

## **Events in the Great Tribulation and related judgments in the Olivet Discourse**

**Introduction:** The Great Tribulation is most thoroughly described in Rev. chapter 6-16 regarding the events and Daniel 9:24-27 on the timing. However, the Olivet Discourse, provides immense information on how it relates to us, before the start of the Tribulation and worth our intense study.

**Matt. 24 (15-31):** The tribulation in **v15-20** starts with the “Abomination of Desolation”, the antichrist taking Jerusalem for 42 months (**Rev. 11:1-2**) and the saints are commanded to flee the city. In the end time, when the antichrist occupies the temple, there will be great global tribulation unseen before by the world (**21-24**). The woes in the sixth seals of **Rev. 6:12-17**, the trumpets (**Rev. 8:1-9:21**) and bowls (**Rev. 16:1-9**) fit well in this description. Finally, Christ will come, clearly visible to all (**25-28**). In **v28**, the proverb suggests severe judgments upon His return, as many as vultures will follow corpse. These are in **v29-31** which match well with the last few bowls of **Rev. 16:10-21** ending with Armageddon. The elect in **v31** are OT saints (**Eze. 37:12**) as the Church is already raptured.

### **Matt. 25: Exhortations on living to await His return and related Judgments:**

**1. Parable of 10 virgins – individual alertness needed. 1-13:** The parable starts with “then” or “tote” in Greek which is a specific point in time (**1-4**). “Tote” is used the last time in 24:40 suggesting that this parable relates to the event in 24:40-41. The parable of the evil slave (24:45-51) calls for pastoral care while “ten virgins” is a stress on personal responsibility. They are not invited guests but by leading the bridegroom to the house, they can participate in the celebrations. With torches they are to shine as Christians as we await His return. Two points to note to identify what the oil represents (**5-13**). Each one is responsible for their own supply as it cannot be borrowed (9). They are also expected to buy this on their own for it’s not given freely (10). The oil is best taken as the resources needed for the Christian life, such as good works, fellowship and bible study. Christians must have ample reserves of the resources. Those who do not take their spiritual life seriously or the “simply churchgoers” are the foolish virgins. Still, **v13** call us to be alert or ‘gregoreo’ in Greek, i.e. to stay awake and sleeping is not encouraged. True believers will prepare enough oil, that even with this lapse, they will not be rejected on His return.

**2. Parable of the talents on spiritual investment. 14-30:** The final parable exhorts all to serve Him while waiting for His return (**14-18**). A talent is 6000 denarii a rather large sum for one denarius is a day’s wage. To identify the talent’s meaning, several points must be noted. The amount given varies and it is in accordance with our abilities (15) but the master expects all to produce results for him. Since not all have the ability to invest earthy possessions to ensure results, the talents must be spiritual gifts that are given to us in differing amount (Rom. 12:6). God wants us to use these gifts in serving Him and there will be positive results (**19-23**). The Sunday churchgoer will not be doing it and it is like a gift buried and unused (**24-28**). Note that in v24 he has a rather negative view of the master. He is probably not even a born again believer and so he ends up in hell (**29-30**). Christians who are not serving the Lord must reexamine themselves.

**3. Judgment of the nations for actions on the saints. 31-46:** The last prophecy is a consoling reminder that as we wait for His return, the world will be judged by their responses to His saints. The timing is after His return and His throne is already set up (**31-33**). All humanity surviving the tribulation will be gathered under their nations and separated into sheep and goats. The sheep are those who treated His saints admirably (**34-40**) in contrast to the goats who maltreated them (**41-46**). This principle will be especially significant in the tribulation when the antichrist will lead the massive persecution against the saints, many of them being the 144,000 Jews in Rev. 7:4-8.

## 大災難中的事件和「橄欖山講論」中提到的審判

**簡介：**大災難中對事件的描述，啟示錄 6至16 章最為詳盡；對時間的描述，最詳細則是但以理書 9:24-27。然而，「橄欖山講論」提供了大量有關在大災難前與我們相關的信息，值得我們深入研究。

**馬太福音 24:15-31：15-20節**中的大災難從「那行毀壞可憎的」開始，敵基督佔領耶路撒冷 42 個月 (**啟示錄 11:1-2**)，耶穌叫聖徒逃離這城。在末日，當敵基督佔領聖殿時，將有前所未見的全球大災難 (**21-24**)。啟示錄中第六個印 (**6:12-17**)、號 (**8:1-9:21**) 和碗 (**16:1-9**) 所描述的正正就是這樣。最後，基督會降臨，所有人都清楚看到 (**25-28**)。28 節的諺語暗示了主再來時的嚴厲審判，就像鷹跟隨屍體一樣。這些在**29-31節**的審判，與**啟示錄 16:10-21**以哈米吉多頓為結束的最後幾個碗吻合。**31節**中的選民是舊約聖徒 (**以西結書 37:12**)，因為教會已經被提。

### 馬太福音 25：對等待主再來時的生活和相關審判的勸勉：

**1. 十個童女的比喻 - 需要個人的警覺。 1-13：**比喻以希臘文的「then」或「tote」開頭，這字是指一個特定的時刻 (**1-4**)。「tote」最後一次使用是在 24:40，暗示這個比喻與 24:40-41 中的事件有關。惡僕人的比喻 (24:45-51) 要求牧養關懷，而「十個童女」則強調個人責任，他們不是被邀請的客人，而是透過帶領新郎到家裡來參加慶典。我們作為基督徒等待主再來時，要為主發光。想知道油代表什麼，我們要注意的兩點 (**5-13**)。每個人都要對自己的供給負責，不能向別人借用 (9)。他們也應該自己購買，因為這不是免費提供的 (10)。油最好是被看為基督徒生命所需的資源，例如好行為、團契相交和聖經查考。基督徒必須有充足的資源儲備。那些不認真對待自己的屬靈生命或只作「星期日教徒」的人是愚蠢的童女。儘管如此，**13節**叫我們保持警醒，希臘文「gregoreo」是指保持清醒和避免睡著。真正的信徒會準備足夠的油，即使有所失誤，他們也不會在主再來時被拒諸門外。

**2. 屬靈投資才幹的比喻。 14-30：**最後的比喻勸勉所有人在等候主再來的時候事奉祂 (**14-18**)。一個他連得等於6,000個第納里 (古羅馬銀幣)，相當於當時一天的工資。要確定才幹的含義，必須注意幾點。給予的數量會不同，它是根據我們的能力 (15)，但主人期望所有人都為他帶來回報。由於並非所有人都有能力把今生的財富投資獲利，因此才幹必定是以不同數量給予我們的屬靈恩賜 (羅馬書 12:6)。上帝要我們使用這些恩賜來事奉祂，而這會有好結果 (**19-23**)。「星期日教徒」不會這樣做，它就像一份被埋起、沒有使用的禮物 (**24-28**)。請注意，在**24節**中，他對主人持相當負面的看法，甚至可能不是重生得救的信徒，所以他最終會下地獄 (**29-30**)。不事奉主的基督徒必須重新審視自己。

**3. 列國在如何對待聖徒上的審判。 31-46：**最後的預言是一個安慰性的提醒，當我們等候主再來時，世界將根據他們如何對待聖徒而受審判，時間是在主再來之後，祂的寶座已經立定 (**31-33**)。所有在大災難中倖存下來的人都將被聚集在他們的國家名下，並被分成綿羊和山羊。與虐待他們的山羊 (**41-46**) 相比，綿羊是那些善待聖徒的人 (**34-40**)。當敵基督帶領大規模迫害聖徒時，這一原則在大災難中尤為重要，其中許多就是啟示錄 7:4-8 中的 144,000 名猶太人。