

Matthew 10:17-23 and Luke 17:22-37: When it is same, as in the days of Noah and Lot.

Besides the Olivet Discourse in Matt. 24-25, Mk. 13 and Lu. 21; in the Gospel, only the two passages above, discuss in depth the end time. It is vital to study them, as indeed with globalization, the world is reaching a level of affluence, as in the days of Noah and Lot.

Understand that in the Olivet discourse, Matt. 24 and Mk. 13 is in the future but Lu. 21 is partly fulfilled: In 70 A.D. the temple is destroyed by Rome, as predicted in **Lu. 21:20-24**, but a third temple will be rebuilt in the future, to be invaded by the antichrist. So, in **Matt. 24:3**, the end of the age is mentioned and **Mk. 13:4** states that it is when “all” things are fulfilled, while such statements are not in Luke. The antichrist’s coming is prophesied in **Matt. 24:15** and **Mk. 13:14** as the appearance of the Abomination of Desolation, predicted in Daniel (**Dan. 9:27; 12:11**). He will take over the temple and then comes the great tribulation of 3½ years (**Matt. 24:21-22 and Mk. 13:19-20**). Only after that will be the second coming of Christ’s to this earth (**Matt. 24:27 and Mk. 13:24-26**).

Explaining the Passages

Lu. 17:22-37: In the Olivet discourse, the return of Christ is always depicted as a day in the singular (**Matt. 24:36, Mk. 13:32**). Christ’s coming occurring in a single day is also supported by **Lu. 21:34** and **2Thess 1:10**. However in **v22** and **v26**, Jesus speaks in the plural for the days of the Son of Man. In **v22**, it is also clear that His disciples will not see the **days** of the Son of Man and thus it is in the future. Note that in **v23-24**, His coming is still depicted in the singular as a day, with spectacular lightning, as **Matt. 24:27** describes the day when Christ returns to the earth. So, the days in plural must be referring to a period of time. Then in **v26-28**, this period, namely the days of the Son of Man is predicted to be similar to the days of Noah and the days of Lot (all in the plural). It is a period where there is much affluence and enjoyment of life. There is also much buying and selling resulting in prosperity. The implication is that all these will distract the world from looking for His coming. Thus, it cannot be in the Tribulation, which is a time of great suffering. But in **v29**, the days of Lot ended with judgment in one day and thus it should be similar for the ending of the days of the Son of Man. All this is applied to Christ return in **v30** but note that it is *not* the coming of the Son of Man, **but on a particular day, it is just a revealing of the Son of Man**. It is not Christ’s actual coming with his feet landing on earth, as in **Acts 1:9-10**. **Rather, something is revealed regarding His coming. But what is it? That day or event is given in v31**. In this verse, a hint is depicted on what that day entails, in which believers on the housetop and on the field, must *not* to return to their house. What an immense hint, for this is exactly the same as **Matt. 24:17-18**, when the Abomination of Desolation or the antichrist will march into Jerusalem to occupy the city and the third temple. Thus, the days of the Son of Man will end when the antichrist enters Jerusalem. This is also stated in **Mk. 13:14-16**. Hence, the period depicted as days of the Son of Man will end with the taking of Jerusalem and then comes the Tribulation. **A note on the Greek in v31** will help to understand a vital point in the passage. In **v31**, it is stated “on that day” and “that” is “ekeinos” which is referring to a very specific event in the text. Here it is the invasion of the antichrist. In **v34**, for “that night”, the “that” is “outos”, meaning it is referring to another occasion. So “that day” is *not* the same time as “that night”. This means that **v34-37** is another event, and this is the rapture (cover in lesson 5). It is like the event in **Matt. 24:40-41**, when it will similarly occur in an environment like the days of Noah in **Matt. 24:38-39**.

Matt. 10:17-23 and comparing with Mk. 13:19-23

The warnings in **v17-20** on severe persecutions from governing authorities seems to refer to the future, because there is no record of such hostilities to His disciples in Galilee. In fact, there is indication that the Galilean response to Christ was rather positive (**Luke 10:17-18**). Furthermore, the widespread family betrayals and hatred in **v21-22** are also not reported for Christ’s ministry in Galilee. In **v17-22**, there are definite persecutions against Christ’s disciples and also, they will be hated by all for His name’s sake (**22**). Then **v23** commands them to flee when pursued and this will go on until His second coming. Therefore, this must be referring to severe persecutions on the believing Jews before the second coming of Christ. In fact, Luke recorded in Acts that the apostles were persecuted after Christ’s ascension, which is very similar to **v17-20**.

Amazingly, this harmonizes well with **Mk. 13:9-13**. In fact, many verses are repeats word for word. But note that **Mk. 13:9-13** occurs just before **Mk. 13:14-18**, which again is the invasion of the Abomination of Desolation, or the beginning of the 3½ years of the great Tribulation. As this is before the antichrist taking Jerusalem, it can indeed start in the first 3½ of the seven years described by Daniel in **Dan 9:24**. Note also in **Mk. 13:10** that the gospel is preached to all the nations, and as explained in lesson 2, we have almost completed this task. Without doubt, it will be completed within this generation. The persecution in **Matt. 10:17-23** ends with the second coming of Christ and indeed the antichrist will be vehemently persecuting the believing Jews, whenever he can, until Christ returns. Fortunately, God will be protecting the Jews as they flee, with the help of the two witnesses promised in **Rev. 11:3-5**.

馬太福音 10:17-23 和路加福音 17:22-37：像挪亞和羅得的日子

除了在馬太福音 24-25 章，馬可福音 13 章及路加福音 21 章的橄欖山講論，在福音書中就只有以上兩段經文深入討論末世。我們一定要仔細研讀它，全球化的世界給人類富裕的生活，就像挪亞和羅得時代一樣。

在橄欖山講論中，馬太福音 24 章和馬可福音 13 章是有關將來的事，而路加福音 21 章有部分已經應驗。聖殿如路加福音 21:20-24所預言在公元 70 年被羅馬摧毀，但將來會有第三座聖殿重建，而敵基督會佔領它。馬太福音 24:3提到末世，馬可福音 13:4說這是“所有”事情都應驗的時候，但路加福音則沒有提及。馬太福音 24:15及馬可福音 13:14預言了敵基督的來臨，正如在但以理書 9:27及12:11中預言那行毀壞可憎的出現。他將佔領聖殿，然後三年半的大災難便來到（馬太福音 24:21-22和馬可福音 13:19-20），之後基督才會第二次降臨地上（馬太福音 24:27和馬可福音 13:24-26）。

經文解釋

路加福音 17:22-37：在橄欖山講論中，基督的再來總是被描述為單一天（馬太福音 24:36，馬可福音 13:32），路加福音 21:34和帖撒羅尼迦前書 1:10也支持這說法。然而，在第 22 和 26 節，耶穌講到人子的日子是用複數。在第 22 節中也很清楚，祂的門徒是不會看到人子的日子，因此是在未來。請注意，在第 23 至 24 節中，主的到來仍以單一天描述，並有壯觀的閃電，正如馬太福音 24:27形容基督再降臨地上的那一天，所以，複數的日子一定是指一段時間。然後在第 26-28 節，這段日子，即人子的日子被預言與挪亞和羅得的日子（都是複數）相似，這是一個生活富裕和享受人生的時期，也因頻密買賣導致經濟的繁榮，也意味著這一切都會分散世人對主再來的期待。因此，它不能在大災難時期，因為那是一段受苦的日子。第 29 節提到羅得的日子在一天內以審判結束，因此人子的日子應該都是這樣結束，第 30 節的基督再來也是一樣，但留意，這不是人子的降臨，而只是在特定的一日，人子將會被顯露。這並不是基督如使徒行傳 1:9-10所說的著地降臨，相反，有些關於祂要來臨的事會被顯露。但它是什麼？第 30 節就解釋了那天或那件事。在這節經文中暗示了那一天，房頂上和田野上的信徒不得返回自己的房子。這是個多麼大的暗示，正如馬太福音 24:17-18所說一樣，當那行毀壞可憎的或敵基督進入耶路撒冷，佔領這座城市和第三座聖殿時，就是這樣。因此，當敵基督進入耶路撒冷時，人子的日子就會結束。這在馬可福音 13:14-16也有說明。因此，人子的日子這時期將隨著佔領耶路撒冷而結束，然後就是大災難。第 31 節中的一個希臘文註釋有助理解該段落中的一個要點，在第 31 節，“在那一天”及“那個”是“ekeinos”，是指文中一個非常具體的事件。這裡是指敵基督的入侵。在第 31 節的“那一晚”，“那”是“outos”，意思是指另一個場合，所以“那天”和“那晚”是不一樣，這意味著第 34-37 節是指另一事件，就是被提（第 5 課將會介紹）。這就像馬太福音 24:40-41的事情，同樣發生在類似挪亞的日子（參馬太福音 24:38-39）。

馬太福音 10:17-23，並與馬可福音 13:19-23 比較

第 17-20 節中關於來自執政掌權者嚴厲迫害的警告似乎是指未來，因為耶穌的門徒在加利利並沒有這種迫害。事實上，加利利人對基督相當正面（路加福音 10:17-18）。此外，第 21-22 節說的眾叛親離也沒有在基督的加利利事工上提及。在第 17-22 節，基督的門徒明確有被迫害，而且他們會為主的名被人憎恨（22）。然後第 23 節叫他們在被逼迫時逃跑，這將一直持續到基督第二次降臨。因此，這一定是指基督再來前對猶太信徒的嚴酷逼迫。路加在使徒行傳記載了使徒受逼迫，事實上與17-20 節非常相似。馬太福音 10:17-23與馬可福音 13:9-13一脈相承，事實上，許多經文都是一字一句地這樣重複。但請注意，馬可福音 13 章第 9-13 節發生在第 14-18 節之前，又是那行毀壞可憎的侵佔，或三年半大災難的開始。由於這是在敵基督佔領耶路撒冷之前，它的確可以從但以理書 9:24描述之七年的前三年半開始。請注意馬可福音 13:10，福音已傳給萬民，正如第 2 課所解釋的，我們幾乎完成了這個託付，也必定會在這一代完成。馬太福音 10:17-23的迫害會在基督第二次降臨時結束，敵基督確實會極力迫害猶太信徒，直到基督再來。還好的是啟示錄 11:3-5應許，在兩個見證人的幫助下，上帝會在那些猶太人逃跑時保護他們。