

Signs of the End: Understanding God's Prophetic Plan

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References: Luke 21, Acts 1:7-8; Acts 6:4

The Widow's Offering and Divine Evaluation

So good to see everyone. Thank you to those who have just joined us. For Amir, and for Sharon and Cindy, we are glad that you are here, as well as all the rest.

也非常高兴能看到大家。谢谢刚刚加入我们的 Amir、Sharon 还有 Cindy，我们非常高兴大家都来了，还有其他的所有人。

Tonight we are going to carry on in our studies in the book of Luke, and so we will begin in chapter twenty-one. Luke twenty-one.

今天我们要继续学习《路加福音》，我们将从第二十一章开始。《路加福音》第二十一章。

You will remember that the Lord Jesus Christ is very near His death. This probably is taking place two days before He is crucified, the day before the Passover.

大家会记得，主耶稣基督此时已经非常接近祂的死。这大概发生在他被钉十字架的前两天，也就是逾越节的前一天。

So our story begins in Luke chapter twenty-one, verse one. Jesus was in the temple teaching, and it says:

[Luke 21:1-2 NKJV]

¹ And He looked up and saw the rich putting their gifts into the treasury, ² and He saw also a certain poor widow putting in two mites.

我们的故事从第二十一章第一节开始。主耶稣当时在圣殿里教导，经上说，耶稣抬头观看，见财主把礼物投在库里，又见一个穷寡妇投了两个铜钱。

Now we continually marvel at the fact that God knows all the details. So here are these people this day, and they have come to the temple, they are worshipping God, and they are giving some money for the work of God into the treasury. And Jesus not only knows who comes, but who gives and how much each person gives.

我们一直感到惊奇，那就是神知道所有的细节。所以在这一天，这些人来到圣殿，他们敬拜神，并把一些钱投入库里，用来支持神的工作。主耶稣不仅知道谁来了，而且知道谁奉献了、每个人奉献了多少。

And so this poor widow comes along, and she reaches into her purse, and she gives two mites. And a mite is probably the smallest amount of money in the Jewish system. In our minds, it is probably just a few dollars, if that, maybe just a few cents. It is a very small amount.

这穷寡妇走过来，她从她的钱包里掏出了两个铜钱。这铜钱大概是犹太货币系统里最小的单位。在我们的概念里，可能只是几块钱，甚至只有几分钱，这是一个非常微小的数目。

And so verse three, He says:

[Luke 21:3-4 NKJV]

³ So He said, "Truly I say to you that this poor widow has put in more than all; ⁴ for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had."

第三节，主耶稣说，我实在告诉你们，这穷寡妇所投的比众人还多。因为众人都是自己有余，拿出来投在神的奉献里，但这寡妇是自己不足，把她一切养生的都投上了。

So now, what is it that God notices? He notices who comes, and who gives, and how much they give. And then He notices the ratio between what they gave and what they had.

那么，神注意到什么呢？祂注意到谁来了，谁奉献了，以及他们奉献了多少。然后，祂还注意到他们所奉献的，与他们自己拥有的之间的比例。

So God not only evaluates what you do, but He also compares it to what you could do. And this outlines a very important principle in the work of God. And this is that it is not necessarily what you have or what you do, but what is important is what you do with what you have.

因此，神不仅评估你做了什么，祂也会把你所做的，与你所能做的进行对比。这概述了神工作中的一个非常重要的原则：不一定在于你拥有什么或做了什么，而是在于你如何运用你所拥有的。

There is a woman, and she has only got one, and she gives one. Here is another, and he may have five hundred, and he may give ten or fifty. Who gave the most? The one who gave all she had, not the one who gave a portion of what he had.

这里有一个妇人，她只有一个，她就献上了一个。另一个人可能有五百个，他可能献上了十个或五十个。谁献得最多？是那个献上她所有一切的人，而不是那个只献上一部分的人。

Now some people say God is not fair. He gives many of the benefits of life to some, and to others He does not give very much; He does not treat people fairly. You and I have a whole lot, while others in the center of Africa may have extreme poverty, as well as a lack of knowledge, as well as a lack of native abilities.

有些人会说：“神是不公平的。祂把生活中许多的恩惠赐给了一些人，而对另外一些人，祂并没有赐下很多。祂对待人是不公平的。”你我拥有非常多，但在非洲中部的其他人，可能面临极度的贫困、缺乏知识，并且缺乏先天的能力。

So they say, "Well, God, You are not fair. You did not treat some people the way You treat us, and You did not treat us the way You treat some other people who are far more blessed than us." And the very important principle is: God will reward you not on the basis of what you do not have. He will reward you on the basis of what you do with what you do have.

所以这些人就说：“神啊，你不公平。你没有像对待我们那样对待某些人，你也没有像对待那些比我们更蒙福的人那样对待我们。”但一个非常重要的原则是：神不会根据你所没有的来奖赏你，祂乃是根据你如何使用你所拥有的，来奖赏你。

So there are people like me who have had a knowledge of God from youth, and have had certain abilities given by God. We will be judged by what we do with them. Others who do not have that background, they will be judged by a totally different standard. And if they do much with what they have and I do little with what I have, they will get far greater rewards than me.

像我这样的人，从小就认识神，也有神所赐的一些能力，我们将根据我们如何使用这些能力而受审判。那些没有这种背景的人，他们将按照一个完全不同的标准受审判。如果他们用他们所拥有的做了很多，而我用我所拥有的只做了很少，他们的赏赐就会比我大得多。

Don't ever let anybody say to you, "God is not fair." He **is** fair, and He will reward everyone according to what He has given them, and each will be judged fairly. And those with little will have an opportunity to get the same rewards as those who have much.

永远不要让任何人对你说：“神是不公平的。”神是公平的，祂会按照祂所赐给每个人的来赏赐每一个人，每个人都会受到公平的审判。那些拥有较少的人，也有机会获得与那些拥有极多之人同样的赏赐。

That is an important principle to remember as we go into the work of God after Jesus Christ has gone to heaven. But what else should people know before Jesus goes to heaven? And the answer is, they should know what is going to happen in the future.

在主耶稣基督升天后，当我们参与神的工作时，这是一个非常需要铭记的重要原则。但在耶稣升天之前，人们还需要知道什么呢？答案是：他们应该知道未来将要发生的事。

Prophetic Truths and the Future Temple

And so we have got a section now that is on the subject of prophecy—what will happen after Jesus goes, and when will He come back? Verse five then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said:

[Luke 21:5-6 NKJV]

⁵ Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, ⁶ "These things which you see--the days will come in which not one stone shall be left upon another that shall not be thrown down."

所以，我们现在进入了关于预言的部分——在主耶稣去后会发生什么事，以及祂何时会再来。第五、六节，有人谈论圣殿是用美石和供物装饰的，主耶稣就说，论到你们所看见的一切，将来日子到了，在这里没有一块石头留在石头上不被拆毁。

So He is beginning to speak to them about the future. He says that this temple that you see—a beautiful building—will be torn down, and not one stone will be left upon another. Now, interestingly, this conversation took place probably in the year A.D. 34. That is, thirty-four years after Jesus was born.

所以，祂开始对他们谈论未来。祂说你们所看见的这座华美的圣殿将被拆毁，没有一块石头会留在另一块石头上。非常有趣的是，这段对话可能发生在公元34年，也就是耶稣出生后三十四年。

But in A.D. 70, this particular verse was fulfilled absolutely, accurately. What happened, history tells us, in A.D. 70, was that the Roman General Titus surrounded the city of Jerusalem.

但在公元70年，这节特别的经文得到了绝对、准确的应验。历史告诉我们，在公元70年，罗马将军提多包围了耶路撒冷城。

And he noted that the temple was extremely beautiful, and in particular that there were not only beautiful stones in it, but there was also much gold on the outside of the temple. So

before sending his armies into the city to conquer it, he said to them, "Don't light a fire near the temple. I don't want to lose that gold. Don't set a fire in the temple."

提多注意到这座圣殿极其华美，特别是圣殿外面不仅有美丽的石头，还有许多金子包着。因此，在派军队进城征服之前，他吩咐士兵：“不要在圣殿附近放火，我不想失去那些金子。不要在圣殿里放火。”

But one of the soldiers didn't obey him, and did set fire to the temple. And in the process, the gold, which melted in the heat of the fire, was not any longer on the surface, but it fell; the gold seeped down between the cracks in the rocks, and the gold was lost in the cracks of the rocks of the temple.

但是，其中一个士兵没有听从他的命令，还是在圣殿纵了火。在这个过程中，金子在烈火中熔化，不再留在表面，而是流了下来，渗入了石头之间的缝隙里，所有的金子都消失在圣殿石头的缝隙中。

All of this, thirty-six years after this prophecy. Titus then, being an unscrupulous man, said, "I want that gold." So he gave instructions that the temple be destroyed, boulder from boulder, so that all the gold between the boulders would be exposed when the boulders were separated, and you could take the gold out of the cracks in the boulders.

这一切都发生在这个预言的三十六年之后。提多是个贪婪无耻的人，他说：“我要那些金子。”于是他下令拆毁圣殿，把石头一块一块地搬开，好让石头被分开时，藏在石头缝隙里的金子都能显露出来，从而把金子从裂缝里取出来。

And so he took all the gold for himself. But he didn't know what to do with the beautiful stones, so he took the stones and he shipped them over to Rome, and he built some buildings—I can't remember precisely what he built—but he shipped the stones to Rome, and he built beautiful buildings with those stones.

他就这样把所有的金子据为己有。但他不知道该怎么处理那些美丽的石头，于是他把石头运回了罗马，建造了一些建筑——我不太记得他具体建了什么，但他把石头运到了罗马，用这些石头建造了非常漂亮的建筑。

That was a very significant prophecy. So verse seven says they asked Him, saying:

[Luke 21:7 NKJV]

⁷ So they asked Him, saying, "Teacher, but when will these things be? And what sign will there be when these things are about to take place?"

这是一个非常重大的预言。所以第七节说，他们问祂说，夫子，什么时候有这些事呢？这事将到的时候有什么预兆呢？

So, it's logical that His disciples would say to their Teacher, "When are these things going to happen? And what will be the sign they will happen?" And that's a very significant question, and so He's going to give a lengthy answer.

所以，门徒们问他们的老师：“这些事情什么时候发生？发生时有什么预兆？”这是非常有逻辑的。这是一个非常重要的问题，因此祂将给出一个详尽的回答。

So verse eight, He said:

[Luke 21:8 NKJV]

⁸ And He said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore do not go after them.

第八节，耶稣说，你们要谨慎，不要受迷惑；因为将来有许多人奉我的名来，说，我是基督，又说，时候近了，你们不要跟从他们。

His first comments on prophecy and the fulfillment of prophecy is this: **Don't be deceived.** It is very easy for people to be deceived by prophecy. And it is very easy for the devil and his people to deceive people regarding prophecy.

祂对预言及其应验的首要评论是：**不要受迷惑。**人们在预言上非常容易受到欺骗。魔鬼和属他的人也非常容易在预言的事情上欺骗大家。

So your job and mine regarding prophecy is to make sure you're not deceived. Don't deceive yourself, and don't let others deceive you. Now, there are two main areas where people are deceived regarding prophecy.

所以，关于预言，你我的责任是确保自己不受迷惑。不要自欺，也不要让别人欺骗你。现在，人们在预言上受骗主要有两个领域。

The first is, many will come in the name of the Lord Jesus saying, "I am He, I am Christ, I am the coming Prince." One of the problems is, we've never seen Jesus, and if we haven't read the Bible, we wouldn't recognize Him.

第一，许多人会奉主耶稣的名来，说：“我是基督，我是那要来的君王。”其中一个问题是，我们从未见过耶稣，如果我们不读圣经，我们就认不出祂来。

And so in this coming day, before the coming of the Lord Jesus, many will come saying, "I am the Christ! Follow me!" And you say, "Could that happen?" And the answer is yes. In the last

many years, many people have come saying they were the Christ, causing many huge problems because people believed them.

所以在将来的日子，在主耶稣再来之前，会有许多人来说：“我就是基督，你们要跟从我！”你会问：“这怎么可能发生？”答案是：是的。在过去的许多年里，已经有很多人来声称自己是基督，因为人们相信了他们，从而造成了许多巨大的问题和麻烦。

But prophecy also says that one day the Antichrist will come, and he will be received, not just by some, but by most people in the world. And we're told much about him in the Bible. One of the things we're told about him is that he will be a miracle worker.

但预言也说，有一天敌基督将会来到，他不仅会被一些人接受，而且会被世界上大多数人接受。圣经中对他的描述很多，其中一件事就是他将是一个能行奇事的人。

He will deceive many people by using his own deception, and he will appear to do miracles. The kind of miracles he will do will be miracles empowered by the devil himself.

他会用诡计来欺骗许多人，显出能行神迹的样子。他所能行的那种神迹，是由魔鬼亲自赋予力量的。

Now, you remember in the story of Job, the devil was able to send strong winds and, I believe, fire from heaven; he was able to do miraculous things in the natural sphere. And were the devil to do that today, you and I must not believe him. Because just because he does miracles doesn't mean that he is God's Son.

大家还记得在《约伯记》的故事中，魔鬼能够降下狂风和从天而降的火，他能够在自然界中行神奇的事。如果魔鬼今天在你我面前行这样的事，我们千万不能相信他。因为仅仅因为他行神迹，并不意味着他是神的儿子。

The other thing that appears to be true is that he will have great computer technology behind him. And we're learning today that Artificial Intelligence is able to tell very convincing lies. And the devil will use those technologies for his advantage, and we are to say, "We will not be deceived. We don't want to be deceived. We will study Scripture. We'll follow the Bible. We will not follow his lies."

另一个看似事实的情况是，他的背后将有强大的电脑技术支持。我们今天了解到，人工智能已经能够编造出极具说服力的谎言。魔鬼会利用这些技术来谋取自己的利益，而我们必须说：“我们绝不受迷惑，我们不想被欺骗。我们要查考圣经，我们要遵循圣经，我们绝不相信他的谎言。”

So if you're going to understand what's going to happen in the future, you must start with the Bible, and you must not listen to the devil's lies. Now, the two areas where deception comes: first of all, people saying, "I am Jesus" or "I am the Christ"—the Antichrist. And the other is they're saying, "The time has drawn near."

因此，如果你想明白未来要发生什么事，你必须从圣经开始，绝不能听信魔鬼的谎言。所以受迷惑的有两个领域：第一，人们会说“我是耶稣”或“我是基督”（即敌基督）；第二，他们会说“时候近了”。

And the temptation is for many people to say, "This is God's timetable. He will send Jesus back again at this particular time." And Acts chapter one tells us that the Lord said it is not for you Christians to know the times and the seasons.

这种诱惑让许多人说：“这就是神的时间表。祂会在这个特定的时间让耶稣再来。”然而《使徒行传》第一章告诉我们，主说：“对于你们基督徒来说，你们不需要知道那个时间和季节。”

What then is our job? Acts chapter one and verse eight says:

[Acts 1:7-8 NKJV]

⁷ And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. ⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

那么，我们的工作是什么呢？《使徒行传》第一章第八节说，我们要为祂作见证。我们作为基督徒的工作，并不是要去猜测确切的时间，而是要去警告人，并根据圣经告诉他们我们所知道的耶稣。

So verse nine says:

[Luke 21:9 NKJV]

⁹ But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end will not come immediately."

第九节说，你们听见打仗和扰乱的事，不要惊惶；因为这些事必须先有，只是末期不能立时就到。

So, in the two thousand years since these words were uttered, there have been many wars, and there have been many commotions, and the Lord has not come yet. Don't be alarmed just by a war or a commotion. There are lots of problems in Iran today. Does that mean that Jesus is going to come very, very soon?

自从这些话说完之后的两千年里，一直不断有战争和扰乱，而主还没有来。不要仅仅因为有战争或混乱就感到惊慌。今天在伊朗有大量的问题，这是否意味着主耶稣马上就要来了？

Not necessarily. It's a warning that He **will** come, but it doesn't necessarily tell us precisely when. So verse ten says, "Then He said to them, 'Nation will rise against nation, and kingdom against kingdom.'" And verse eleven:

[Luke 21:10-11 NKJV]

¹⁰ Then He said to them, "Nation will rise against nation, and kingdom against kingdom. ¹¹ And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.

并不一定。这是一个祂必快来的警告，但它并没有告诉我们确切的时间。第十节说，当时耶稣对他们说，民要攻打民，国要攻打国。第十一节说，地要大大震动，多处必有饥荒、瘟疫，又有可怕的异象和大神迹从天上显现。

So the Lord is saying all of these kinds of things will happen before the Lord Jesus Christ comes. And they will be general signs that He will be coming, but not specific relating to time. Nation will rise against nation, kingdom against kingdom—lots of wars. And there will be many indications, in part from heaven, that things are happening, because verse eleven says there will be great earthquakes.

所以主是在说，所有这些事情都将发生在主耶稣基督再来之前。这些都是祂要来的普遍迹象，而不是具体的时间表。民要攻打民，国要攻打国，将有许多的战争。并且会有许多迹象，包括从天上来的异象，表明大事正在发生，因为第十一节说地要大大震动。

And we live in a day of many earthquakes, but we're told that they're not necessarily more earthquakes today than they've been in the past; we just know about them more. There will be many other things that people will say is a sign of the judgment of God, of the coming of the Antichrist. And so they will say that there will be famines, pestilences, fearful sights, and great signs from heaven.

我们生活在一个地震频发的时代，但有人告诉我们，今天的地震不一定比过去多，只是我们对它们的了解和报道更多了。还会有许多其他的事情，人们会说这是神审判的迹象、是敌基督要来的预兆，他们会说会有饥荒、瘟疫、可怕的异象和大神迹从天上显现。

And many will interpret these as signs that God is going to take action immediately. And that may or may not be a sign; we're not told that. That doesn't mean it's going to happen immediately. I'm intrigued by the subject of famines. What are the causes of famine?

许多人会把这些解释为神将立即采取行动的迹象。但这可能是，也可能不是迹象，圣经没有明确告诉我们这代表祂会立即行动。我对饥荒这个话题很感兴趣。造成饥荒的原因是什么呢？

Our initial conclusion is crop failure, usually caused by weather changes. And so it would be easy for people to argue, "Because of the crop failure, there is a famine. And because of the behavior of God, there is a crop failure—He sent the crop failure, therefore there's the famine, therefore His return will be soon."

我们的第一反应通常是庄稼歉收，而这通常是由气候变化引起的。所以人们很容易推论：“因为庄稼歉收，所以有了饥荒；又因为神的主权，导致了庄稼歉收——是祂降下了灾害导致歉收，从而有了饥荒，因此祂很快就要再来了。”

But my study of famine tells me that very often crop failure is **not** the reason for famine. The very frequent reason for famine is military action, which causes transportation to cease, and you can't get the food from one area to another.

但我对饥荒的研究告诉我，很多时候庄稼歉收并不是造成饥荒的主因。极其频繁导致饥荒的原因其实是军事行动，它导致运输中断，使你无法将粮食从一个地区运送到另一个地区。

So, if you like, there are three possible causes for famine: one is crop failure; number two is military action stopping food from going to where it's needed; and number three is simply transportation problems. And then it says there will be fearful sights and great signs from heaven. And the book of Revelation talks about such things.

因此，如果你愿意细分的话，造成饥荒有三个可能的原因：第一是庄稼歉收；第二是军事行动阻碍了粮食运往需要的地方；第三就是单纯的运输问题。接着经文说，又有可怕的异象和大神迹从天上显现，《启示录》里也谈到了这些事情。

Now, these things will be all through time. They will not necessarily mean that the Lord's return is imminent, but they are all warnings to people on the earth to turn to God, because God might return at any time. Remember, God sends warnings, and He sends warnings in many ways in order to cause us to turn back to Himself.

这些事情将贯穿于整个历史时期。它们并不一定意味着主的再来近在咫尺，但它们都是对地上众人的警告，叫他们转回向神，因为主可能在任何时候回来。请记住，神发出警告，并且以许多种方式发出警告，为的是让我们转回向祂自己。

But here are some conclusions now of all these things. Verse twelve:

[Luke 21:12-13 NKJV]

¹² But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings

and rulers for My name's sake. ¹³ But it will turn out for you as an occasion for testimony.

但对这一切事情也有一个结论。第十二、十三节说，但这一切的事以先，人要下手拿住你们，逼迫你们，把你们交给会堂，并且收在监里，又为我的名拉你们到君王官长面前。但这些事终必为你们的见证。

So when these things come, they are not necessarily an indication that the Lord is coming immediately, but they are an indication that we must be prepared to be witnesses to the world as a result of these signs. The implication is that the Christians will be blamed for these things that come.

因此，当这些事情发生时，它们并不一定预示着主会立即再来，但它们预示着我们必须做好准备，因着这些迹象向世界作见证。这意味着，基督徒将为这些将要发生的事情而背黑锅。

All down through history, the Christians have been blamed for things that were not their problems. But as we get closer to the times of the end, more and more there will be strong persecution against Christians, and they will have to testify as to what it is God is doing.

在整个历史上，基督徒总是因为一些非他们造成的麻烦而受到指责。但随着我们越来越接近末世，针对基督徒的残酷逼迫会越来越多，而他们将不得不见证神正在做的事。

The persecution will come from, first, verse twelve, it will come from the synagogues—from those who say they're serving God and they don't serve Him, like the Jewish people did. And they will think up other reasons to put Christians in prison, and so that's what they will do. The government will be putting Christians in prison in these days prior to the coming of the Son of God.

第十二节指出，逼迫首先来自于会堂——那些口称侍奉神实际上却不侍奉的人，就像当时的犹太人一样。他们会想出其他理由将基督徒投入监狱，这就是他们所要做的。在神子再来之前的这些日子里，政府也会将基督徒监禁起来。

And so the question is, what are the Christians going to do if that happens? So verses fourteen and fifteen say:

[Luke 21:14-15 NKJV]

¹⁴ Therefore settle it in your hearts not to meditate beforehand on what you will answer; ¹⁵ for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

所以问题是，如果那种情况发生，基督徒该怎么办？第十四、十五节说，所以，你们要立定心意，不要预先思想怎样申诉；因为我必赐你们口才、智慧，是你们一切敌人所敌不住、驳不倒的。

So the Christians will be called upon to answer and to defend themselves, but they are not to plan ahead what they will say. Why would they not plan ahead what they would say?

因此，基督徒届时会被召去回答质问并为自己辩护，但他们不需要提前计划该说什么。为什么他们不需要提前计划该说什么呢？

Because they won't fully understand the circumstances nor the answer that God has for them, and if they plan ahead, they will feel compelled to give the answer they planned to give. So the Lord says, "Don't plan ahead. You go and you stand before the kings, you stand before the judges, and I will tell you what you should say."

因为他们无法完全预知当时的情况，也不知道神要给他们的答案；如果他们提前计划，就会觉得必须按照计划好的话去回答。所以主说：“不要提前计划。你们只管去，站在君王和审判官面前，我会告诉你该说什么。”

So the question is, if you don't plan ahead, what do you do? And the answer is, you prepare your heart before the Lord so that when He speaks to you, you are clearly prepared to listen.

所以问题是，如果不提前计划，那你该做什么？答案是：你在主面前准备好你的心，这样当祂向你说话时，你已经完全准备好去倾听了。

So it's not so much what we plan to say that is important. It is that we are sufficiently walking with God in His Word faithfully, that when He speaks to us, we indeed can listen. And that is a general answer, isn't it, to the work of God? The preacher doesn't spend all his time preparing to say the right thing. The preacher prays and says, "Lord, I'm going to study the Word. You give me at the end what I should say; I'm not going to prepare extensively as to what I should say."

因此，重要的不是我们计划要说什么，而是我们是否足够忠心地神的话语中与神同行，以便当祂向我们说话时，我们确实能听得进去。这是神工作中的一个普遍规律，不是吗？讲道人并不会把所有时间都花在准备说些漂亮、正确的话上。讲道人会祷告说：“主啊，我去研读祢的话语。请祢在最后赐给我该说的话，我不会过度依靠自己去计划该说什么。”

I think that's maybe why the order of events in Acts chapter six and verse four says the apostles said:

[Acts 6:4 NKJV]

but we will give ourselves continually to prayer and to the ministry of the word."

我想这也许就是为什么在《使徒行传》第六章第四节中，使徒们说，我们要专心以祈祷、传道为事。

Ministry doesn't come first. Prayer comes first, then we'll know what to preach. What are going to be the circumstances in the days before the Lord's return? What circumstances will there be there? Verse sixteen says:

[Luke 21:16 NKJV]

¹⁶ You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death.

服侍不是第一位的，祷告才是第一位的，然后我们才会知道该传讲什么。在主再来之前的日子里，环境会是什么样的？第十六节说，连你们的父母、弟兄、亲族、朋友也要把你们交官，有些你们也要被他们害死。

Some people say that what's going to happen is the world, the preachers are going to preach, and the message will be received, and the world will be Christianized, so that when Jesus comes, the world will be happy to receive Him.

有些人说，未来会发生的是，讲道人不断传讲，信息被人们接受，整个世界都被基督化了，以至于当耶稣再来时，世界会非常高兴地迎接祂。

Don't believe that, because exactly the opposite is going to happen before Jesus comes. The families and the relationships are going to be broken. Parents will betray their children, the relatives, the friends will betray others, and some will even be put to death by those who were closest to them.

不要相信这种说法，因为在耶稣再来之前，情况恰恰相反。家庭和人际关系将会破裂。父母会出卖孩子，亲戚、朋友会互相出卖，有些人甚至会被他们最亲近的人置于死地。

And when Jesus returns, the world won't love the Christian, but rather the Christians will be hated by all men for the namesake of the Lord Jesus Christ. Now, verse eighteen says an amazing thing. It says:

[Luke 21:18 NKJV]

¹⁸ But not a hair of your head shall be lost.

当耶稣再来时，世人并不会爱基督徒，相反，基督徒将因主耶稣基督的名被众人恨恶。然而，第十八节说了一件非常奇妙的事，然而你们连一根头发也必不损坏。

I don't know, have you ever noticed that sometimes you lose some of your hair? I know that I have lost a fair amount of my hair. And even now, I find after I brush my hair for a long time, there is often more hair in my brush. This says, "Not a hair of your head shall be lost." What's that mean?

我不知道你们有没有注意到，有时候你们会掉头发。我知道我掉了不少头发。甚至现在，我发现梳头梳得久了，梳子上经常会留下很多头发。但经上却说：“你们连一根头发也必不损坏。”这是什么意思呢？

It means God is going to be with you. In these times of great trouble, God will be with His people. And even if they do lose their hair, it will all be noted by God. No hair will be lost; each will be rewarded by God. God will look after everything, including the hairs on your head.

这意味着神将与你同在。在这大灾难的时期，神会与祂的百姓同在。即使他们真的掉头发，神也完全看在眼里。一根头发都不会白白失落，每一个人都会得到神的奖赏。神会眷顾一切，包括你头上的每一根头发。

And verse nineteen says:

[Luke 21:19 NKJV]

¹⁹ By your patience possess your souls.

第十九节说，你们常存忍耐，就必保全灵魂。

And I think that means that in these times of great trouble, be patient. And in being patient, you will keep your soul. Don't panic, don't agonize, be patient. God is with you; He's even protecting the hairs on your head. Don't get distressed because of problems in the world.

我想这意味着在这大灾难的时期，要忍耐。在忍耐中，你将保全自己的生命。不要惊慌，不要痛苦，要忍耐。神与你同在，祂甚至连你头上的头发都在保护。不要因为世上的麻烦而感到忧心忡忡。

Jerusalem Surrounded by Armies

So all of these things will happen prior to the Lord's return. Remember, back to verse seven, it says, "What sign will there be when these things are about to take place?" So, just a few comments now about prophecy.

所以，所有这些事情都将发生在主再来之前。请记住，回到第七节，门徒问说：“这事将到的时候有什么预兆呢？”现在，我们就预言谈几个看法。

First of all, there are two events prophesied in this passage. The first event is the sacking of Jerusalem in Seventy A.D. But you'll remember that when that happened, the Lord Jesus did not come right after that.

首先，这段经文里预言了两个事件。第一个事件是公元70年耶路撒冷城的陷落。但大家会记得，当那件事发生时，主耶稣并没有紧接着在那个时候再来。

So this prophecy is not just the sacking of Jerusalem in Seventy A.D., but it's talking about a future time when Jerusalem will be attacked. So now we've got two prophecies, and the former really is predictive of the latter. They're very similar, but one took place in A.D. 70, and another hasn't taken place yet.

因此，这个预言不仅是指公元70年耶路撒冷的陷落，也是在谈论未来耶路撒冷再次遭受攻击的时刻。所以现在有了两个预言，前一个实际上预示了后一个的发生。它们非常相似，但一个发生在公元70年，另一个至今还没有发生。

Number two, these prophecies really are related to Judah, and Israel, and Jerusalem. They are not necessarily predictive in the same way of the Church.

第二，这些预言实际上是与犹太、以色列和耶路撒冷有关的。它们不一定是以同样的方式对教会的未来进行预言。

So the Jews in Jerusalem are looking forward to the destruction of the temple and the return of Jesus, but the Church is looking forward to the rapture. And so the third thing then is that the Church will not be—the Church will be removed from the world before these terrible things we're going to read about come upon us.

因此，耶路撒冷的犹太人所盼望的是圣殿的被毁和耶稣的再来，而教会所盼望的则是被提。所以第三点是，教会不会经历这些——在我们读到的这些合适灾难临到我们之前，教会已经从世上被接走了。

Remember, this prophecy is preached to the disciples who are in Jerusalem before the coming of the Lord—sorry, before the death of the Lord Jesus Christ. These were preached to Israel. The rapture of the Church is preached to the Church in First and Second Corinthians,

and First and Second Thessalonians. So you've got a different audience for these two different themes of prophecy.

请记住，这个预言是主耶稣基督受死之前，传给在耶路撒冷的门徒的，它是传给以色列的。而教会的被提则是传给教会的，记录在《哥林多前书》、《哥林多后书》、《帖撒罗尼迦前书》和《帖撒罗尼迦后书》中。因此，这两个不同的预言主题有不同的听众。后面这个是传给基督徒的。

Next, the rapture is going to take place in the context of chapter twenty-one of Luke; it's going to take place in that context. But it's going to take place after some of these initial problems and before the Lord Jesus Christ comes back.

接下来，被提将会在《路加福音》第二十一章的这个大背景下发生。它将发生在某些起初的问题之后，并在主耶稣基督亲自降临之前发生。

And the next great principle of prophecy is that it is not all explained in one place in Scripture. To understand the ways of God, you've got to take verses from one part of Scripture and put them together with verses from another part.

预言的另一个伟大原则是，它并不是在圣经的某一处地方就全部解释完的。为了明白神的心意，你必须把圣经这一部分的经文与另一部分的经文拼凑在一起。

Just as when the Lord Jesus came the first time, the understanding of that was given to us in many places in the Old Testament, so when He comes back the second time, the prophecies will be given in many places in the Bible. Somehow, we've got to put them together.

正如主耶稣第一次来时，对其细节的启示分布在旧约的许多地方；当祂第二次再来时，关于祂再来的预言也同样散落在圣经的许多地方。在某种程度上，我们必须把它们汇总在一起。

And so the question is, why does God do it that way? Why doesn't He make it easy for us to understand prophecy?

那么问题是，为什么神要采用这种方式？为什么祂不让我们非常轻松、容易地去理解预言呢？

And the answer is, if it was easy for us then, those who don't know the Lord, they would find it easy as well. And they would do far more to twist, and to confuse, and to fight against the work of God.

答案是：如果对我们来说很容易，那么那些不认识主的人也会觉得很容易。这样一来，他们就会做更多的事情去歪曲、混淆和对抗神的工作。

And so all through Scripture you get the encouragement that the Christian must seek the Lord. He must study in order to learn the ways of God, and when he does, he will learn.

因此，贯穿整本圣经，你都会得到这样的鼓励：基督徒必须寻求主。他必须勤奋研读以明白神的方式，当他这样做时，他就必能明白。

So all of that is background for you on the subject of prophecy, because we're going to get now the answer to the question raised in verse seven. That question in verse seven is, "What sign will there be when these things are about to take place?" And the answer is in verse twenty. It says:

[Luke 21:20 NKJV]

²⁰ "But when you see Jerusalem surrounded by armies, then know that its desolation is near.

所有这些都是关于预言的背景，因为我们现在要回答第七节中提出的问题。第七节的问题是：“这事将到的时候有什么预兆呢？”答案就在第二十个，经上说，你们看见耶路撒冷被兵围困，就可知道它荒凉的日子近了。

This is a key prophetic sign: there will come a day when Jerusalem is surrounded by armies. This was almost fulfilled in the days of Titus, A.D. 70. But on that occasion, Jerusalem wasn't surrounded by armies plural. It was one army—the Roman army.

这是一个关键的预言预兆：将有一天，耶路撒冷会被众军围困。这在公元70年提多统治的时期几乎已经实现了。但在那一次，耶路撒冷并不是被“众军”（复数）围困。当时只有一个军队，即罗马军队。

But in the days before the coming of the Lord Jesus in the future, Jerusalem will be surrounded by many armies. Probably the army from China will come, and maybe India with them? We're not sure, but there will be some two hundred million people surrounding the city and the country of Israel.

但在未来的日子，在主耶稣降临之前，耶路撒冷将被许多支军队围困。可能中国的军队会来，或许还有印度的军队？我们不能确定，但届时将有大约两亿人包围这座城市和以色列国。

The European armies will be there as well, we understand. And the Middle Eastern armies will be there, and the army of Iran among them. They'll all be arrayed against Israel—that's a scary verse twenty.

据我们所知，欧洲的军队也会在那里，中东的军队也会在那里，而伊朗的军队显然也在他们中间。他们都将联合起来对抗以色列，所以第二十个是一个非常令人惊恐的画面。

Now, the teaching of prophecy in general is that the Church—you and I who trusted the Savior—we will not be there; we will be in heaven, having been raptured before this.

而圣经预言的普遍教导是，教会——也就是你我这些信靠救主的人——届时我们将不在那里，我们已经被提，在天国里了。

All right, what happens after that? Verse twenty-one:

[Luke 21:21 NKJV]

²¹ Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.

好了，在这之后会发生什么呢？第二十一节说，那时在犹太的应当逃到山上，在城里的应当出来，在乡下的不要进城。

What is the hope? The hope is to get out of the land, if you can, and flee to the mountains. That's the truth of this passage.

盼望是什么？盼望就是离开那地方，如果可以的话，逃到山上去。这就是这节经文所传达的真理。

Verse twenty-two:

[Luke 21:22 NKJV]

²² For these are the days of vengeance, that all things which are written may be fulfilled.

第二十二节说，因为这是报仇的日子，使经上所写的都得应验。

Why? For these are the days of vengeance, that all things which are written may be fulfilled. All the prophecies will be fulfilled in these days. When you see the city of Jerusalem surrounded by armies, then all these prophecies are going to be fulfilled.

为什么？“因为这是报仇的日子，使经上所写的都得应验。”所有经上所写的预言都要在这些日子里实现。当你看见耶路撒冷城被众军围困时，所有这些预言都快要应验了。

Those will be scary days. Verse twenty-three:

[Luke 21:23 NKJV]

²³ But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people.

那些日子将非常可怕。第二十三节说，当那些日子，怀孕的和奶孩子的有祸了！因为将有大灾难降在这地方，也有震怒临到这百姓。

And verse twenty-four:

[Luke 21:24 NKJV]

²⁴ And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

第二十四节说，他们要倒在刀刃之下，又被掳到万国去。耶路撒冷要被外邦人践踏，直到外邦人的日期满了。

That's a very strange statement about the city of Jerusalem. Jerusalem was free and was an independent nation way back in the days of Joshua, way back in the days of David and Solomon.

这是关于耶路撒冷城一个非常奇妙的论述。远在约书亚的时代，以及大卫和所罗门的时代，耶路撒冷是一个完全自由和独立的国家。

But interestingly, since the days of Nebuchadnezzar, Jerusalem and Israel have never been a completely free country. It says, "Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled." And the fact is that since that time, Jerusalem has never been completely independent.

但非常有趣的是，自从尼布甲尼撒的时代以后，耶路撒冷和以色列就再也不是一个完全独立自由的国家了。经上说，“耶路撒冷要被外邦人践踏，直到外邦人的日期满了。”事实是，自那时起，耶路撒冷就从未获得过完全的独立。

In the days of the King of Persia, who pronounced liberty for the city of Jerusalem, Persia was still in charge of Jerusalem in those days. In the days of the Lord Jesus, Jerusalem was controlled by the Romans, and that was a big problem for them.

在宣布允许耶路撒冷重建自由的波斯帝国时代，波斯实际上仍然掌控着耶路撒冷。在主耶稣的时代，耶路撒冷受罗马人控制，这在当时对他们来说是一个巨大的痛处。

After the days of the Romans, Jerusalem was controlled by various nomadic groups, by Palestinians, but it was never controlled by the Jewish people. In 1948, Jerusalem was granted independence by the world powers, and it declared its independence, but the Muslims fought against them, and they did not control Jerusalem.

在罗马帝国之后，耶路撒冷又被各种游牧民族、阿拉伯人控制，但从未完全回到犹太人手中。在1948年，尽管世界各大国承认其独立，以色列也宣布了独立，但穆斯林国家却联合攻打他们，使他们并没有完全实际掌控耶路撒冷。

Who is in charge of Jerusalem and Israel today? The Jews, but also the Iranians and others who are enemies of the Jews. And also the Americans and others who pretend to be friends of the Jews. Also, the huge population of the Palestinians who live in the country. Who is in charge of Israel and Jerusalem today? And the answer is, it's not really the Jews yet.

今天，谁在掌控着耶路撒冷和以色列？犹太人确实在那里，但也有伊朗人和其他犹太人的仇敌在与之博弈，还有美国人以及其他假装是犹太人朋友的各方势力，以及居住在当地的庞大巴勒斯坦人口。所以，今天到底是谁真正完全掌控以色列和耶路撒冷？答案是，犹太人尚未取得完全的掌控权。

And so verse twenty-four says Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled, and those days have not been fulfilled because Jerusalem is still trampled by the Gentiles.

因此第二十四节说，“耶路撒冷要被外邦人践踏，直到外邦人的日期满了。”那些日子至今尚未满，因为今天的耶路撒冷城在很大程度上仍然被外邦人所践踏和掣肘。

Now, just one other thought on this, and that is that in the days of Joshua, the people who controlled the city of Jerusalem were the Jebusites. And so when Joshua conquered the city, and when David conquered the city, he had to overcome the power of the Jebusites.

关于这一点，还有另外一个想法：在约书亚的时代，控制耶路撒冷城的是耶布斯人。所以当约书亚和后来的大卫征服这座城市时，他们必须战胜耶布斯人的势力。

And the meaning of the word "Jebusite" is "the people who trample down." And so the Lord is saying those same Jebusite people, they're going to keep on being there; they're still there today. All these years later, and the best way to describe them is that the people who are controlling Jerusalem and Israel, they're still Jebusites.

而“耶布斯人”这个词的原意就是“践踏者”。因此，主是在说，这些“践踏者”要一直存在于那里，今天他们依然存在。在过去这么多年后，描述那些控制着耶路撒冷和以色列之人的最好方式就是：他们依然是“耶布斯人（践踏者）”。

Our time is gone. We haven't ended this concept of prophecy yet, but we're beginning to see some of the signs that the Lord is telling us to look for. So, by God's grace, we'll look at it again next Saturday night, and keep on learning about God's plan for the future, for His people, and for us.

我们的时间到了。我们还没有讲完这个预言的主题，但我们已经开始看到主告诉我们要去留意的那些迹象。因此，借着神的恩典，我们下个星期六晚上会继续学习，继续明白神对未来、对祂的子民以及对我们的计划。

So let's pray. Lord, we want to thank You for the truth of God. And we thank You that You tell us what happened in the past, and You explain the present. We thank You that You tell us what's going to come in the future.

我们来祷告。主啊，我们感谢祢赐下神的真理。我们感谢祢告诉我们过去发生的事情，解释了现在发生的事情，我们也感谢祢告诉我们未来将要发生的事。

Lord, help us to understand. But more important, help us to believe You and to obey You. We thank You that we're encouraged to seek You, and that's what we've been doing this evening. We pray that we will find, that we'll understand. But Lord, especially may we believe and obey.

主啊，求祢帮助我们去理解。但更重要的是，帮助我们去相信祢、顺服祢。我们感谢祢，因为祢鼓励我们去寻求祢，而这正是我们今天晚上一直在做的事情。我们祈求我们能够寻见、能够明白。但主啊，尤其是让我们能够去相信和顺服。

So we give thanks for today, Lord, we look forward to Your blessings tomorrow. And we ask You now for Your blessings, in Jesus' name. Amen. Amen.

所以，主啊，我们为今天献上感恩，我们也期盼着祢明天赐福给我们。我们现在奉主耶稣基督的名，祈求祢的赐福。阿们。阿们。