

The Time of Your Visitation: Prophetic Truth and Divine Authority

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References: Luke 19-20, Luke 19:37-48; Daniel 9:24-27; Luke 20:1-8

Preview of Next Week: The Middle East in Prophecy

So welcome again to Amir and all the rest. Many of you were with us last week, and you will remember at the end of our conversation last week, Joanna asked the question: "What is going on in the Middle East today? What does the Bible say, and what should we learn from that?"

也再次欢迎阿米尔，还有其他刚到的弟兄姊妹。你们许多人上个星期也和我们在一起，你们会记得，在上周我们的聚会快要结束的时候，乔安娜问了一个问题：“现在中东正在发生什么事？圣经是怎么说的？我们应当从中学习到什么？”

And you remember that I had said that it was an important question, and I would try to address it next week. Since that time, I have been trying to understand the question and the answers more, and the farther I go, the more I understand that the issues are very important. We should all know what is going on, and if we were to know, I'm sure it would help us theologically and as a Christian.

你们记得我曾说过，这是一个非常重要的问题，我会试着在下周来回答。从那时起，我一直在努力加深对这个问题及其答案的理解，而且我钻研得越深，就越明白这些议题是非常重要的。我们都应该知道正在发生什么。如果我们知道了，我相信这在神学上以及作为基督徒的层面上，对我们都会有很大的帮助。

So as I have been going through the week, I have been pondering more and trying to get my thoughts in order, so it has been very profitable for me to prepare this. I thought that we could consider it this evening, but two things maybe stand in the way.

所以在这一个星期里，在我思考的过程中，当我想这个问题并整理自己的思绪时，预备这篇信息对我来说是非常有益处的。我原本以为我们今天晚上就可以来探讨这个主题，但是有两件事情却阻挡了我们。

One is that I don't think it's fair for us to answer Joanna's question if she is not here to listen to the answer. Joanna has not joined us yet, probably because of circumstances that prevent her being here, and so I am just reluctant to give you the answer at this time.

其中一个原因是我认为，如果乔安娜不在现场听我们解答她的提问，这对她是不公平的。乔安娜今天还没有加入我们，可能是因为有一些状况阻碍了她来这里，所以我现在有些为难，不想在这个时候给出答案。

The other reason is that my answer is still not as complete as it should be. If Joanna were here, we'd get started. But if not, it would probably be better to hold off for another week. So unless Joanna appears momentarily, we will answer her question next week. Roy will contact her and advise her of our plans, and so that would be our plan for next week.

另一个原因则是我的答案还没有准备得如预期的那般完整。如果乔安娜今天来了，我们可以开始；但既然她不在，可能我们延后一个星期再来回答会更好。因此，除非乔安娜待会儿突然出现，否则我们将在下周回答她的提问。罗伊会联系她，告知她我们的计划，这就是我们下周的安排。

But it probably would be of value for us to understand what it is we're going to be addressing and how, because you might want to make sure that you're here to join us. And you might want to make sure that you invite others to join us, because the topic is significant.

不过，让我们先了解我们即将探讨的主题和方式，这应该也是非常有益处的，因为这可能会让你决定到时一定要来参加。而且你可能也会想要邀请其他人来加入我们，因为这个主题非常重大。

So the issues that I purpose to consider and the outline that I purpose to follow, which may be helpful for you to follow, are as follows. The general topic is a brief overview of the Bible's perspective on what is happening in the Middle East.

因此，我打算探讨的议题以及计划采用的大纲如下，这也许能帮助你们更轻松地上我的思路。整个大纲的总主题是：从圣经的角度简要观察当今在中东所发生的事情。

First of all, we would like to look at the Jews in Israel. What are the Jews doing in Israel? And we want to consider the history of the Jews in Israel, and then what's going on in Israel today, and then what's going on in the prophetic future. What do we know about the Jews in Israel? What does the Bible teach?

首先，我们要探讨的是在以色列的犹太人。犹太人在以色列扮演什么角色？我们要了解犹太人在以色列的历史、当今在以色列发生的事情，以及在先知预言中他们将来的命运。我们对以色列的犹太人了解多少？圣经又是如何教导的？

And the second issue then would be: what about the Palestinians in Israel? The Jews are in Israel, but the Palestinians are as well. There's great conflict between them. What does the Bible talk about the Palestinians in Israel?

接下来的第二个议题是：关于在以色列的巴勒斯坦人呢？在以色列有犹太人，但也同样有巴勒斯坦人，他们之间存在着巨大的冲突。圣经中对在以色列的巴勒斯坦人有什么说法？

And again, we want to look at the history of the Palestinians in Israel, and then what's happening today, and then what the prophetic future is for the Palestinians in Israel. I will say about what's going to happen.

同样地，我们要看看巴勒斯坦人在以色列的历史，看看当今发生的事，以及在未来的预言里，巴勒斯坦人将会有怎样的遭遇。关于将会发生什么，我会做出说明。

And then the third significant issue is: what does the Bible teach about the Muslims in Iran today? And again, we want to look at the history, we want to look at what's going on today, and we want to look at the prophetic future for the Muslims in Iran.

第三个重要的议题是：对于当今伊朗的穆斯林，圣经有什么教导？我们同样要看看他们的历史，看看当今的局势，并探寻伊朗穆斯林在未来的先知预言中的结局。

And, in fact, there is considerable... what's the word I want now? Not all people who call themselves Christians have the same answers that I propose to give on these subjects.

实际上，还有相当多的……我该怎么说呢？并不是所有自称为基督徒的人，都会赞同我对这些主题所准备给出的答案。

Some people in some churches teach that Israel is no longer a significant factor in God's eyes and the Bible's eyes. They teach what is called replacement theology. In other words, there is no future for Israel, but the church has inherited the blessings that were given to Israel.

在某些教会里，有人教导说，在神和圣经的眼中，以色列不再是一个重要的角色。他们所教导的被称为“替代神学”。换句话说，他们认为以色列没有未来，而是当今的教会继承了原本赐给以色列的福分。

So the issue is: which is right? What the Bible simply teaches about the future of Israel, or this replacement theology?

所以问题就在于：哪一个才是对的？圣经教导的关于以色列人的将来，还是这种替代神学？

So these are the four basic elements of the general question: "What is happening in the Middle East?" We need to look at all four of those issues to get a simple and clear understanding of what is happening.

这就是关于“中东正在发生什么？”这一宏大问题的四个基本要素。我们必须涵盖所有这四个层面，才能简单、清晰地理解中东当前的局势。

So we will try to get ahold of Joanna, and we will purpose to cover these issues next week. And it will probably take us even more than one week to get through all that material, but

hopefully it will give us an understanding that will help us both understand what's happening and explain to others what's happening in the Middle East today.

所以我们会联系上乔安娜，计划在下周讨论这些议题。我们可能要花上不止一个星期才能讲完所有这些材料，但希望这能带给我们清晰的洞察，帮助我们自己理解，并向他人解释今天中东到底发生了什么事。

So pray that the Lord will give wisdom and direction as we try to put this program together. Pray that the Lord will bring to this meeting those who are prepared by the Lord for understanding it, those who need to know. May they come. If you have others you can invite, I would suggest they come for that meeting.

因此，请大家祷告，求主在我整理这个主题时赐下智慧和引导。也求主带领那些已被祂预备好、愿意寻求明白和需要了解这个主题的人来到这个聚会中。如果你认识其他人，可以邀请他们来参加那次聚会，这对大家来说都会非常有益处。

All right, so Joanna has not arrived yet. So let's plan this for next week, and tonight we will go back to the Book of Luke, chapter nineteen, where we left off last week.

好，既然乔安娜目前还没有到，那么我们把这个主题延到下周讲。今天晚上，我们要回到路加福音第十九章，从我们上周停下的地方继续。

The Triumphal Entry into Jerusalem

We have in Luke nineteen, at the end of the chapter, the story of the Lord Jesus Christ riding into the city of Jerusalem, down the hill of the Mount of Olives. And it is the day of Palm Sunday, the day the week before His death and resurrection.

在路加福音第十九章的末尾，我们读到主耶稣基督骑着驴进入耶路撒冷城的故事，当时祂正从橄榄山往下走。那一天就是“棕树主日”，即祂受死与复活前的一个星期。

And you'll remember that the Lord Jesus Christ, in coming to the city of Jerusalem, was coming for the feast of Pentecost. And that is in error—He was coming not for Pentecost, He was coming for the Passover feast.

你们会记得，主耶稣基督来到耶路撒冷城，是为了庆祝五旬节——啊，那说错了，祂来不是为了五旬节，而是为了逾越节的筵席。

And a great multitude, probably thousands or tens of thousands, were coming with Him on the same road at the same time, in the same direction. They were all coming to Jerusalem for the feast.

当时有极多的人，大概有几千甚至几万人，在同一时间沿着同一条路、朝同一个方向与祂同行。他们前往耶路撒冷都是为了这同一个节日。

And you'll remember that at the top of the hill, He sent His disciples to find a colt that He could ride on, and He started riding down the hill. The people who were with Him took their coats off, put them on the donkey for a saddle, and they put their coats on the road as a sign of their subjection to the Lord Jesus Christ.

你们也记得，在山顶上，祂差遣门徒去牵一匹驴驹来给祂骑，然后祂骑着驴往山下走。当时，与祂同行的人脱下外衣铺在驴背上当作鞍子，也把衣服铺在地上，以此表达他们对主耶稣基督的臣服。

And so that's where we left off. At this point, verse number thirty-seven says:

这就是我们上个星期停下的地方。接下来，第三十七节说：

[Luke 19:37 NKJV] - ³⁷ Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

So you let your imaginations go now, and you can see that this was a truly wonderful day. Everybody was praising this great man for all the miracles that He had done, for the blessings that He had taught, and for the hope that He brought to the entire nation.

你可以去想象一下那幅画面，这确实是非常奇妙的一天，每一个人都非常高兴。他们都在赞美神，赞美这位行了一切神迹、教导了诸多祝福，并为整个国家带来美好未来的伟大之人——主耶稣。

And so they picked up the saying from Isaiah eighteen, and they said:

于是他们引用了以赛亚书第十八章（译者注：此处应为诗篇第118篇）的话说：

[Luke 19:38 NKJV] - ³⁸ saying: Blessed is the King who comes in the name of the LORD! Peace in heaven and glory in the highest!"

It's interesting that they believed in the theme of prophecy, and they quote this verse, which is prophetic of the coming Messiah. The whole thing is very natural and very logical in the light of all that we've read in the Gospel of Luke.

非常有意思的是，他们相信预言的主题，并引用了这节关于弥赛亚降临的预言。从我们在路加福音里读到的所有内容来看，整件事都是非常自然且合乎逻辑的。

But verse thirty-nine and forty say:

但第三十九节和四十节说：

[Luke 19:39-40 NKJV] - ³⁹ And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." ⁴⁰ But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

I guess I should go back to verse thirty-eight to say just one thing that I forgot, and that is: thirty-eight ends with "Peace in heaven and glory in the highest." Now, you remember that when the Lord Jesus Christ was born, the angels said, "Peace on earth, goodwill toward men!" So now the quotation is not "peace on earth," but "peace in heaven." What happened?

我想我应该回到第三十八节，补讲一件我刚才漏掉的事情。三十八节的结尾说：“在天上和平，在至高之处有荣耀。”你们记得，当主耶稣基督降生的时候，天使宣告的是：“在地上平安归与祂所喜悦的人！”而现在他们引用的却不是“地上有和平”，而是“天上有和平”。这期间发生了什么事？

The answer is that so many rejected Him when He was on the earth—including eventually killing Him—that He **never** did bring, at that point, peace on earth. But He did bring peace in heaven. Why was there no peace on earth? In part because everywhere He went, the Pharisees went in order to oppose Him. They didn't want peace; they wanted to get rid of Him.

答案是，当祂在地上时，有太多的人拒绝了祂，甚至最终杀害了祂，以至于祂在那个时间点并没有把和平带到地上，但祂确实把和平带到了天上。为什么地上没有和平呢？部分原因在于，无论祂走到哪里，法利赛人都跟着去反对祂。他们不想要和平，他们只想要除掉祂。

So even on this day, the Pharisees were present. And their rebuke was, "Teacher, rebuke Your disciples; they shouldn't be saying things like that." Why did they say that? Because they had rejected Jesus, and yet the multitudes recognized that God was in Him, He was their Messiah, and He should be so honored.

所以即使是在这一天，法利赛人也在场。他们责备说：“师傅，责备你的门徒吧，他们不该说这样的话。”他们为什么要这样说？因为他们拒绝了耶稣，而大众却认出神在祂里面，祂就是他们的弥赛亚，应当受到如此的尊荣。

Now, we're not really sure what the stones would have said that day, but that's what Jesus insisted would happen. We have a slightly different perspective on it today. Archaeologists

have been studying the stones in the land of Israel, and those stones, in fact, cry out—they cry out, endorsing and accurately presenting the truth of God from archaeology.

我们并不确定那天如果石头呼叫，它们会说些什么，但这却是主耶稣基督坚持会发生的事情。我们今天在这个层面上有了稍微不同的视角。考古学家一直在研究以色列土地上的岩石，而那些石头实际上确实在“呼叫”——它们通过考古学实证，印证并精确地呈现了神的真理。

The Pharisees wouldn't listen to the words of Jesus; the Pharisees wouldn't acknowledge the miracles of Jesus. But archaeology has established the credibility of Jesus both in the past and is doing it more now, and in the future than in the past. The stones are crying out to say that the truth of Jesus is exactly that—the truth of Jesus.

法利赛人不肯听耶稣的话，也不承认耶稣的神迹。然而，考古学却证实了耶稣历史的真实性，无论是在过去、现在，还是在未来，这些“石头”都在大声呼喊，证明关于耶稣的真理是千真万确的。

Was this a happy day? And the answer is yes, the multitudes were rejoicing. But verse forty-one says:

这是一个快乐的日子吗？答案是肯定的，百姓都非常喜乐。但是第四十一节说：

[Luke 19:41 NKJV] - ⁴¹ Now as He drew near, He saw the city and wept over it,

Why would He weep if He was acknowledged by this multitude to be the great King, the Messiah? Well, He answers that question in verse forty-two. He says to Jerusalem:

如果众人都欢呼承认祂是伟大的君王、是弥赛亚，祂为什么还要哀哭呢？祂在第四十二节回答了这个问题。祂对耶路撒冷说：

[Luke 19:42 NKJV] - ⁴² saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.

What did they not fully understand in the city? They didn't understand that Jesus was their Messiah. They didn't understand that He had come to bring peace. And it's true, there were many on the hillside who believed in Him, but there were many in the city who didn't. And He recognized the tragedy that must befall them because they refused to acknowledge their Savior when He came.

城里的人有什么是未能完全明白的？他们不明白耶稣就是他们的弥赛亚。他们不明白祂来是为了带来和平。是的，虽然在山坡上有许多人相信祂，但城里却有許多人不信。祂预见到悲剧必将临到他们，因为当他们的救主临到时，他们却拒绝承认祂。

The Seventy Weeks of Daniel

All of which begins to get us awfully close to our theme for next week. The city of Jerusalem was going to be destroyed in about thirty-five to forty years. And so He wept in advance because of the tragedy that would befall them. What was it that they did not know about that very day, in "this your day"? What did they not know? They didn't know that Jesus was the Messiah they had all been looking for, and they didn't know that day was the day when He was to be revealed to them.

所有这些都使我们非常接近下周的主题。耶路撒冷城将在大约三十五到四十年后被完全摧毁。因此，祂提前为他们哭泣，因为知道悲剧将要降临到他们身上。在这特定的日子，在“这关系你平安的日子”里，他们不知道的是什么？他们不知道耶稣就是他们一直期待的弥赛亚，他们也不知道那一天就是祂要向他们显现的日子。

Now, you remember that in the days when He was born, the wise men came from the East and they said, "Where is He who has been born King of the Jews?" They had seen His star in the East. I suppose that many could have seen the star in Israel, but they didn't. But He did appear to those in the East. And then you'll remember that Herod asked the question, "Where would the Messiah be born?" and they immediately gave him the right answer from the prophecy of Micah. Now, the question is not "where will the Christ be born?" but the question is "when will the Christ be revealed?"

你们记得，在耶稣降生的时候，东方的博士来问道：“那生下来作犹太人之王的在哪里？”他们在东方看见了祂的星。我想在以色列应该也有许多人能看见那颗星，但他们却没有去寻找，而祂确实向东方的博士显现了。接着，你们会记得希律王问了一个问题：“基督当生在何处？”他们立刻根据弥迦书的预言给出了正确的答案。而现在的/key问题不再是“基督要在哪里降生”，而是“基督要在什么时候显明出来”。

And so the question is: if Micah had the answer to "where," is there any other prophecy that had the answer to "when"? And the answer is yes. Daniel the prophet tells us when the Messiah would be revealed. So turn to the Book of Daniel, chapter nine, and we'll start reading in verse twenty-four. We should spend more time in the context, but we don't have time for that tonight, so I'll explain as we go.

所以问题是：如果弥迦给出了关于“何地”的答案，那么是否有其他预言给出了关于“何时”的答案呢？答案是肯定的。先知但以理告诉了我们弥赛亚将于何时显现。请翻到但以理书第九章，我们从第二十四节开始读起。我们本该多花点时间看上下文，但今晚时间不够，所以我会阅读过程中进行解释。

Daniel the prophet had been reading the Book of Jeremiah, and he had learned that the captivity that he was involved in was going to be seventy years long. And then in verse twenty-four, the angel who had been speaking to Daniel said:

先知但以理当时一直在阅读耶利米书，并得知自己身处其中的被掳期将长达七十年。接着在第二十四节，一直与但以理说话的天使说道：

[Daniel 9:24 NKJV] - ²⁴ "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

So much is in this verse, but in particular, "seventy sevens" are determined for your people. And that phrase "seventy sevens" implies not seventy weeks of days, but seventy sevens of years—four hundred and ninety years, as established here and confirmed by many other places in Scripture. And now, a prophetic clock is introduced in verse twenty-five:

这一节的信息非常丰富，特别是提到为你的本国子民定了“七十个七”。这里的“七十个七”指的不是七十个星期（天），而是七十个“七年”——也就是四百九十年，这在这里已经确立，并在圣经的其他多处地方得到了证实。现在，在第二十五节中引入了一个预言的时间钟：

[Daniel 9:25 NKJV] - ²⁵ "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

So, seven weeks—how long would that be? Well, if a week is seven years, seven weeks would be forty-nine years. And then there would be followed by sixty-two weeks, or sixty-two times seven, which is four hundred and thirty-four years. Putting both together, you would get four hundred and eighty-three years.

那么，七个七是多少年呢？如果一个“七”代表七年，那么七个七就是四十九年。紧接着是六十二个七，即六十二乘以七，等于四百三十四年。把这两个时间段加在一起，就是四百八十三年。

But the question would be: when will that four-hundred-and-eighty-three-year period begin? Verse twenty-five says, "from the going forth of the command to restore and build Jerusalem." That's when this begins—four hundred and eighty-three years from that time.

And if you go back to the Book of Nehemiah—and this would take a long time to do all the detail—but if you go back to Nehemiah, you'll find that the King of Persia gave a decree, and the decree was that the city of Jerusalem should be rebuilt. The precise day that took place is known in history.

但问题是，这四百八十三年时期要从什么时候开始算起呢？第二十五节说，“从出令重新建造耶路撒冷”开始。这就是起算点——从那时起算四百八十三年。如果你回到尼希米记（这需要花很长时间去探讨所有细节），你会发现波斯王下达了一道诏书，命令重新建造耶路撒冷城。而这一历史事件发生的精确日期在历史上是有据可查的。

So now we've got a very interesting logic. There was a date in history when that decree was made, and it says from that day until four hundred and eighty-three years later would be Messiah the Prince. Do you think that the students of prophecy would have had their eyes open at about this time—four hundred and eighty-three years after the command to go and rebuild Jerusalem? Do you think they would have had some idea that Messiah the Prince should be coming at that point in time?

所以现在我们有了一个非常有趣的逻辑。在历史上，这道诏书颁布的日期是确定的，而预言说从那天起往后算四百八十三年，就是弥赛亚君王显现的时候。你认为那些研究预言的人，在重建耶路撒冷的命令发出大约四百八十三年之后，他们的眼睛是否应该睁亮？你认为他们是否应该意识到，弥赛亚君王将在这个时间点降临？

And the answer is, of course! These people knew their Bible, their Old Testament prophecy, far better than we do. They had scholars who had looked at it generation after generation. Frankly, for four hundred and eighty-three years, they had been looking for it. They knew that at about this time, the Messiah was going to be revealed to them. So there is no excuse; the religious leaders should have known at this time that Messiah was about to be revealed. But Jesus said, "You should have known, even you, especially in this your day, the things that make for your peace."

答案当然是肯定的！这些人对圣经旧约预言的熟悉程度远远超过我们。他们的学者一代接一代地钻研它。坦白说，四百八十三年以来，他们一直在期盼这一天。他们知道，大约就在这个时候，弥赛亚要向他们显现。因此，他们没有任何借口。宗教领袖在这个时候本该知道弥赛亚即将显现。但耶稣却说：“巴不得你在这日子知道关系你平安的事情。”

And so there was a man in England, about a hundred and twenty years ago, maybe a hundred and forty years ago, who said, "I would like to know precisely what that day was." He was a scholar with considerable credibility. His name was Sir Robert Anderson. He was the head of Scotland Yard in the British Empire. And Scotland Yard was the major legal enforcement agency in Great Britain at the time. His whole life was spent in putting together

evidence so that criminals would be condemned and innocent men would be proven innocent. He was a master of investigation, trying to prove the truth of evidence.

大约在一百二十到一百四十年前，英国有一位学者，他说：“我想确切知道那一天到底是哪一天。”他是一位极具公信力的学者，名叫罗伯特·安德森爵士。他是当时大英帝国苏格兰场的负责人。苏格兰场是当时英国主要的执法机构。他的一生都在收集和整理证据，使罪犯伏法，使无辜者得以昭雪。他是调查领域的宗师，一生都在证实证据的真实性。

He looked at great length at this issue, and he actually wrote a book on the subject entitled *The Coming Prince*. And he concluded that that prophecy of Daniel was fulfilled precisely on that particular day that the Lord Jesus made this comment. The prophecy in Daniel chapter nine was fulfilled on this day to precisely the same day, four hundred and eighty-three years later, and Sir Robert Anderson spent his entire book proving that **beyond a shadow of a doubt**.

他花了大篇幅深入研究这个问题，并写了一本专著，书名叫作《将临的君王》。他的结论是，但以理书第九章的那个预言，恰恰就在主耶稣说这番话的那一天精确地应验了。四百八十三年后的那一天，预言精确地对应到了那一日。罗伯特·安德森爵士用了整本书的篇幅，毫无疑问地证明了这一点。

So what does verse twenty-six then say of Daniel chapter nine?

那么，但以理书第九章第二十六节又说了什么呢？

[Daniel 9:26 NKJV] - ²⁶ "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined."

And then verse twenty-seven goes on to explain in greater detail what would happen after the declaration of the Lord Jesus as Messiah, and what would happen to the nation who rejected the Messiah when He came. And so the Lord here is simply saying that the problem is that the people rejected the Lord, and He is weeping because on that very day when the prophecy was being fulfilled, they did not understand. The truth was hidden from their eyes.

接着，第二十七节继续详细解释，在主耶稣宣告祂为弥赛亚之后会发生什么，以及对于那个在祂降临时拒绝了祂的民族，将会面临怎样的结局。所以主在这里仅仅是在指出，问题在于百姓拒绝了主。祂为此哀哭，因为恰恰在预言应验的这一天，他们却不明白，真理在他们眼前被隐藏了。

In what way was the prophecy hidden from their eyes? Those who knew the prophecy—like the scribes, the Pharisees, the priests—those who knew the prophecy didn't like it. And consequently, they would not teach it to the people; they hid it, and they mistreated it even among themselves. Even today, there is much truth in the world that is hidden because people who are responsible for publicizing the truth don't get it right. They don't say the right thing because they don't want the truth to come out. That's what happened here. It was hidden from their eyes because the people who knew it refused to tell anybody.

这预言是以什么方式对他们的眼睛隐藏起来的？那些本该懂得预言的人——文士、法利赛人、祭司——他们明白预言却不喜欢它。因此，他们不肯把这预言教导给百姓；他们隐藏了它，甚至在他们内部也曲解了它。即使在今天，世界上仍有许多真理被隐藏，因为负责传播真理的人没有做对。他们不肯说实话，因为他们不希望真相大白。这里发生的情况正是如此。真理之所以对百姓隐藏，是因为那些知道真相的人拒绝告诉任何人。

Why did He weep? The answer is very simple: He wept because they failed to recognize that He came as the Messiah to deliver them, and therefore the punishment of God would be upon them.

祂为什么要哭？答案非常简单：祂哭泣是因为他们没能认出祂是来拯救他们的弥赛亚，因此，神的审判将降临在他们身上。

So verse forty-three and forty-four say:

路加福音第十九章第四十三和四十四节说：

[Luke 19:43-44 NKJV] - ⁴³ For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴ and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

Why were they to expect this judgment? The answer is because they didn't know the time. Because those who did know the time refused to tell others what time it was, and they refused to believe it themselves.

为什么他们会面临这样的审判？答案是因为他们不知道这造访的时候。因为那些知道时候的人，拒绝告诉别人，并且他们自己也拒绝相信。

Cleansing the Temple

All right, so welcome to Joanna! We're glad you've just joined us, Joanna. Joanna, you will remember that last week you asked the question: "What is going on in the Middle East?" And Joanna, the answer to that question is very important, but it is very complicated. And so because you weren't here this evening at the beginning of our study, I chose not to answer it tonight.

好，欢迎乔安娜！非常高兴你刚加入我们。乔安娜，你还记得上周你问了一个问题：“中东正在发生什么事？”乔安娜，那个问题的答案非常重要，但也非常复杂。因为你今晚在聚会开始时还没到，所以我选择今晚先不回答这个问题。

But Joanna, hopefully we can answer it next week! If you can be here next week, it's going to be a major answer. It's probably going to take us more than one evening to go over the answer, but it's most important, and we believe you and the others should know the answer. So, would next week be a good time for you to join us and for the question to be answered?

但是乔安娜，希望我们下周可以来解答！如果你下周能来，这会是一个非常详细且重要的解答。我们可能要花不止一个晚上的时间来探讨，但它极为重要，我们相信你和其他人都应该知道这个答案。所以，下周你方便来参加，听我们解答这个问题吗？

Okay, no problem. Okay, that's good. So we'll do that next week, Joanna. This is the outline that I am going to follow next week. I want to consider the Jews in Israel—their past, present, and future—and then the Palestinians in Israel, and then the Muslims in Iran, and then I want to look at the biblical position and the alternative that some churches take that is very, very wrong on this issue. So, that is what we'll do next week. And congratulations to Roy's good memory. Thank you.

好的，没问题。那太好了，乔安娜，我们下周就这么办。这是我下周将要采用的大纲：首先，我们要探讨在以色列的犹太人——他们的过去、现在和未来；其次，在以色列的巴勒斯坦人；第三，在伊朗的穆斯林；最后，我想探讨圣经的立场，以及一些教会在这件事上所采取的极其错误的替代观点。这就是我们下周的工作。也感谢罗伊的好记性。

All right, so we're studying now in Luke chapter nineteen and verse forty-five. And the question is: what happened after this triumphal entry into Jerusalem? He came down the hill into Jerusalem from the east, going to the gate, the east gate of the temple. He is the Messiah; He has just been declared to be the Messiah. What is He going to do when He gets inside the gate?

好，我们现在来看路加福音第十九章第四十五节。问题是：在凯旋进入耶路撒冷之后，发生了什么事？祂从东边沿着山路走下，进入耶路撒冷，走向圣殿的东门。祂是弥赛亚，祂刚刚被宣告为弥赛亚。当祂进城门后，祂会怎么做？

If He turns right, He would go to the Roman government head offices. And He could turn right, take an army with Him, conquer those offices, declare Himself to be the physical Messiah, and get rid of the Roman Empire. That is what many people wanted the Messiah to do.

如果祂往右转，就会走到罗马政府的总部。祂本可以往右转，带领一支军队攻占那些官署，宣布自己是政治意义上的弥赛亚，以此推翻罗马帝国。这正是许多人期望弥赛亚去实现的事情。

But He didn't turn right to attack the Romans. He turned left and went into the temple itself. So verses forty-five and forty-six, let's read them.

但祂并没有往右转去攻击罗马人。祂往左转，进入了圣殿。让我们来读第四十五和四十六节：

[Luke 19:45-46 NKJV] - ⁴⁵ Then He went into the temple and began to drive out those who bought and sold in it, ⁴⁶ saying to them, "It is written, "My house is a house of prayer," but you have made it a "den of thieves."

That is the issue that the Messiah always presents. People say to Him, "We would like You to come, and we would like You to bring peace." And they basically say, "Don't look at me, but go over there, get that bad guy there. You get him. I want peace, so get rid of that bad guy." And Jesus says, "No, that's not the problem. You don't need Me to get rid of the bad guy over there; you need to get rid of the bad guy in here." Repentance—**personal repentance**—is the only way to peace.

这就是弥赛亚总是向我们显明的问题所在。人们对祂说：“我们希望你来，希望你带来和平。”然后他们基本上会说：“不要审视我，去那边把那个坏人解决掉。你除掉他，我想要和平，所以把那个坏人干掉。”但耶稣却说：“不，问题不在这里。你不需要我去消灭外面的坏人，你需要除掉你里面的恶行。”悔改——一个人的悔改——是通往和平的唯一途径。

The Lord Jesus didn't just come to heal the problem of sin in the other person; He came to heal the problem of sin **first** in yourself. How many of those people who had hailed Him as King on the mountain when He came down—how many of those people were looking for Him to turn right, or looking for Him to turn left? Probably more wanted Him to turn right than turn left. They were happy to say He's Messiah, but in their hearts, they didn't want to

change. They wanted Him to get the other guy. And God says, "No! The way to peace is to deal with sin in your own heart."

主耶稣来，不仅仅是为了医治别人的罪的问题；祂来首先是为了解决你自己心中的罪。那些在祂下山时在山上欢呼祂为王的人中，有多少人是在指望祂往右转，又有多少人是指望祂往左转呢？想让他往右转（对付外敌）的人可能比想让他往左转（洁净内殿）的人多得多。他们很乐意称祂为弥赛亚，但在内心深处，他们不想做出改变。他们只希望祂去收拾别人。但神说：“不！通往和平的道路是先处理你自己心中的罪。”

So verse forty-seven says:

所以第四十七节说：

[Luke 19:47 NKJV] - ⁴⁷ And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him,

Was He a good teacher? Yes. Did He know, and was He able to teach wisdom and truth? And the answer is yes. Why did they want to destroy Him? Because He had said that they had made His Father's house a den of thieves. And they knew that their business was making money in the temple from the people who came to worship, and they did not want Jesus to be in charge of their religion.

祂是一位优秀的教师吗？是的。祂明白并且有能力教导智慧与真理吗？答案也是肯定的。那他们为什么要除灭祂呢？因为祂指责他们将祂父的殿变成了贼窝。他们心知肚明，自己在圣殿里利用那些来敬拜的人赚钱，他们绝不希望耶稣来插手、管理他们的宗教买卖。

All right, so verse forty-eight says:

好，第四十八节说：

[Luke 19:48 NKJV] - ⁴⁸ and were unable to do anything; for all the people were very attentive to hear Him.

The people wanted to follow Him, but the religious leaders didn't want to follow Him because they wanted to get their own money from their own operations. They were a den of thieves. So how tragic that the Messiah had come, and the opportunity to follow Him to blessed victory was all lost because the Pharisees, the leaders, said, "No, we don't want Him."

百姓们都想跟从祂，但那些宗教领袖却不想跟从祂，因为他们只想继续靠自己的勾当来赚钱。他们就是一伙强盗。弥赛亚已经降临，本来有这么好的机会跟从祂走向蒙福的胜利，却因为法利赛人和领袖们说“不，我们不要祂”而落得如此悲惨的结局。

The Authority of Jesus Challenged

All right, so here the scribes, the leaders, the Pharisees have a problem. How can they destroy this man when all the people want to hear Him? So chapter twenty, verses one and two say:

好，此时文士、领袖和法利赛人面临着一个难题：既然百姓都极想听祂讲道，他们该如何除灭祂呢？于是，第二十章第一和第二节说：

[Luke 20:1-2 NKJV] - ¹ Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him ² and spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?"

They were all members of the organized church, if you like. They were the religious leaders. And like the Apostle Paul, when they wanted to persecute people, they got letters of authority from their organization to prove they had the authority to do what they did.

如果你愿意的话，可以说他们都是这个体制化组织里的成员。他们是宗教领袖。就像使徒保罗在归信前想要逼迫基督徒时，必须从他们的组织那里取得授权信，以证明自己拥有这么做的权柄。

And so you'll remember when the Apostle Paul got converted, he was on the Damascus Road heading to Damascus with letters of authority from the religious leaders to take captive people who were Christians. So they basically came to Jesus and said, "Who gave You the authority to do what You're doing?" And of course, His answer was wonderful! Verse three says:

所以你们记得，当使徒保罗悔改信主时，他正走在去往大马士革的路上，手里拿着宗教领袖开具的授权信，要去抓捕那些基督徒。所以，这些人也同样来到耶稣面前，质问祂：“谁给你权柄做这些事？”当然，祂的回答极为精妙！第三节说：

[Luke 20:3 NKJV] - ³ But He answered and said to them, "I also will ask you one thing, and answer Me:

There is often a problem in a conversation. It's an easy conversation when you get to answer the questions and nobody gets to ask you a question. But it's often a very different conversation if they get to ask the questions and you have to answer them.

在对话中往往会遇到一种棘手的局面。如果只由你来回答问题，而没人反过来质问你，那对话就很简单。但如果对方掌握了提问权，逼得你不得不回答，那谈话的性质就完全变了。

So they basically came to Him and said, "You know we've got You, because you're doing what You're doing but You have no authority for doing it." And He puts the question to them in verse four:

So they basically came to Him and said, "You know we've got You, because you're doing what You're doing but You have no authority for doing it." And He puts the question to them in verse four:

[Luke 20:4 NKJV] - ⁴ The baptism of John--was it from heaven or from men?"

So He is saying, "Really, the real issue you have with Me is not whether I have authority or not. The real issue you have is whether I am teaching you with authority from men or with authority from heaven." So He basically is saying to them, "You know John the Baptist; you heard him preach for years. Where did he get his authority?" Verse five and six say:

所以祂的意思是：“实际上，你们对我的真正质疑不在于我有没有权柄，而在于我是在用来自人的权柄，还是用来自天的权柄教导你们。”因此，祂基本上是问他们：“你们了解施洗约翰，听他传道多年。他又是从哪里得着权柄的呢？”第五和第六节说：

[Luke 20:5-6 NKJV] - ⁵ And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?' ⁶ But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."

So verse seven's answer was:

于是第七节他们的回答是：

[Luke 20:7 NKJV] - ⁷ So they answered that they did not know where it was from.

Was that an honest answer? No, it wasn't an honest answer at all. They simply said, "If we say it's from heaven, then we should follow him. If we say it's from men, the people will stone us. We can't answer that question." What **terrible** liars they were!

这是一个诚实的回答吗？不，这一点也不诚实。他们只是私下盘算：“如果我们说来自天上，那我们就必须信从他；如果我们说来自人间，百姓又会用石头砸我们。所以，我们没法回答这个问题。”他们真是可怕的说谎者！

And so Jesus answers them, challenging their lie by saying in verse eight:

于是，耶稣在第八节戳穿了他们的谎言并回绝了他们：

[Luke 20:8 NKJV] - ⁸ And Jesus said to them, "Neither will I tell you by what authority I do these things."

They would not tell Him, and He says, "I therefore will not tell you. You would not tell me, so I will not tell you." And I have told you many times that it is a **terrible** thing to be in a confrontation with God because He will ask you questions. And He often says to you, "Ah, you have a question for Me? Let Me put a question to you first."

他们不肯告诉祂，于是祂也说：“那么我也不告诉你们。你们既然不回答我，我也不回答你们。”我多次告诉过你们，与神对话有时是一件令人战兢的事，因为祂会反问你。祂常常会对你说：“哦，你对我有疑问吗？那让我先问你一个问题吧。”

And you will remember I've told you before that Job said, "When I meet God, I have a question for Him." And then the Book of Job discusses that and points out the fact that before Job got to ask a question, God asked him eighty-four questions, at the end of which Job didn't have a question anymore.

你们会记得我以前说过，约伯曾说：“当我见到神的时候，我要好好问问祂。”但约伯记接着展开，指出在约伯还没来得及开口发问之前，神就先连续问了他八十四个问题。在这轮发问结束后，约伯再也没有任何疑问了。

When we stand before God, people say, "I'm going to ask this, I'm going to ask that, I'm going to ask the other thing." And when God finishes asking them questions, the Bible says that every mouth will be stopped, and all the world will become guilty before God. When God is finished asking the sinner the questions He has for them, they will not be saying, "You're not fair, God!" They will be saying, "You're right; I'm wrong."

当我们站在神面前的时候，很多人常说：“我要问这个问题，我要问那个，我还要质问祂其他的事。”但圣经却说，当神对他们审问完毕后，众口都会闭塞，普世在神面前都显为有罪。当神把祂对罪人的质问问完之后，没有人能指责说：“神啊，这不公平！”他们只会服伏在地下说：“您是对的，我是错的。”

So I heard a story—I don't know if it's true or not, but I heard of two men who were talking one day, and one man said, "I think I would like to ask God the question: why is there so much trouble in the world? So much evil, so much suffering, so much sorrow? Why don't You do something about it?" His friend said, "Well, that sounds good. Why don't you ask Him?" And he said, "I'm afraid that His answer might be: 'I'm going to ask you the same question—why don't you do something about it?'"

我听过一个故事，虽不知是真实与否，但讲的是有一天两个人在聊天。其中一个人说：“我想问问神：为什么这世界上有这么多的麻烦、这么多的邪恶、这么多的痛苦和悲伤？你为什么不采取点行动呢？”他的朋友回答说：“听起来不错啊，那你为什么不去问呢？”那人说：“我担心祂的回答会是：‘我也正想问你同样的问题——你为什么不采取点行动呢？’”

It's easy to blame the other fellow, "Why don't you do something about it?" And so God says, "Listen, the problem isn't the Romans. The problem is the sin in the hearts of the people who are in Jerusalem—the sin in the Pharisees, the scribes, the religious leaders, and all the people who follow them."

责怪别人总是很容易，“你为什么不采取行动？”所以神说：“听着，真正的问题不在于罗马人。问题在于耶路撒冷百姓心中的罪——在于法利赛人、文士、宗教领袖以及所有跟随他们的百姓心中的罪。”

That's sort of the end of that story, and according to the clock, that's the end of our time as well. So we'll leave it here, but next week we will answer Joanna's question: "What is going on in the Middle East today? What does the Bible tell us about what's going on in the Middle East today?" Hopefully, the answer to that question will not only clarify for you what's happening but increase your confidence in God.

这大概就是故事的结局，而根据时钟，我们的时间也到了。所以我们今天先停在这里，下周我们将回答乔安娜的问题：“当今中东正在发生什么事？圣经对当前的局势有些什么启示？”希望对这个问题的解答不仅能帮你们理清局势，更能增加你们对神的信心。

So again, thank you for this evening, and over the week, please pray that the Lord will give me wisdom to answer this very important question. Let's pray.

再次感谢大家今晚的参与。在接下来的一周里，请为我祷告，求主赐我智慧去解答这一个极为重要的问题。我们来祷告。

Lord, we are thankful for the Bible. And we're thankful that the Lord Jesus dealt with the issues that were before Him, and where He was not confused. He was not oppressed; He was not deviated from His position by this evil of the Pharisees who were against Him.

主啊，我们为着圣经向您献上感谢。我们也感谢主耶稣处理了摆在祂面前的诸多难题，在此过程中祂从未感到困惑。祂既没有被压倒，也没有因着那些敌对祂的邪恶法利赛人而偏离了祂的立场。

So Lord, we pray that You will just bless us. We thank You for the privilege of studying Your Word tonight. Help us to live it, Lord. May we not be hypocrites like the Pharisees. May we have a simple heart to say, "Lord, I want to deal with the sin in my life, and I want to follow You."

主啊，我们求您赐福给我们。感谢您让我们今晚有特权来查考您的圣言。求主帮助我们将其行出来。愿我们不至于像法利赛人那样虚伪，愿我们有一颗单纯的心说：“主啊，我想解决我生命中的罪，我想要跟随您。”

And Lord, we pray for the blessing of God upon each of us in the week that is to come. May we be faithful to the Lord. Bring us back next week, Lord, and give answers to this very important question. And we ask this now in Jesus' name. Amen.

主啊，我们祈求神的赐福降临在每一个人身上，在我们即将迎来的这一周里。愿我们都能对主忠心。主啊，求您下周带我们回来，好让我们能解答这个极具分量的问题。我们如此祈求，是奉主耶稣的名。阿门。