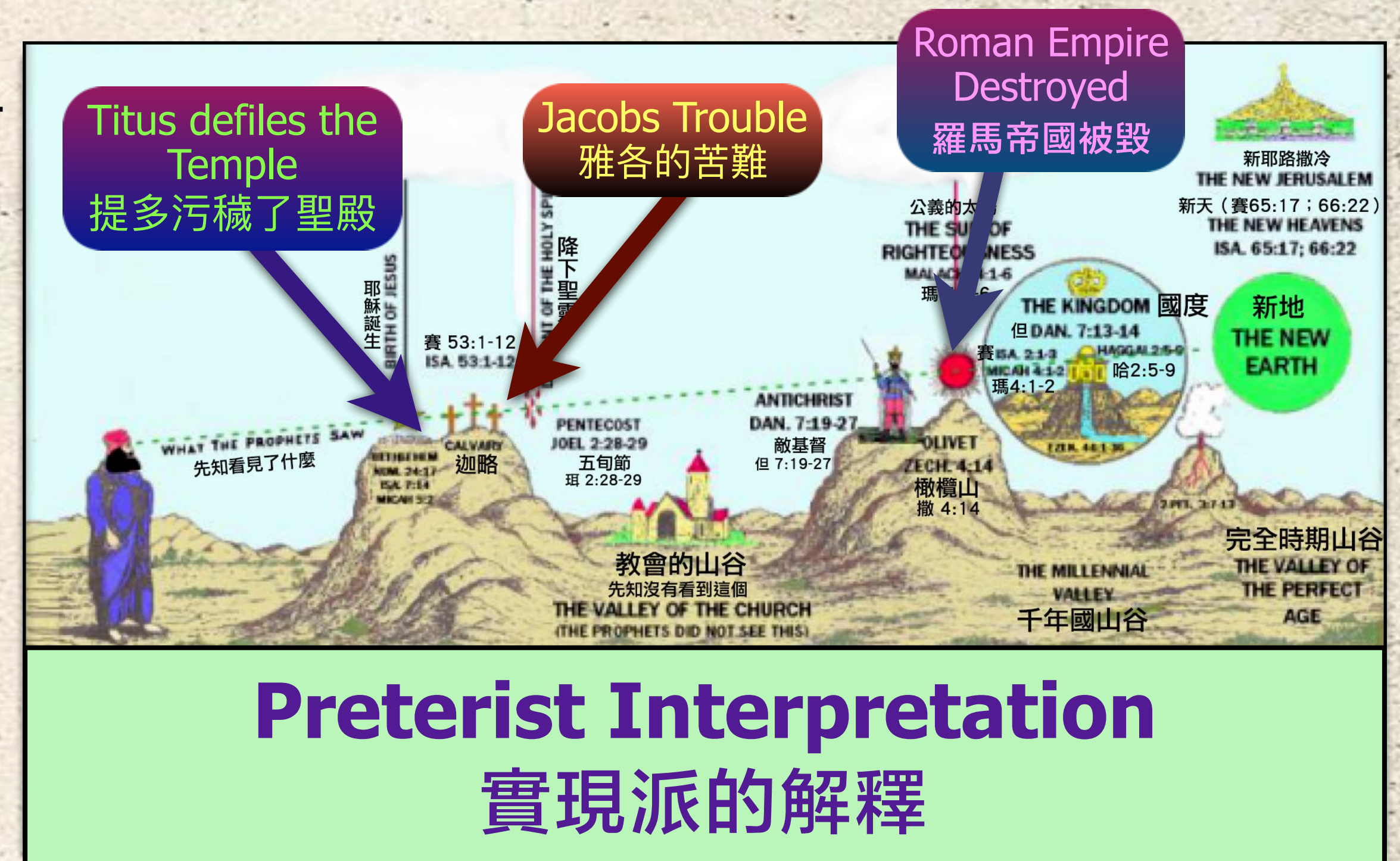
那行毀壞可憎的預兆(可13:14)是指提多及羅馬毀壞聖殿及耶路撒冷

2. The **tribulation** (*Mk 13.24*) mentioned is the “time of Jacob's Trouble” during the years of the Roman destruction

提到的災難(可13:24)是指羅馬帶來毀壞時的“雅各的苦難”

3. The heavenly signs of the darkened **sun** and **moon** and the **falling stars** (*Mk 13.24*) are describing the kingdoms and Roman emperors who fell in 313AD

太陽、月亮變黑及眾星墜落(可13:24)的天上的異象是指羅馬帝國在主後313年的傾倒



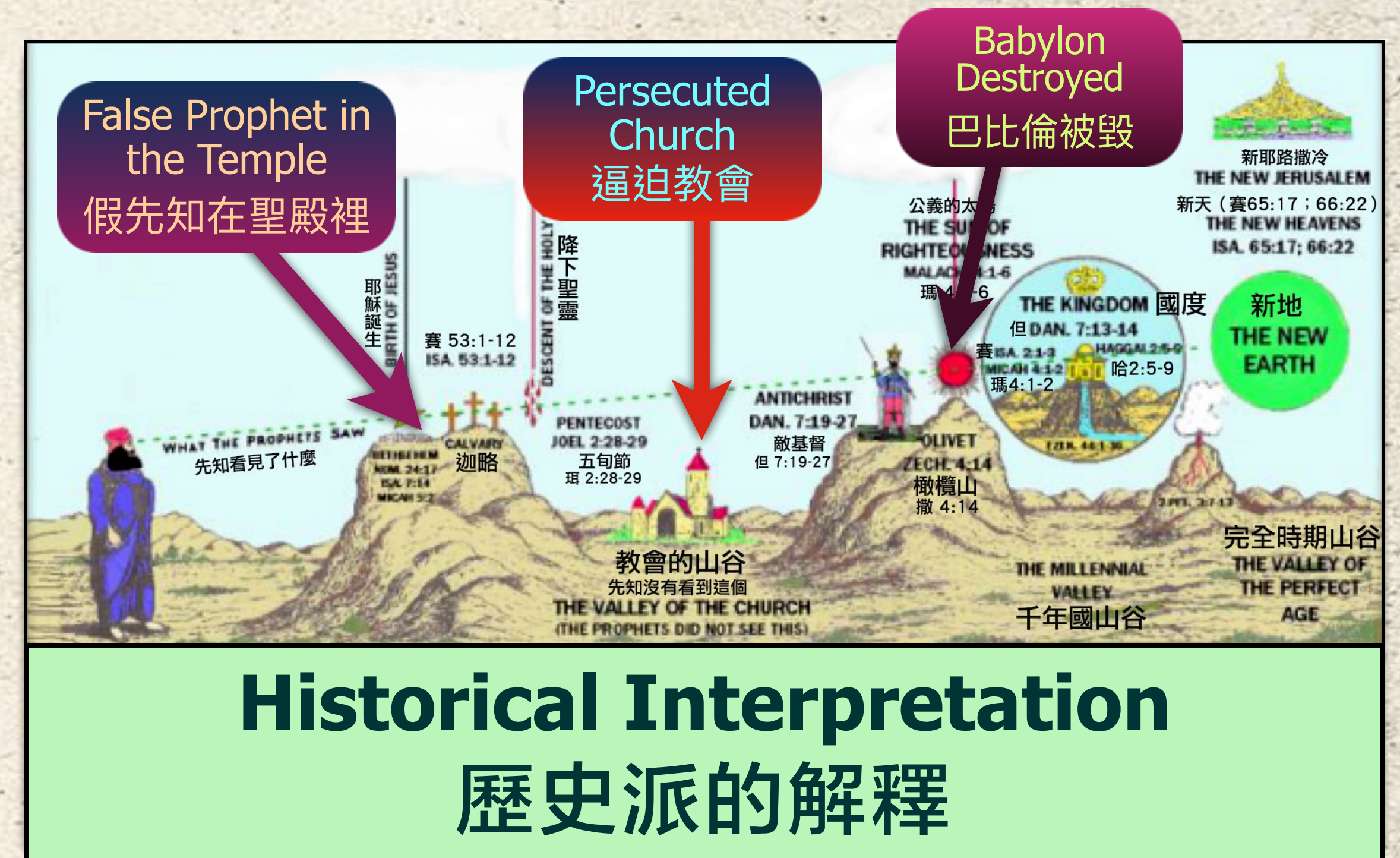


# Viewpoint: Is Mark's apocalyptic understanding Futurist, Preterist, **Historical** or Idealist?

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The **historical** interprets **Mark 13** prophecies as looking down through the history of the church  
歷史派解釋馬可福音13章裏的預言時，專注於回顧教會的歷史

1. The sign of the **abomination of desolation** (**Mk13.14**) is speaking about the false prophet (**Pope**) who will sit in the Temple of the Harlot church empowered by the Antichrist (holy Roman Empire)  
那行毀壞可憎的預兆(**可13:14**)是指假先知(教皇), 他會坐在淫婦教會的聖殿裡, 靠著敵基督(神聖羅馬帝國)得到權柄
2. The **tribulation** (**Mk 13.24**) mentioned is the centuries of persecution of the true church by the Harlot church and the False Prophet  
提到的災難(**可13:24**), 是指歷世歷代被淫婦教會及假先知逼迫的真教會





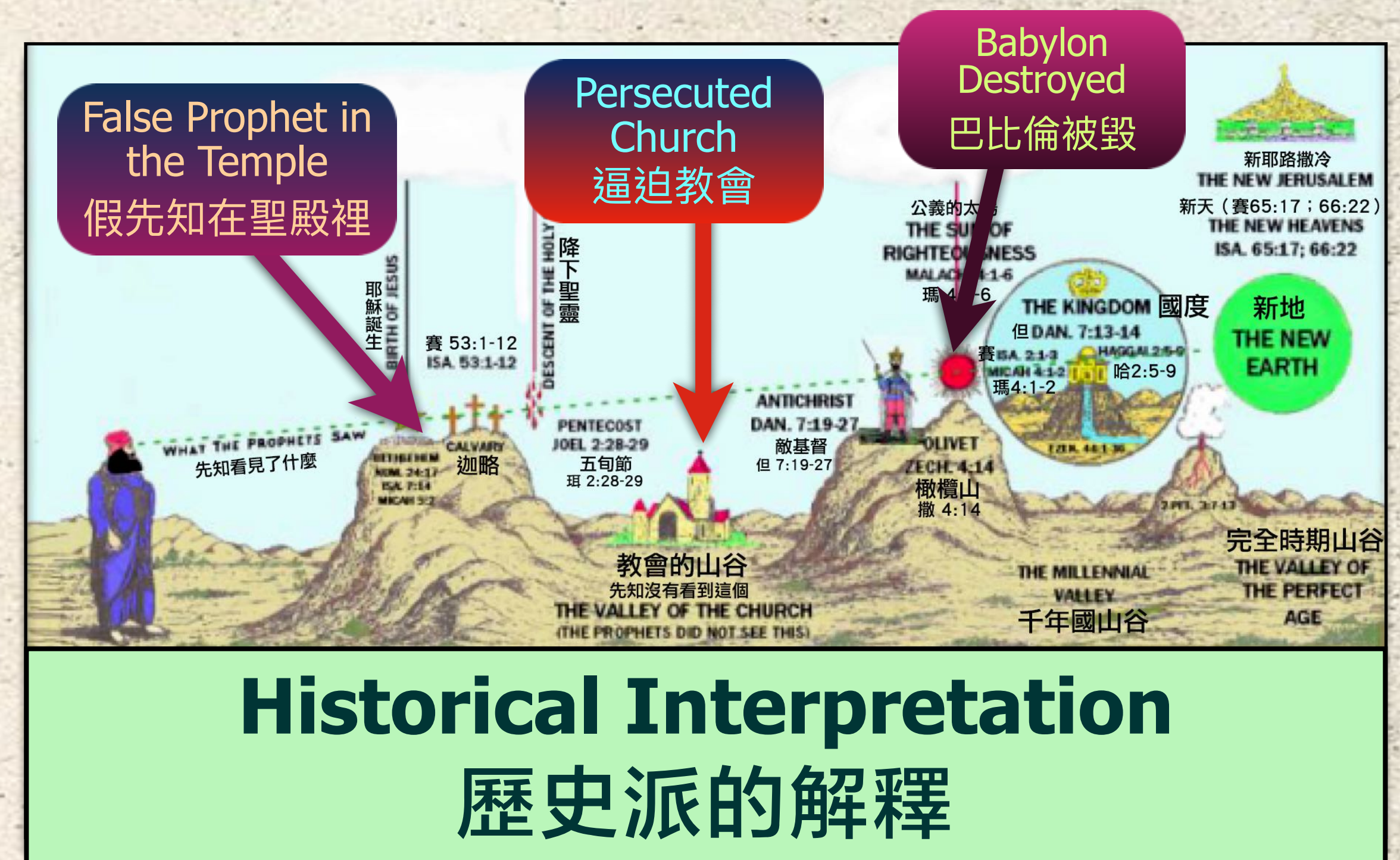
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3. The heavenly signs of the darkened **sun** and **moon** and the **falling stars** (*Mk 13.24*) are the final judgments upon the antichrist, false prophet and Babylon when the Messiah comes

變暗的太陽、月亮及墜落的眾星這些天上的異象(可13:24)是彌賽亞來臨時，最後給敵基督、假先知及巴比倫的審判





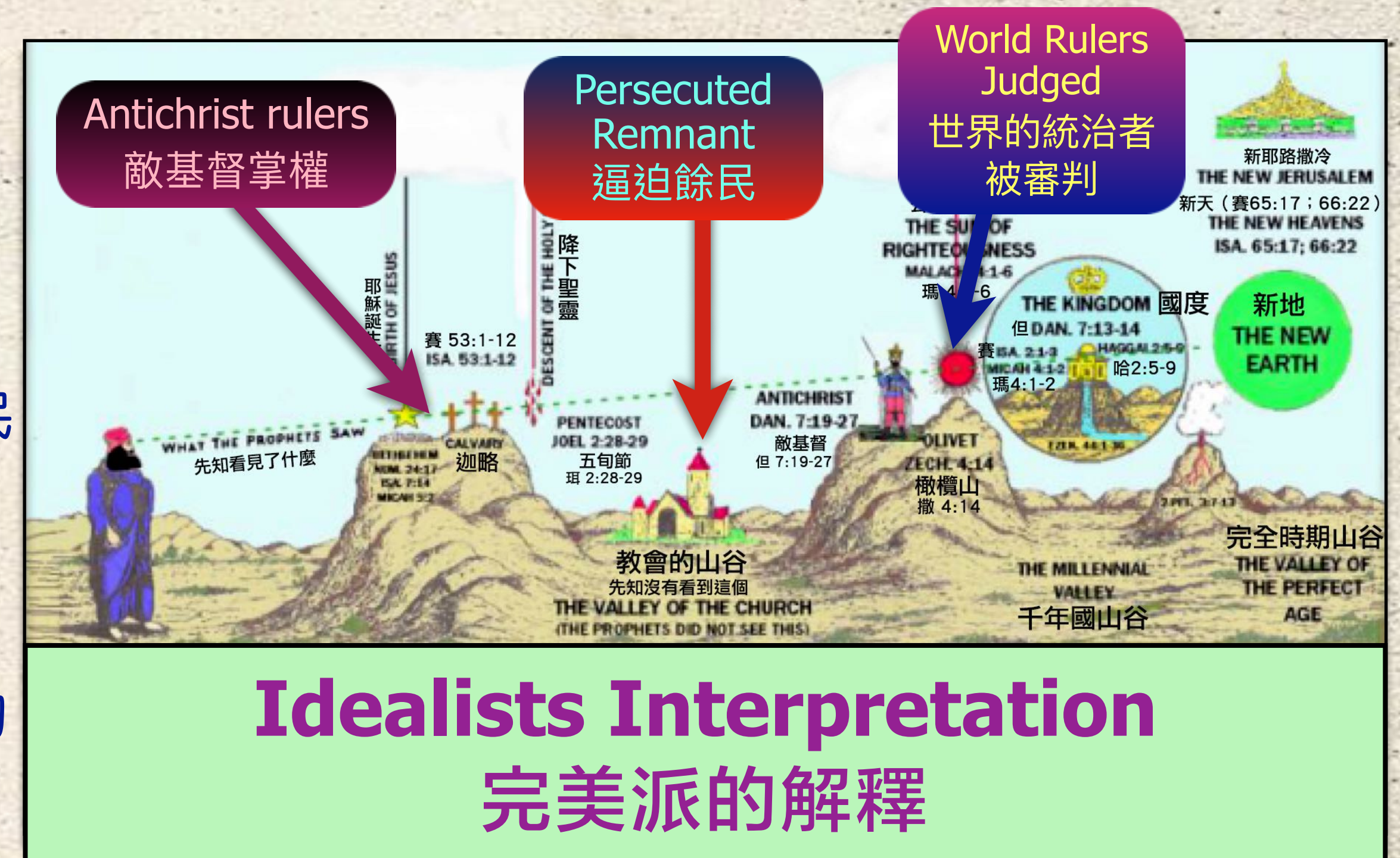
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The **Idealist (or spiritualist)** interprets *Mark 13* prophecies as symbolic and revealing eternal spiritual principles of the continual spiritual battle of God's People

完美派(或屬靈派)解釋馬可福音13章裡的預言, 作為神子民持續的屬靈爭戰的表號及永恆屬靈原則的啟示

1. The sign of the **abomination of desolation** (*Mk13.14*) symbolizes all **antichrist** world leaders (Suleiman, Napoleon, Stalin, Hitler) who oppose Christ and the people of God  
那行毀壞可憎的(可13:14)徵兆預表著所有敵基督的世界領袖(蘇萊曼、拿破崙、史達林、希特勒), 他們抵擋基督及神的子民
2. The **tribulation** (*Mk 13.24*) pictures the centuries of spiritual warfare the **remnant true church** faces in keeping the Testimony of Jesus  
災難(可13:24)刻畫出歷代的真正教會的餘民, 為了持守耶穌的見證而面對的屬靈爭戰





# Viewpoint: Is Mark's apocalyptic understanding Futurist, Preterist, Historical or Idealist?

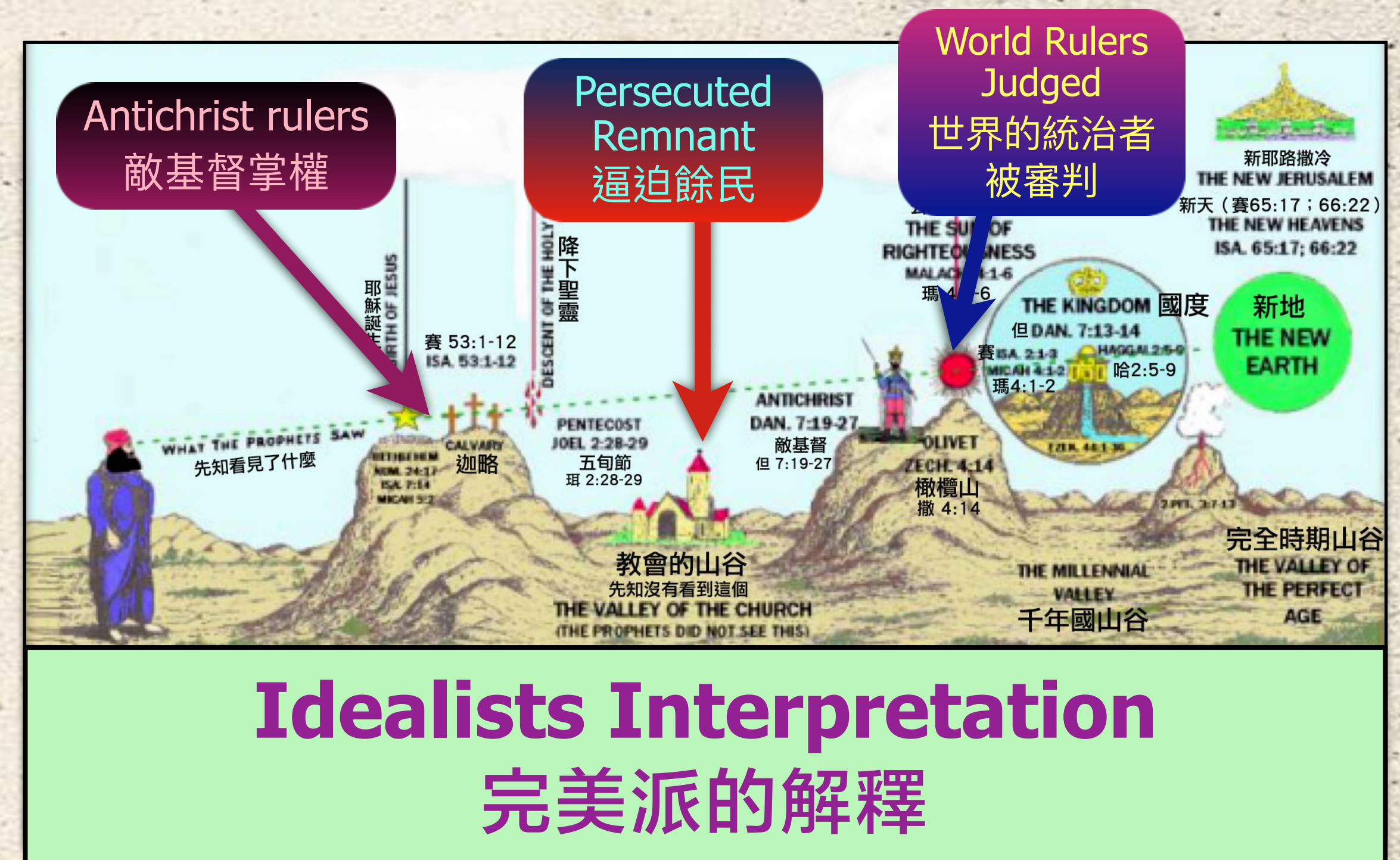
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3. The heavenly signs of the darkened **sun** and **moon** and the **falling stars** (*Mk 13.24*) symbolize the rise and fall of world rulers through the centuries until Christ returns to establish His Kingdom

天上的太陽、月亮變暗及眾星墜落的這些異象(可13:24)預表  
歷世歷代興起及敗落的世界領袖, 直等到基督回來建立祂的  
國度為止





# Mark's Interpretation of the Olivet Discourse

## 馬可對於橄欖山的預言的解釋

Mark's brief version of the Olivet Discourse is intentionally general leaving details and events ambiguous as Jesus looked into the future age of trials and judgments awaiting his disciples

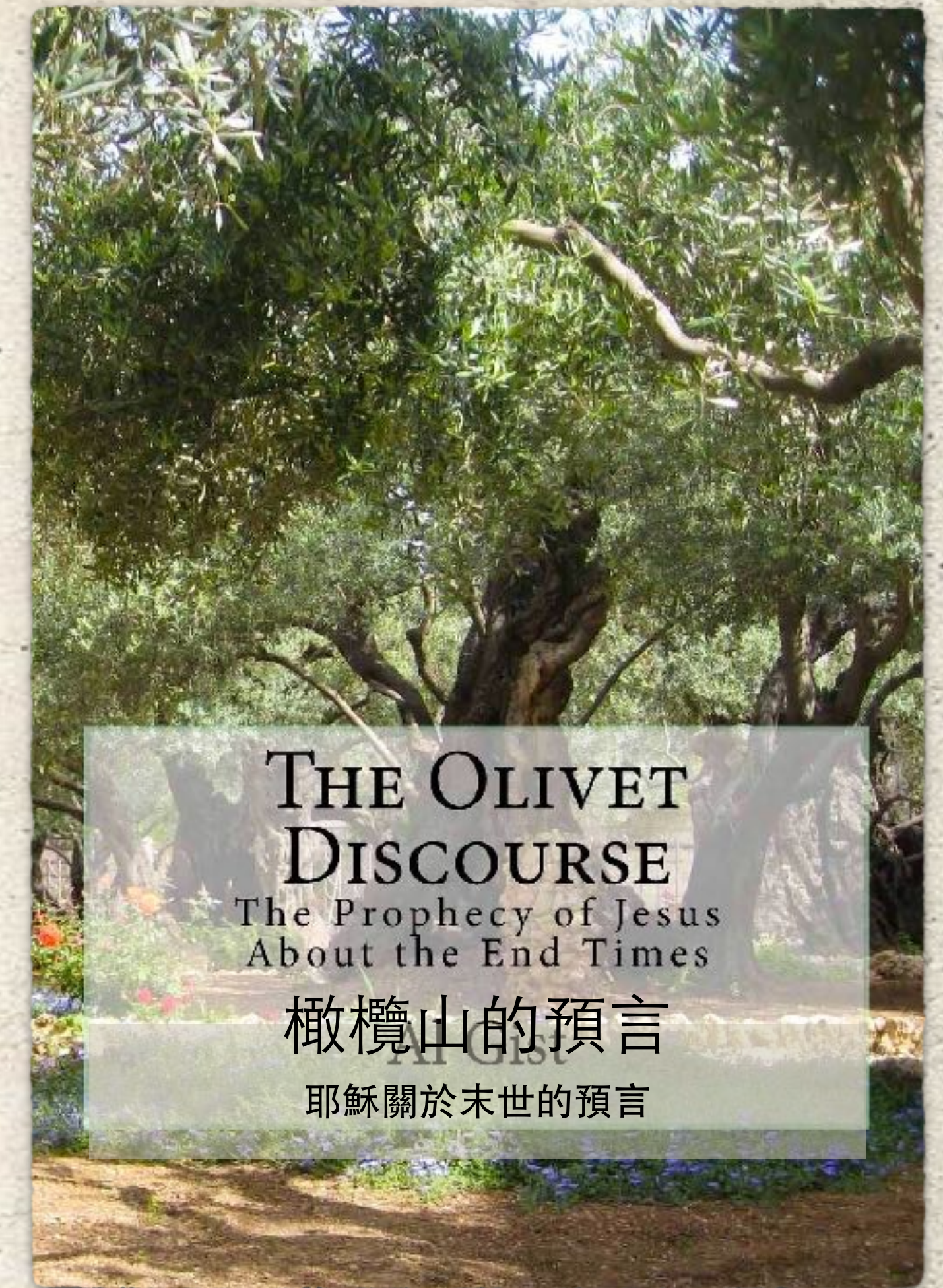
馬可的橄欖山的預言版本簡短，刻意使細節和事件含糊籠統，因為耶穌預見門徒們在未來所要面臨的患難和審判

- 1 - Jesus' use of "these things" and "those days" kept details to a minimum revealing His burden not for specific knowledge of end time prophecy but for Kingdom servants' readiness and faithfulness

耶穌用“這些事”和“那些日子”作形容，保留了最少的細節來啟示祂的負擔，不是為了末世預言的特別知識，而是為了國度的僕人能作好準備並保持忠心

- 2 - Jesus makes it clear some events are not part of the end but only the birth pangs

耶穌很清楚的讓人看見，有些事件不是末世的一部分，而只是陣痛而已





# Mark's Interpretation of the Olivet Discourse

## 馬可對於橄欖山的預言的解釋

Mark's brief version of the Olivet Discourse is intentionally general leaving details and events ambiguous as Jesus looked into the future age of trials and judgments awaiting his disciples

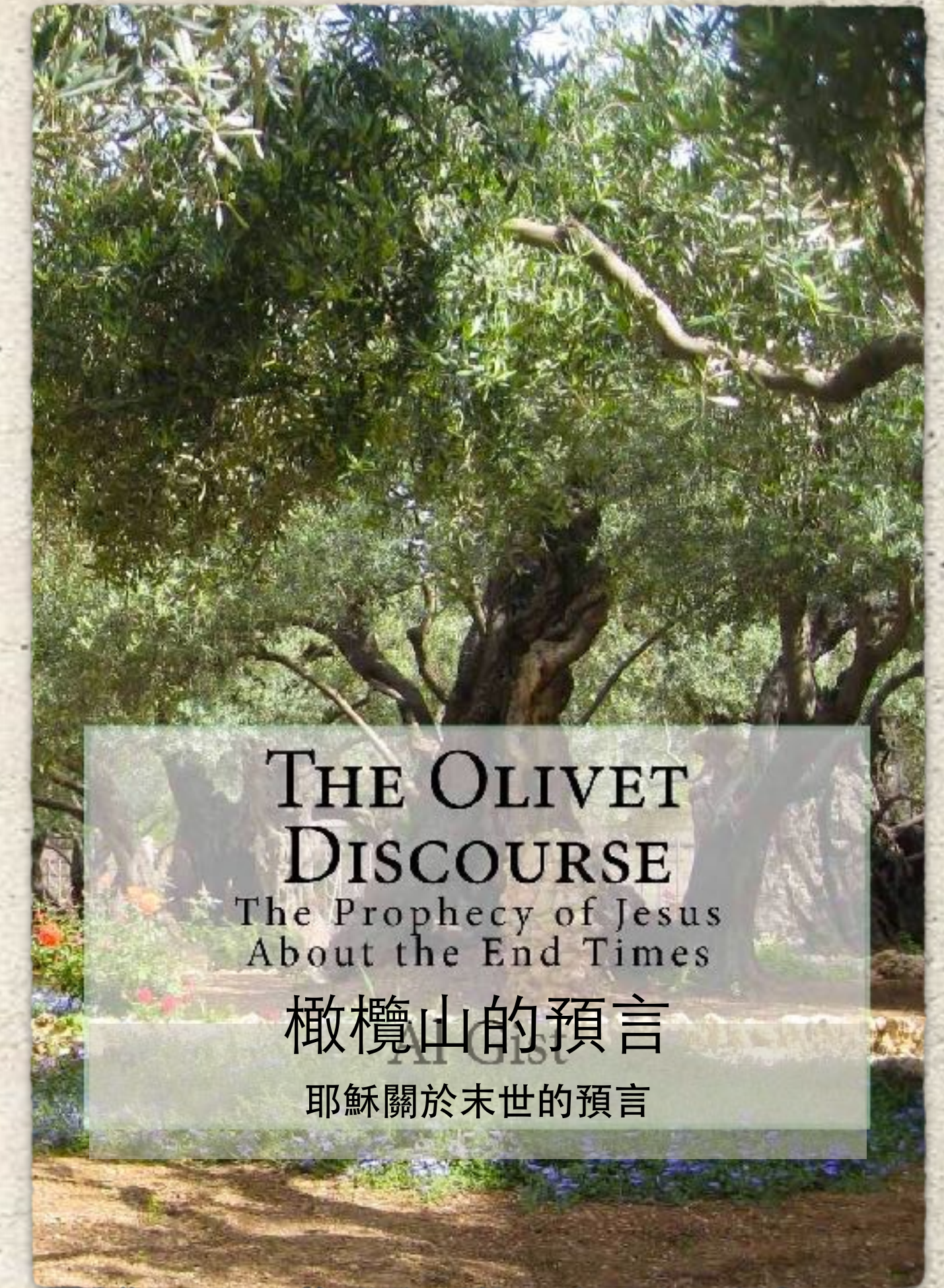
馬可的橄欖山的預言版本簡短，刻意使細節和事件含糊籠統，因為耶穌預見門徒們在未來所要面臨的患難和審判

3 - Although his discourse predicts the “soon” coming of the Son of Man, the last part of the Discourse makes it clear that “no one knows the day nor the hour”

雖然他的論到預言了人子的“即將”到來，但這談論的最後一部分很清楚的指出“沒有人知道那日子及那時辰”

4 - Only in Mark does Jesus acknowledge that even God's Son does not know the time of his coming - only the Father does (*Mk 13.32*)

只有在馬可福音裡看見，耶穌指出，甚至連人子都不知道祂再來的時間-只有父知道（馬可福音13:32）





# Mark's Interpretation of the Olivet Discourse

## 馬可對於橄欖山的預言的解釋

1. Jesus' prophetic depiction of signs the Abomination and Tribulation seem to predict both to a near event and a final future event

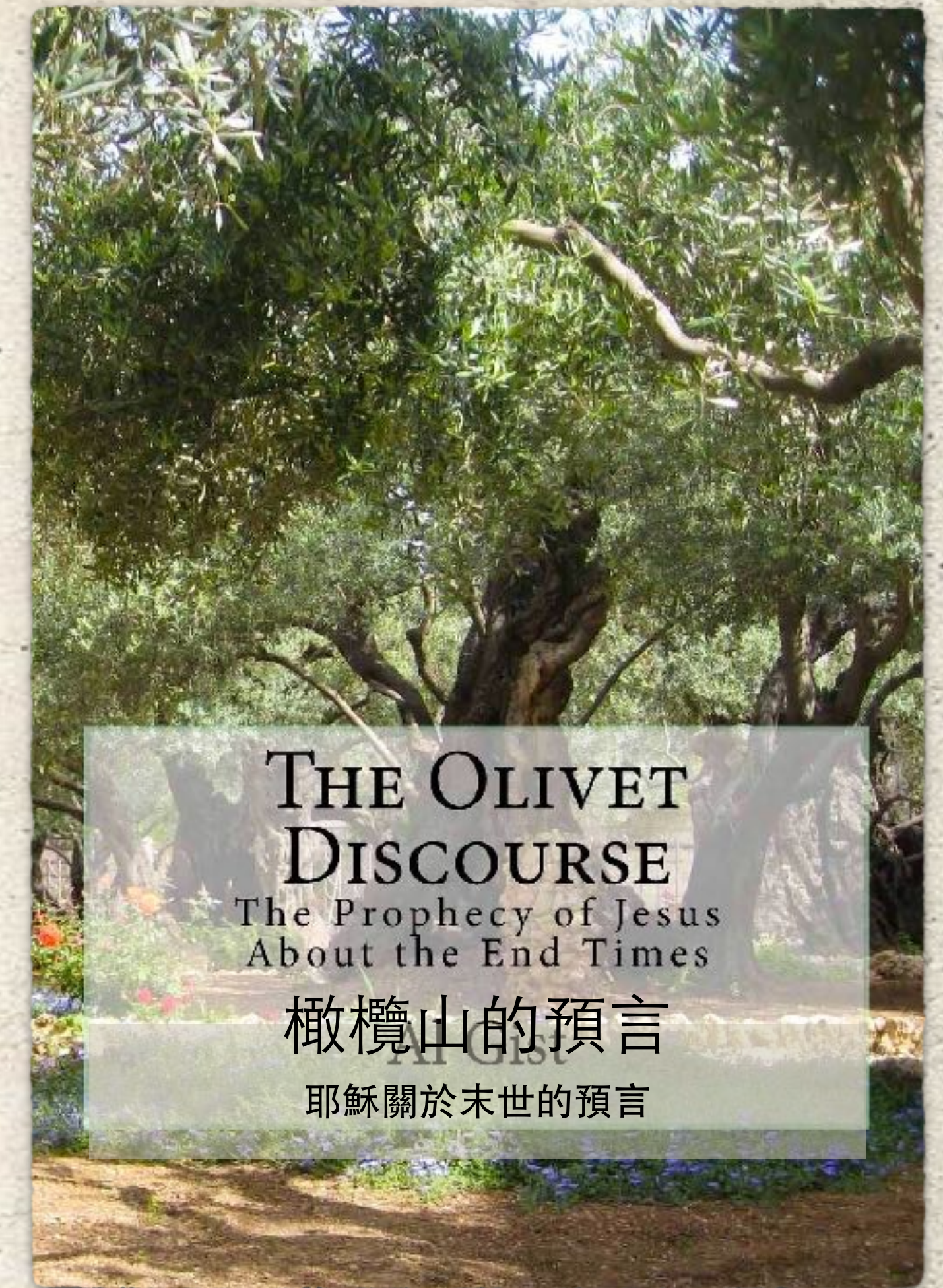
耶穌預言性的形容可憎及災難的跡象，似乎預示著即將發生的事件和未來的最終事件

- The **abomination of desolation** is given greater meaning beyond just the Roman destruction of Jerusalem

那行毀壞可憎的含義更超過了羅馬對於耶路撒冷的毀壞

- The **tribulation** mentioned is so severe that it must be speaking of more than the Jews fleeing the Romans

所提到的災難十分厲害，應該是更超過了猶太人逃離羅馬的逼迫





# Mark's Interpretation of the Olivet Discourse

## 馬可對於橄欖山的預言的解釋

2. In tonight's third section of the Olivet Discourse we clearly see Jesus emphasis on present readiness and faithfulness by two factors:

在今晚的橄欖山預言第三部分，我們可以在二方面清楚的看見耶穌強調於現今就要預備好，以及忠心的持守

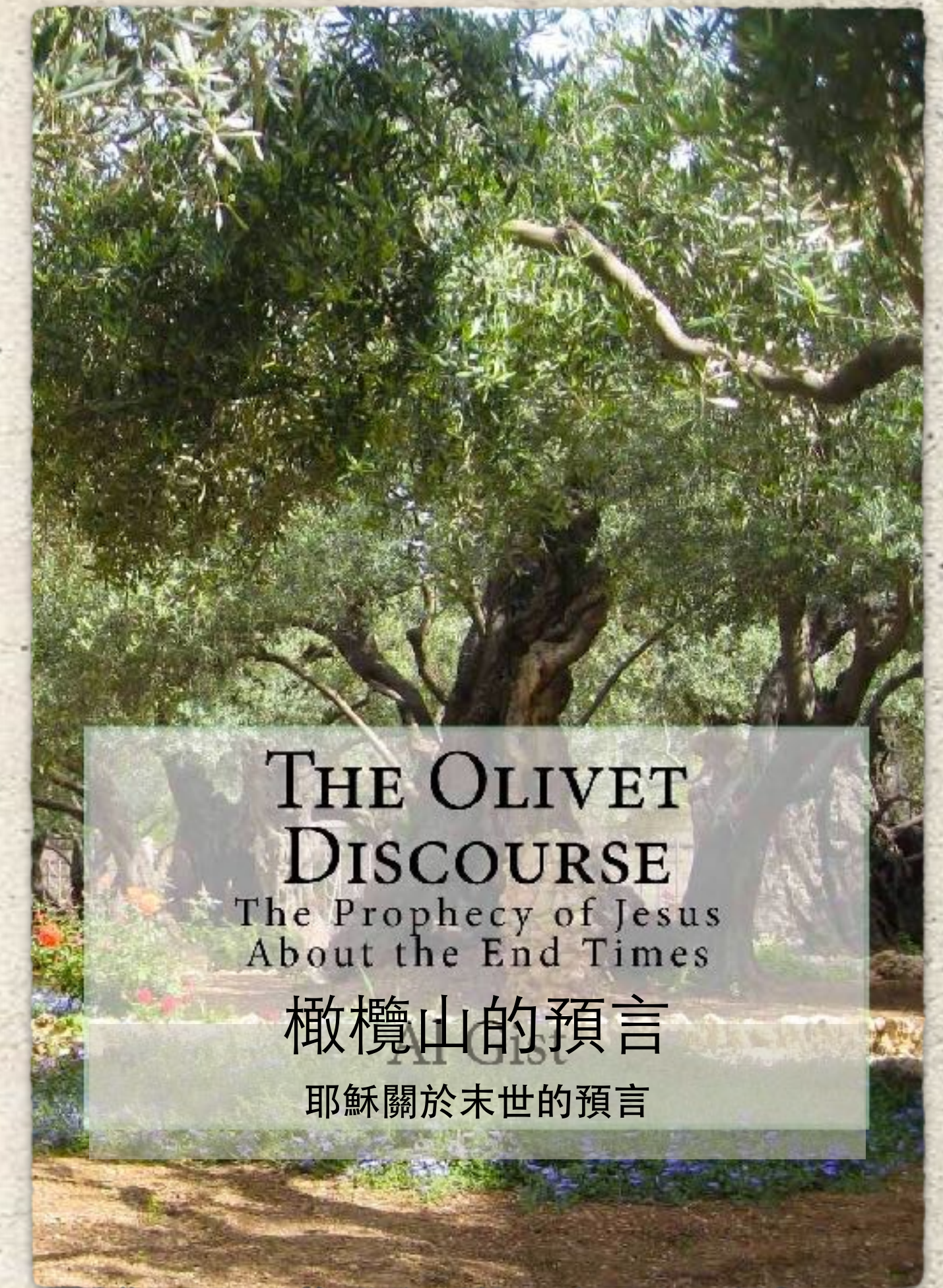
- The time from the fall of Jerusalem to his coming is covered in only 4 verses (*Mk 13.24-27*)

從耶路撒冷的被毀到祂的再來，只用四段經節來涵蓋 (馬可福音13:24-27)

- Yet He finishes His Discourse with two parables about His coming which take up 10 verses (*Mk 13.28-37*)

但祂的結束卻用了十節經文來提到關於“祂的再來”的兩個比喻

(馬可福音13:28-37)





# 1. “A definite sign of his coming” “一個關於祂再來的明確預兆”

*Mark 13.24-25 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.*

馬可福音13:24-25 「在那些日子，那災難以後，日頭要變黑了，月亮也不放光，<sup>25</sup> 眾星要從天上墜落，天勢都要震動。

- Jesus words come from OT prophecies regarding *the Day of Jehovah* (*Is.13.10*; *Ezek 32.7*; *Joel 2.10,31, 3.15*)  
耶穌的話來自舊約中關於耶和華的日子的預言 (以賽亞書 13:10;  
以西結書 32:7; 約珥書 2:10,31, 3:15)
- Historicists see this as symbolic of nations rising and falling  
歷史派看這個為列國興衰的表號
- This prophecy of the powers of the heavens shaken may refer to the war in heaven and Satan's fall to earth in *Rev 12*  
這個預言關於天勢的震動可能是指天上的爭戰及撒旦被摔到地上  
(啟示錄12章)
- Whatever tribulations are unleashed by the 4 horsemen of the apocalypse on earth will not compare with the cosmic shakings of sun, stars and moon

無論什麼樣的患難被四位末日的騎士釋放到地上，也比不上在宇宙中日、月星辰所受到的震動





## 2. “behold He comes” “看哪！祂的降臨”

*Mark 13.26 And then shall they see the Son of man coming in the clouds with great power and glory.*

馬可福音13:26 那時，他們要看見人子有大能力、大榮耀，駕雲降臨。

This fulfills the apocalyptic vision of Daniel

這個應驗了但以理關於末世的異象

*Dan. 7.13*

*“I kept looking in the night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.*

但以理書 7:13 我在夜間的異象中觀看，見有一位像人子的，駕着天雲而來，被領到亙古常在者面前，

*Dan. 7.14*

*Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.*

但以理書 7:14 得了權柄、榮耀、國度，使各方、各國、各族的人都事奉他。他的權柄是永遠的，不能廢去；他的國必不敗壞。

Daniel's prophecy definitely points to the end of the age when the fourth kingdom is destroyed by the coming of the Son of Man to receive His Kingdom

但以理的預言的確指的是世代的末了第四個國度，會因為人子要來得回祂的國度而被摧毀





### 3. “The angels reap the harvest”

### “天使收割庄稼”

*Mark 13.27 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.*

馬可福音 13:27 他要差遣天使，把他的選民，從四方，從地極直到天邊

In Jesus' Kingdom parables and in *Revelation* angels gather in the kingdom elect

在耶穌的比喻以及在啟示錄的記載裡，天使會召聚國度的選民

The “*elect*” seems to include:

“選民”看來是包括了：

1. Jews who became believers in the time of Jacob's Trouble gathered back to the Kingdom in Israel

在雅各的苦難中蒙救贖的猶太人，要重新聚集在以色列的國度裡

2. Christians who went through tribulation (*Rev. 7.14*) gathered from the uttermost part of heaven as the Messiah comes to earth

當彌賽亞來到地上時，經歷了大災難的基督徒（啟示錄7:14），要從天的四方被聚集



他要差遣使者，用號筒的大聲，將他的選民，從四方，從天這邊到天那邊，都招聚了來。 馬太福音24:31



## 4. “the parable of the fig tree” “無花果樹的比方”

*Mark 13.28 Now learn a parable of the fig tree; When her branch is yet tender, and puts forth leaves, ye know that summer is near:*

馬可福音13:28 「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。

*Mark 13.29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.*

馬可福音13:29 這樣，你們幾時看見這些事成就，也該知道人子近了，正在門口了。

**There are at least three lessons to be learned from this parable**

**我們可以從這個比喻中最起碼可以學到三個功課**

1. From the previous verses, it is clear that “*it is nigh*” refers to the coming of the son of man and so teaches his disciples the **nearness** of Christ’s return  
從前面的經文很清楚的看見“**近了**”是指人子的到來，因此祂教導祂的門徒們基督的再臨是何等的近





## 4. “The parable of the fig tree” “無花果樹的比方”

*Mark 13.28 Now learn a parable of the fig tree; When her branch is yet tender, and puts forth leaves, ye know that summer is near:*

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**There are at least three lessons to be learned from this parable 我們可以從這個比喻中最起碼可以學到三個功課**

2. The fig tree itself bears two lessons:

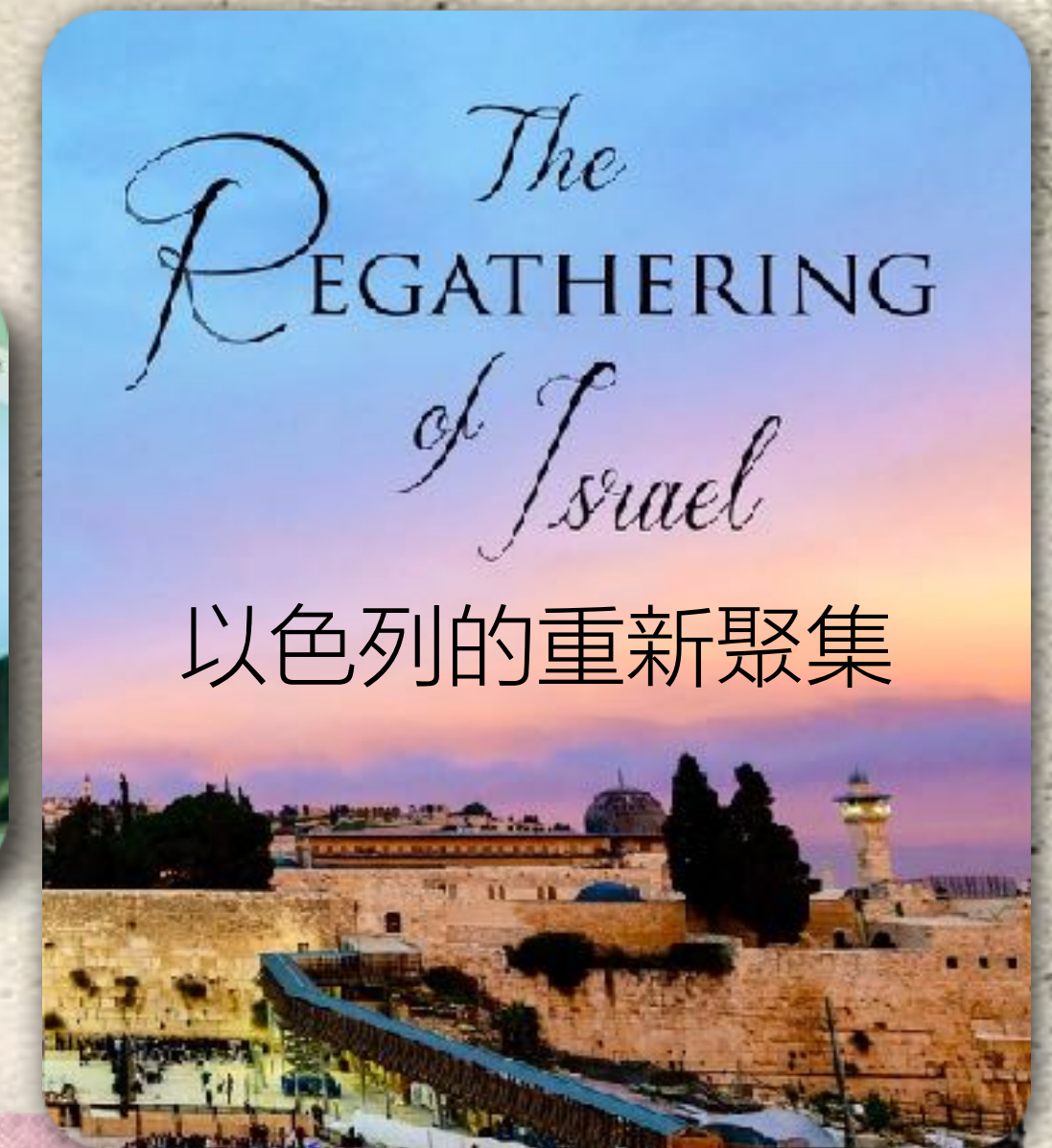
無花果樹本身有二個功課：

a - Israel, which was dispersed and troubled over the centuries will still exist when Christ returns

以色列雖然經歷了歷代的分撒和患難，但在基督回來時仍然會存在

b - Although Israel was cursed and barren after rejecting their Messiah, a ripening - the ‘rebirth’ of Israel as a nation- would also be a sign of the Messiah’s 2nd coming

雖然以色列拒絕他們的彌賽亞之後被咒詛及不結果子，但是一個成熟的-重生的以色列也是彌賽亞第二次來臨的徵兆



When Fredrick the Great asked his trusted advisor for the single, strongest piece of evidence that proved the existence of God, the advisor answered him: “The Jews, Sir, the Jews.”

當菲德烈大帝要他的親信顧問給一個強而有力的證據證明神的存在時，他的顧問回答：“猶太人！就是猶太人！”



## 5. “The Lord’s prophetic word will prove true in the end”

### “主預言的話到最後會被證明是真實的”

*Mark 13.30 Verily I say unto you, that this generation shall not pass, till all these things be done.*

馬可福音13:30 我實在告訴你們，這世代還沒有過去，這些事都要成就。

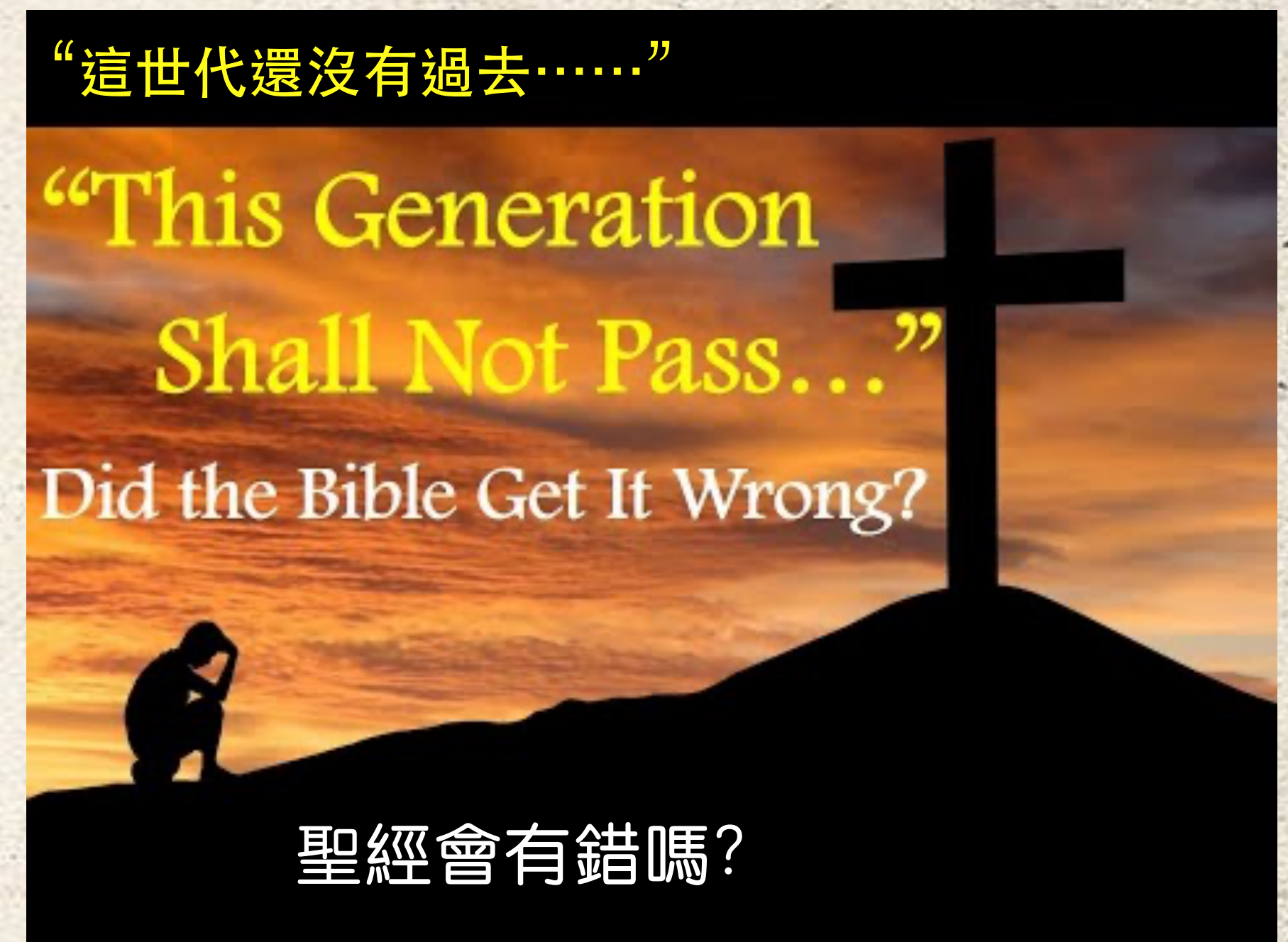
*Mark 13.31 Heaven and earth shall pass away: but my words shall not pass away.*

馬可福音13:31 天地要廢去，我的話卻不能廢去。

Again this prophecy of ‘*this generation*’ could be interpreted several ways: 關於“這世代”的預言有幾種方式可以解釋:

1. The present 1st generation would live to see Jerusalem’s destruction 當下的第一代會活著看見耶路撒冷被毀
2. The generation living at the rebirth of Israel (fig trees ripening) would see the 2nd coming  
當代仍然活著的，重生的以色列（無花果樹成熟）會看見主第二次再來
3. The ‘race’ of Israel will somehow survive through all their trouble to be gathered into the Messianic Kingdom  
以色列這個“種族”無論如何會在他們各樣的難處中存活，並被聚集在彌賽亞的國度裡

Jesus declares that His word on this matter will come to pass just as He said however things change in history 耶穌宣告了祂在這方面的話會應驗，就如同祂提到的歷史如何都會改變一樣





## 6. But no one can know the definite time of his coming 但是無人能知道祂再來的確切時間

*Mark 13.32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

馬可福音13:32 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。

1. **Angels** do not know the full details of God's sovereign plan

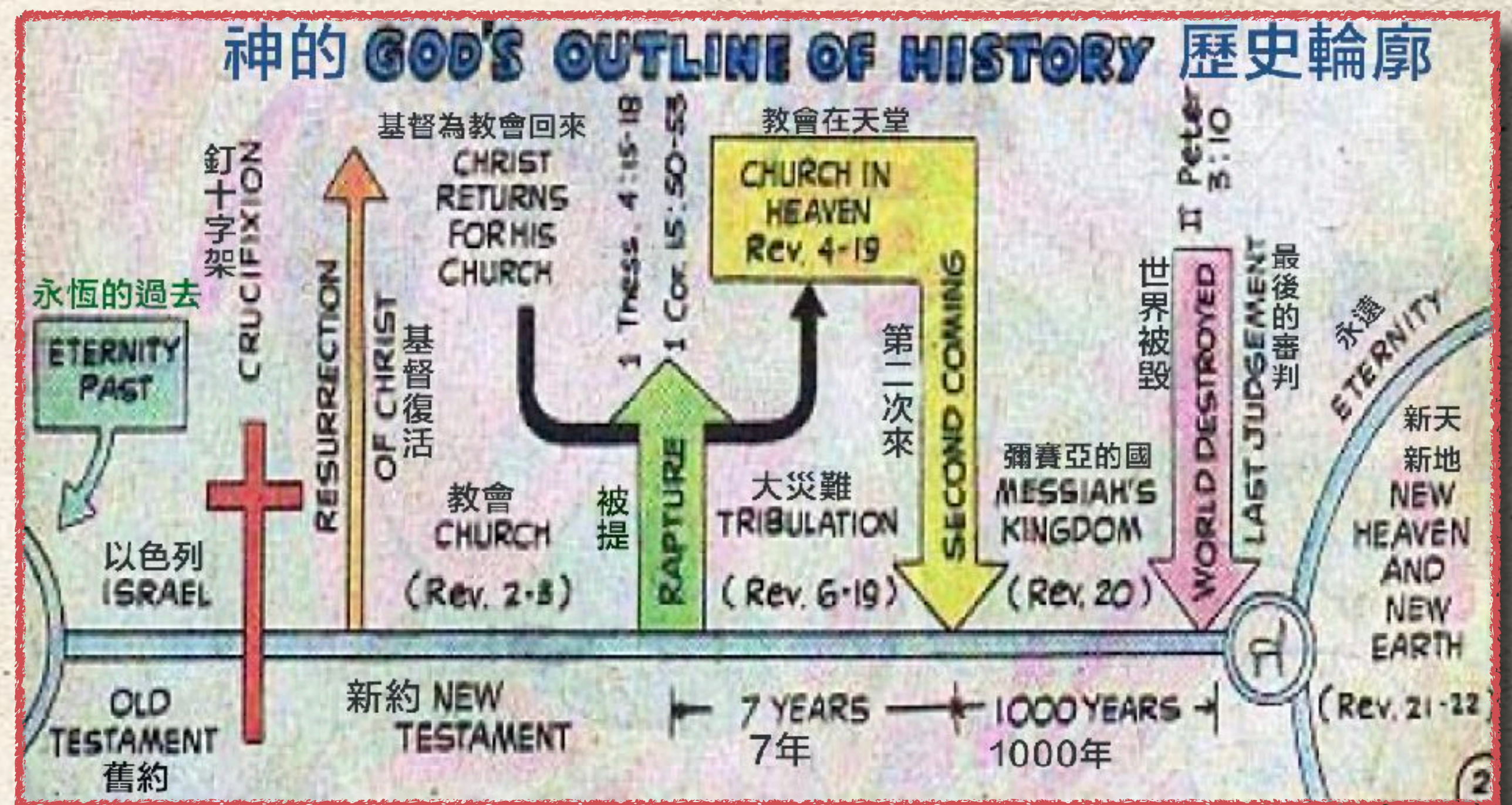
天使不會知道神全能計畫中的所有細節

2. The **Son of man** while on earth did not know the time table for all the events to come

當人子在地上的時候，也不知道所有要發生的事的時間表

3. Therefore **no Bible teacher or scholar** can tell us the day or hour or month or year of His return

因此，沒有任何聖經教師或學者可以告訴我們祂回來的年、月、日或時刻





## 7. The prudent thing for a believer to do is “watch and pray” 一個殷勤的信徒該做的事就是 “警醒並禱告”

*Mark 13.33 Take ye heed, watch and pray: for ye know not when the time is.*

馬可福音13:33 你們要謹慎，警醒祈禱，因為你們不曉得那日期幾時來到。

Jesus again deflects the disciples away from speculation and signs to being faithful and spiritually ready for His coming

耶穌再次使門徒們轉移猜測和徵兆，而為祂的到來做好忠心和屬靈的準備

1. *Watching* involves seeing the **signs of the times** but only as encouragements to remind of His nearness

警醒包括了看得見時間的徵兆，但只當作祂已臨近的提醒

2. *Praying* has to do with keeping oneself **faithful and prepared** because of the temptations to sleep while awaiting the Lord's return

禱告跟一個人的持守忠心及預備好有關，因為在等候主來時，會有令人沈睡的試探





## 8. Final Parable of the Doorkeeper

### 關於看門的最後比喻

*Mark 13.34*

*“It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his work, also commanded the doorkeeper to stay on the alert.”*

馬可福音13:34 這事正如一個人離開本家，寄居外邦，把權柄交給僕人，分派各人當做的工，又吩咐看門的警醒。

*Mark 13.35*

*“Therefore, be on the alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning—”*

馬可福音13:35 所以，你們要警醒；因為你們不知道家主甚麼時來，或晚上，或半夜，或雞叫，或早晨；

*Mark 13.36*

*in case he should come suddenly and find you asleep.*

馬可福音13:36 恐怕他忽然來到，看見你們睡着了。

*Mark 13.37*

*“What I say to you I say to all, ‘Be on the alert!’”*

馬可福音13:37 我對你們所說的話，也是對眾人說：要警醒！」

This parable is included in **Matthew 24** in the Olivet Discourse as the parable of the good and faithful steward

這個比喻被包括在馬太福音24章的橄欖山預言裡，作為忠心又良善的管家的比喻

The lesson of this final parable is the “**suddenness**” of the Lord’s return

這最後的比喻跟主的“忽然”回來有關

1. The “**doorkeeper**” represents the leaders of the church and all who “work” in His Kingdom

“**看門的**”代表教會的領袖及在祂的國度“做工”的人

2. Doing God’s **work diligently** is part of the equation of His returns

勤奮地做神的**工作**等於是祂回來的一部分

3. Keeping watch must go on through the 4 night watches in God’s House

保持警醒必須在神的家經歷夜裡四更天的看守



# Jesus taught these three signs to encourage the believer about his coming

## 耶穌教導這三個徵兆來鼓勵信徒關於祂的再來

1. The **fig tree** of Israel's rebirth is always central on the calendar of God's kingdom plan

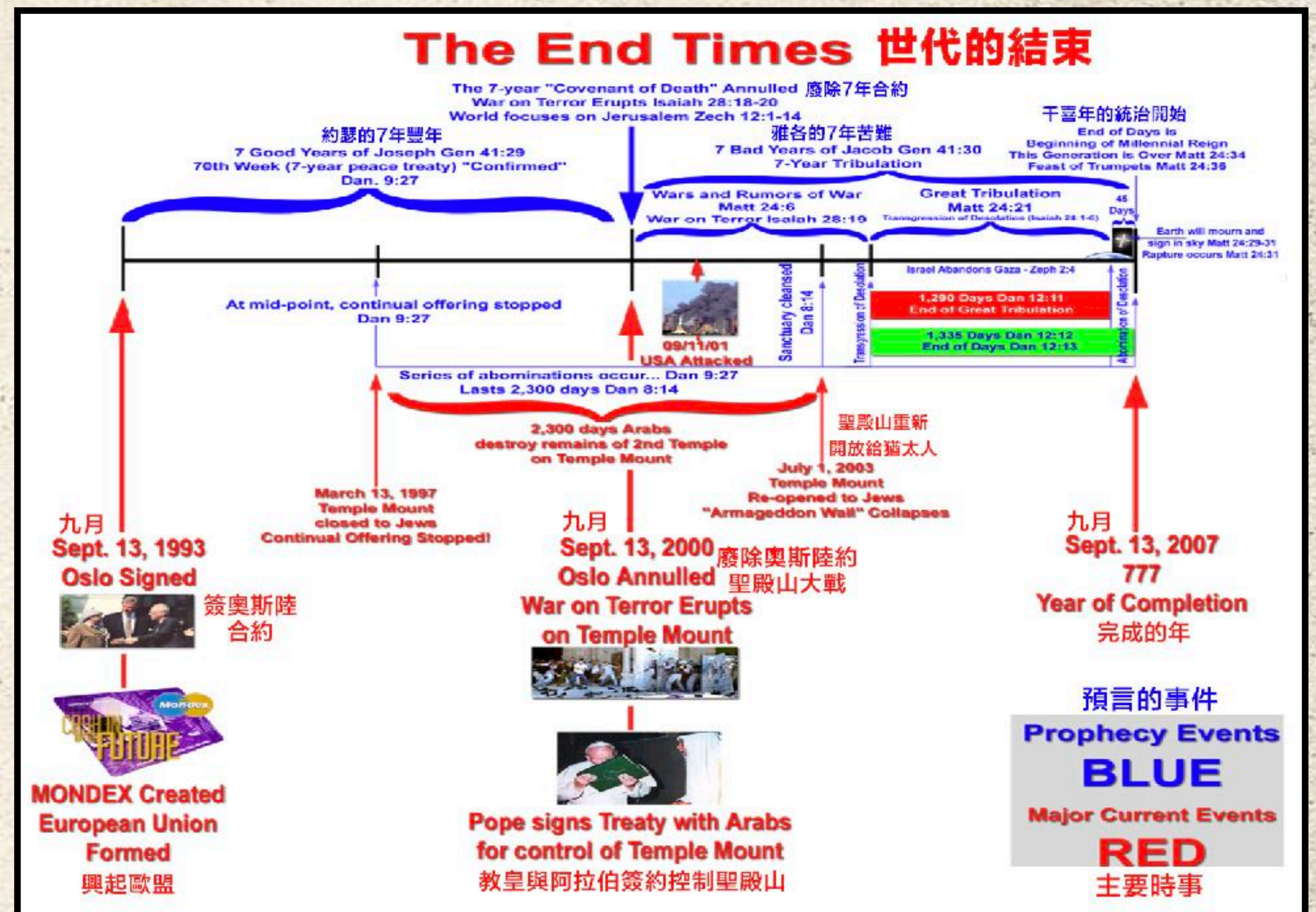
以色列這個無花果樹的重生，總是在神國計畫時間表的中心點

2. The condition of **Jerusalem** is another important 'marker' in determining the coming Kingdom

耶路撒冷的光景是另一個決定國度來臨的重要的“標記”

3. **Cosmic anomalies** in the heavenlies are also signs of combat and that his coming is definitely near

宇宙中天象異常的現象也是爭戰的跡象，而祂的來臨絕對是近了





# Olivet Discourse Response

## 對於橄欖山預言的回應

1. '**These days**' will be marked by certain unusual phenomena which anyone could still interpret as either the beginning birth pangs or 'business as usual'

“**這些日子**”將以某些不尋常的現象為標誌，任何人都仍然可以將其解釋為產痛的開始或“跟平常一樣”

2. The believer has a view of history conscious of a God arranged future and this helps **endure** in times of tribulation  
對於歷史有看見的信徒，能意識到神安排的未來，這有助於在患難中**忍耐**

3. The discerning believer sees a pattern in events that is preparing for the final climax when secular history meets Kingdom Come

能夠分辨的信徒，可以從各樣事件的規模中看見，那是為著最終的世俗歷史與國度來臨的高潮相遇所預備的





# Olivet Discourse Response

## 對於橄欖山預言的回應

4. The bottom line of all apocalyptic predictions is **vigilance**

所有的末世預言的底線就是保持警惕

5. The Lord gives us enough hints so that the faithful believer is not surprised or undone by global events

主已經給了我們足夠的暗示，所以一個忠心的信徒不該被世界局勢所驚嚇或擊垮

6. The Lord leaves the timing of matters in the safe hands of a loving God who works all things together for good

主將事情發生的時間交在一位愛的神的安穩手中，祂讓萬有都互相效益





Next time: The Passion of Christ depicted in the Last Supper  
在最後的晚餐中描繪的基督受難

