

MATTHEW 24 vs 1 马太 24:1

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¹And Jesus went from the temple, and departed: and His disciples / His mathetes; those supposed to be doing the math, they obviously had no idea what just happened in the Temple between Jesus and the scribes and Pharisees.

His disciples came to Him to show Him the buildings of the temple / just in case He hadn't noticed!

² But He answered / Jesus sized up the situation, and said to them, do you not see all these things? / Do you see all of these things? Or not?

Truly / Amen, I say to you,

There will not be left one stone upon another, that will not be thrown down / violently thrown down; in 70AD, it was romans who did the throwing down. In the 16th century, during the reign of the Ottoman Empire, Sultan Suleiman the magnificent decided to rebuild the city walls, partly on the remains of the ancient walls which are the existing walls we see today, being rebuilt in 1535 to 1538.

In 1968, under much rubble, archaeologists located some of those stones that were thrown down..

So, how did JESUS know that not a stone would be standing? They would build on the Temple site for 30 more years. And can't you hear all those scoffers say, Oh! See!! Jesus didn't know what He was talking about! Until finally the roman soldiers came in... and kicked the daylight out of the old Temple site.



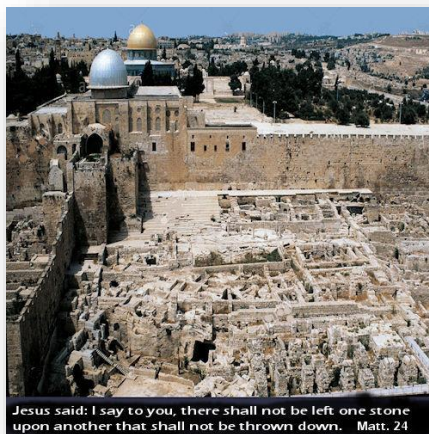
¹耶稣出了圣殿，正走的时候，门徒进前来，/他的 mathetes;那些应该在做数学计算的人，显然不知道耶稣和文士和法利赛人在圣殿里发生了什么。

门徒进前来，把殿宇指给他看。
/以防他没有注意到!

²耶稣对他们说，/耶稣了解这个情况，你们不是看见这殿宇吗? /你们都看见了吗?

我实在告诉你们，将来在这里，没有一块石头留在石头上不被拆毁了。

/暴力拆毁;公元 70 年，是罗马人推倒了这一切。16 世纪，在奥斯曼帝国统治时期，苏丹·苏莱曼决定重建城墙，部分是在古城墙的遗迹上，也就是我们今天看到的现存城墙，在 1535 年到 1538 年重建。



1968 年，考古学家在废墟下找到了一些被扔下来的石头。

所以，耶稣怎么知道没有石头是立着的呢?他们将在寺庙遗址上再建 30 年。你难道听不到那些嘲笑者说，哦!看! !耶稣不知道他在说什么!直到最后，罗马士兵进来了，摧毁了古老的寺庙。

But I'm getting ahead of the Lord... who has just given us a great coffee break conversation... for the last 2,000 years! I guess He did know what He was talking about.

³ **And as He sat upon the Mount of Olives, the disciples came to Him privately** / Mark tells us, there were four of them: Peter, James, John... and Andrew; where were the other eight? Who can imagine? Obviously preoccupied with something... very important; and these four came to Jesus,

the disciples came to Him privately, saying, Tell us, when will this be? / when no stone would be left upon another. Your comment sounds morbidly interesting; and while You tell us that... **what is the sign of Your coming?** / the word is: **parousia**; this word is used 24 times in the NT; and Matthew uses it first... here!

For 300 years in the middle-east, this word was the official expression, the technical term for the arrival -- and official appearance... of an emperor, a king... or his ambassadors; they ask...

what is the sign of Your official coming again? and of the end of the world? / the point where it all comes together; now, I would never ask any of my friends in graduate school, no professors, no administrators -- none of them, any of those questions would you? How would they know something like that? But Jesus spoke with authority.

⁴ **And Jesus / sizing up the new situation, He answered and said to them, Take heed / be warned, that no one deceive you** / His greatest concern was that deception will arise among those who claimed to follow Him; that no one mislead you, or cause you to wander off into error.

⁵ **For many will come in My name** / using My name, saying they represent Me. Many in a series: one after another, after another.

但是我走在了上帝的前面，他给了我们一个很棒的休息时间，在过去的 2000 年里!我想他确实知道自己在说什么。

³ 耶稣在橄榄山上坐着，门徒暗暗地来说，/马可福音告诉我们，他们有四个人:彼得、雅各、约翰、安得烈。另外八个人呢?谁能想象吗?显然全神贯注于某事...非常重要;这四个人来见耶稣，

门徒暗暗地来说，请告诉我们，什么时候有这些事? /而另一块石头却没有留下。你的评论听起来很有趣;当你告诉我们...你要来的征兆是什么?/这个词是: **parousia**;这个词在新约被使用了 24 次;马太先用了这个词...

在中东的 300 年里，这个词一直是官方的表达方式，是指皇帝、国王或大使的到来和正式出现的专业术语;他们会问...

你降临和世界的末了，有什么预兆呢? /汇聚点是所有事物汇集的点;我从来不会问我在研究生院的任何朋友，没有教授，没有管理人员——他们中的任何一个人，你会问这些问题吗?他们怎么会知道这样的事?但耶稣用权柄说话。

⁴ 耶稣/了解到新情况，回答说，你们要谨慎/告诫，免得有人迷惑你们。/他最担心的是欺骗会在那些声称追随他的人中出现;免得有人迷惑你，或使你走错路。

⁵ 因为将来有好些人冒我的名来，/用我的名字，说他们代表我。一个接一个，一个接一个。

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It was the Reformers for the last 1,000 years who were persecuted to death for pointing out that those leaders in the roman confession use the title:

Vicarius Cristus which translates: **substitute Christ**. as if Christ needs any help. All that goofy stuff represents Christ? Certainly not the Christ we find in scripture... and certainly not the Christ we read about in Matthew's previous chapters 21, 22 and 23.

It is interesting to note that in the 3rd century, Tertullian wrote of the **Vicarius Cristus** as a title for the **Holy Spirit** whom he said, now represents Christ and His work on earth! But now days in the genius 21st century, there are many modern-day congregations that are really no different than the roman tradition... though they don't wear all that goofy-garb and talk all that showy hocus-pocus stuff!

Jesus says...

many will come using My name / dishonestly trading in My name. Don't be misled by them,

many will come saying,

I am Christ / **I am the Messiah** / **I am the Liberator and will deceive many** / can you imagine? They will mislead... and cause many to wander off into error.

The next 3 verses... is the shortest History **of the World**... you will ever hear, anywhere.

‘And you will hear of wars and rumors of wars: see that you are not troubled / be not alarmed: **for it must happen** / the word is: **ginomai**; the birth must happen; these things must take place,

but the end is not yet.

在过去的一千年里，正是改革家们因为在《罗马忏悔书》中指出这些领导人使用了这样的标题而被迫害致死：

Vicarius Cristus 翻译过来就是**替代基督**。好像基督需要帮助似的。所有这些愚蠢的东西都代表基督？当然不是我们在圣经中看到的基督，当然也不是我们在马太福音前面的 21 22 23 章中读到的基督。

有趣的是，在第三世纪，德尔图良写下 **Vicarius Cristus** 作为圣灵的标题，他说，**圣灵**现在代表基督和他在地球上的工作！但是现在，在天才的 21 世纪，有很多现代的教会和罗马的传统并没有什么不同…尽管他们不会穿着傻傻的衣服，也不会说那些华丽的骗人的话。

耶稣说…

因为将来有好些人冒我的名来，/以我的名义进行不诚实的交易。

不要被它们误导，

说，**我是基督**，并且要迷惑许多人。/我是解放者，会欺骗许多人/你能想象吗？他们会误导，使许多人误入歧途。

接下来的三段是最短的**世界**历史，你将在任何地方听到。

‘你们也要听见打仗和打仗的风声，总不要惊慌。因为 这些事是必须有的。/这个词是:ginomai;分娩必须发生;这些事情必须发生，

只是末期还没有到。

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7 For nation will rise against nation, and kingdom against kingdom: and there will be famines and pestilence and earthquakes... in different places.

And we could add: **but the end is not yet.**

8 All this is the beginning of sorrows / of birth-pains... the whole creation pains together.

And we could again add: **but the end is not yet.**

And the next 6 verses... is a longer, detailed history **of the Church**... that Jesus is building. And this detail shows what really concerns the Lord.

9 Then will they deliver you up to be afflicted / some of you, and will kill / some of you: and you all will be hated of the nations for the sake of My name / for representing Me; and this affliction and killing and hatred... still goes on today, while most of goofy churchianity in the west plays around; some who follow Jesus think it should all be a little more fun!

10 And then will many be offended and will betray one another and will hate one another / they will scandalize and trip up each other; and deliver up one another... just like Judas did to Jesus; / Wow! This is the church?

And we could add: **but the end is not yet.**

11 And many false prophets will arise / another bus full... pulled into town today,

and will deceive many / will mislead lots of folks,

but the end is not yet.

12 And because lawlessness will abound / in Greek: **anomia**, **a** = **negative** + **nomia** = **law**; because **lawlessness** and inequity and injustice will increase; oh they will say: law is good for everybody else, but not for them;

7 民要攻打民，国要攻打国。多处必有饥荒，地震。

我们还可以加上一句: **只是末期还没有到。**

8 这都是灾难的起头。(灾难原文作生产之难)。
/分娩的痛苦...所有受造物一起痛苦。

我们可以再加上一句, **只是末期还没有到。**

接下来的 6 节, 是耶稣所建立**教会**的更长的、详细的历史。这个细节显示了上帝真正关心的是什么。

9 那时, 人要把你们陷在患难里, 也要杀害你们。你们又要为我的名, 被万民恨恶。 /代表我;而这种痛苦、杀戮和仇恨...直到今天还在继续, 而大多数愚蠢的西方教会却在胡闹;一些跟随耶稣的人认为应该多一点乐趣!

10 那时, 必有许多人跌倒, 也要彼此陷害, 彼此恨恶。 /他们会互相诽谤, 互相绊倒;彼此交出...就像犹大对待耶稣一样;/哇!这就是教堂?

我们还可以加上一句:**但结局还没有到来。**

11 且有好些假先知起来, /今天又有一辆满载乘客的巴士开进了小镇
迷惑多人。 /会误导很多人

只是末期还没有到。

12 只因不法的事增多, /希腊语: **anomia**, **a** = **negative** + **nomia** = **law**;因为不法、不公平、不义会增加;哦, 他们会说:法律对其他人有好处, 但对他们却没有好处;

Jesus did not come to eliminate the 10 commands of God... because to love God our Father above all else is not a bad thing; to honor our parents is not a bad thing; to not lie, to not murder, to not covet our neighbor or his stuff... to acknowledge the Sabbath... all are still perfectly good things to do,

the love of many will grow cold / love for God and for others will chill; so many will be too busy loving themselves.

And still we can add: **but the end is not yet.**

13 But he who endures to the end / endures in faith, **that one will be saved.**

14 And this gospel of the kingdom / what God the Father spoke through Jesus; His good news,

will be preached in all the world for a witness to all nations / it is a witness of good news to those who follow the Lord; but to where the gospel of the kingdom has been preached throughout the world... and the nations yawn! It will be a witness **against** them;

and then the end will come / the end of the Gentile nations ruling will arrive.

And only now, Jesus starts to answer their questions. He is more interested in caring for His Church... than gratifying individual curiosity...

15 Therefore, when you all will see the abomination of desolation / everybody who is a student of the Lord will see, the desolating abhorrence. Now is the Obama Nation desolating something similar? Or is that another matter? It makes you wonder. So be watchful, stay alert! We will see,

Jesus says...**when you see the desolating abhorrence spoken by Daniel the prophet, stand in the holy place** / because some generation will, when you will look and see some desolating abhorrence,

耶稣来不是为了废除神的十条诫命...因为爱我们的天父高于一切并不是一件坏事;尊敬父母并不是一件坏事;不要说谎, 不要杀人, 不要贪图我们的邻居或他的东西, 承认安息日, 这些都是非常好的事情,

许多人的爱心, 才渐渐冷淡了。/对上帝和他人的爱会使人心寒;很多人会忙着爱自己。

我们还可以加上一句: **只是末期还没有到。**

13 惟有忍耐到底的/持久的信念, 必然得救。

14 这天国的福音, /父神通过耶稣说的话;他的好消息,

要传遍天下, 对万民作见证, /这是对跟随主的人的好消息见证;但是天国的福音已经传遍了全世界, 万民都打呵欠!这要作他们的见证;

然后末期才来到。 /异教徒统治的终结将会到来。

直到现在, 耶稣才开始回答他们的问题。他更感兴趣的是关心他的教会, 而不是满足个人的好奇心。

15 你们看见先知但以理所说的, 那行毁坏可憎的站在圣地。 /凡为主学习的人都将看到, 这荒凉的憎恶。现在奥巴马的国家也在搞类似的事情吗?或者这是另一个问题?这让你很好奇。所以要小心, 保持警惕!我们将会看到,

耶稣说...**当你看到先知但以理所说的令人憎恶的事, 站在圣所** /因为有些世代会, 当你看到令人憎恶的事,

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this verse has a double fulfillment 2000 years ago... and also at the conclusion of the time of the Gentiles.

In Greek: **hagios topos**; notice this is not the word **hieron** = temple, though what Jesus says will relate to worshiping God;

after the book of Acts that word for temple no longer is used in the New Testament; the holy place of the Spirit is **naos**, in us, the church, **the Love of His Life**: that's us! Paul to the Corinthians writes: Don't you know?

We are the sacred place of the Spirit of God.

when you all will see... the abomination of desolation spoken by Daniel... stand in the holy place / occupy the sacred place, (let the reader understand – let the reader pay attention)

Jesus the good Teacher is using two words His students understood: some who are of the old Jewish school as the romans took control of Jerusalem; as well as some of the New Testament school...

who learn of a different **holy place** of the Spirit, who are readers... in the last days. Jesus says... when you see

something abhorrent standing there... that shouldn't be in the **sacred place**... **that belongs to the Spirit**...

Let the reader pay attention. / and these 5 verses speak to what happened 2000 years ago.

16 Then let them who are in Judaea flee into the mountains / let them run like crazy!

17 Let him who is on the housetop not come down to take anything out of his house / there isn't enough time!

18 Neither let him who is in the field return back to take his clothes / there's no time!

这一节在 2000 年前，也在外邦人结束的时候，有双重的应验。

希腊语:**hagios topos**;注意，这个词并不是 **hieron** =圣殿，虽然耶稣说的是与敬拜上帝有关；

在《使徒行传》之后“圣殿”一词在《新约》中不再使用;圣灵的圣地是 **naos**,在我们里面，教会，**他一生所爱**就是我们！保罗写给哥林多人：难道你们不知道吗？

我们是圣灵的殿。

你们看见先知但以理所说的，那行毁坏可憎的站在**圣地**。（读这经的人须要会意）。

好老师耶稣用了两个词，他的学生能理解：，罗马人占领耶路撒冷时，一些人是古老的犹太学派;还有一些新约学派...

在最后的日子里，他们学习圣灵的另一个**圣地**，他们是读者。耶稣说...当你看见

站在那里的东西令人厌恶，它不应该出现在神圣的地方，**它属于圣灵**。

（读这经的人须要会意）/这 5 节经文讲述了 2000 年前发生的事情。

16 那时，在犹太的，应当逃到山上。/让他们疯跑吧!

17 在房上的，不要下来拿家里的东西。/时间不够了!

18 在田里的，也不要回去取衣裳。/没时间了!

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¹⁹ And woe / how terrible it will be, to them who are with child / the pregnant mothers,

and / how terrible it will be, to them who are nursing their babies in those days!

²⁰ But you all pray that your flight... is not in the winter / [it snows in Jerusalem in the winter](#) fulfilled 2,000 years ago shepherds aren't watching their sheep; freezing their oxen and asses in the winter **nor on the Sabbath day.**

/ since creation the 7th day has been a gift from the Creator; sadly in 363AD it was the ignorant church council of Laodicea – thought they knew better than God. That church makes the Lord want to puke.

¹⁹ 当那些日子，

怀孕的和奶孩子的有祸了/会很可怕。

²⁰ 你们应当祈求，叫你们逃走的时候，不遇见冬天，/ [耶路撒冷冬天](#)会下雪 2000 年前牧羊人不会放羊;在冬天或在安息日冻住他们的牛和驴。或是安息日。。

/自从创世以来，第七天一直是造物主的礼物;可悲的是，在公元 363 年，老底嘉无知的教会执事认为他们比神更懂得。那个教堂让上帝都想吐了。

神羔羊配得 worthy is the Lamb

[向主欢呼 向主歡呼](#) Shout to the Lord

[火把音樂 -唯獨倚靠祢](#) My trust is in You

[我神真偉大](#) how great is our God

雖有千人仆倒 a thousand may fall