

馬太福音

The Gospel of Matthew

Chapter 24-25: Olivet Discourse

第24-25章：橄欖山的預言

1. Mount of Olives - Jesus' Last Pericope: Prophecies of the Parousia

1. 橄欖山 —— 耶穌的最後短講：主的再來的預言

The Shadow of the Cross Overshadows
Jesus' Last Ministry

十字架的陰影遮蓋著耶穌最後的職事

Matt. 24.3

As He was sitting on the Mount of Olives, the disciples came to Him...

馬太24:3 耶穌在橄欖山上坐著，門徒暗暗的來……



The Olivet Discourse is in answer to the three-fold question of the disciples

橄欖山的講論回答了門徒們的三個問題

Jesus opened His heart and shared things of the Parousia privately with the disciples upon the Mount

耶穌敞開心扉，在山上與門徒私下分享基督再來的奧秘

Matt. 24.3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us,

太24:3 耶穌在橄欖山上坐著，門徒暗暗的來說：「請告訴我們，

1) *When will these things happen,* 甚麼時候有這些事，

2) *And what will be the sign of Your coming,* 你降臨

3) *And of the end of the age?"* 和世界的末了，有甚麼預兆呢？」

Context of Questions 問題的背景

Matt. 24.1 *Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.*

太24:1 耶穌出了聖殿，正走的時候，門徒進前來，把殿宇指給他看。

Matt. 24.2 *And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."*

太24:2 耶穌對他們說：「你們不是看見這殿宇麼？我實在告訴你們，將來在這裡，沒有一塊石頭留在石頭上不被拆毀了。」

Matt. 24.3 *As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"*

太24:3 耶穌在橄欖山上坐著，門徒暗暗的來說：「請告訴我們，甚麼時候有這些事，你降臨和世界的末了，有甚麼預兆呢？」

Reaction to Judgment 對審判的反應

1. Jesus had just finished his woes upon the scribes and Pharisees concluding, **"See, your house is left to you desolate."**

Matt. 23.38

耶穌剛剛向文士和法利賽人說完了禍，最後說：「看哪，你們的家成為荒場留給你們。」馬太福音 23:38

2. Jesus now details the tribulations and kingdom development that will come by His Parousia in the "Last Days"

耶穌現在詳細描述了「末後的日子」祂再臨時將要發生的苦難和國度的進展



Matt. 24-25 Olivet Discourse

馬太福音24-25章 橄欖山的預言



Jesus looks down at Jerusalem from the Mount of Olives with a 'kingdom' POV

耶穌從橄欖山以「國度」的視角俯瞰耶路撒冷

Jesus' Parousia affects the rest of history leading up to the end of the age

耶穌的再臨影響了剩餘的歷史，引入世代的末了

Part 1. His first Parousia rejected by Israel and Jerusalem will result in devastating judgment in the very near future (Matt. 24.4-35)

第一部份: 祂的第一次再臨被以色列和耶路撒冷拒絕，這將導致不久的將來遭受毀滅性的審判（馬太福音 24:4-35）

Part 2. As the Parousia draws near (2nd coming) this invisible "Presence" will produce tremendous upheavals in world history as the nations are gathered into the church (Matt. 24.36-25.13)

第二部份: 隨著接近基督的再臨（第二次降臨），當各國聚集到教會時，這種無形的「存在」將在世界歷史中產生巨大的動盪（馬太福音 24:36-25:13）

Part 3. His Physical Parousia will come with great Judgment upon the nations and a blessed Kingdom for the faithful (Matt. 25.14-42)

第三部份: 祂肉身的再臨將伴隨著對列國的嚴厲審判，並為忠心的信徒們建立一個蒙福的國度（馬太福音 25:14-42）

Part One: Matthew 24.9-35

The Coming Judgment upon Israel in this Generation

第一部分：馬太福音 24:9-35

以色列這一代即將遭受的審判



Part 1 Summary Matthew 24.9-35:

Judgment upon Israel in this Generation

第一部分摘要 馬太福音24:9-35：臨到這一代以色列的審判

1. Jesus' emphasis to his disciples is to understand that the chaos of the coming days is a result of Israel's rejection of their Messiah

耶穌強調門徒要明白，未來日子的混亂是因為以色列拒絕了他們的彌賽亞

2. Within a generation desolation will come upon the City and Temple and the Jews will be dispersed among the nations as they flee from this time of tribulation

在一代人的時間裡，城市和聖殿將變得荒涼，猶太人將分散到各國，以逃避這場苦難

3. But in all this the disciples are not be distracted by so-called signs, false apostles, or miracle workers predicting the end of the age but to faithfully spread the kingdom gospel to all nations until the end of the age

但在所有這一切中，門徒不會被所謂的跡象、假使徒或預言末日的異能工作者所分心，而是忠實地向列國傳播國度的福音，直到世代的末了

4. When you see Jerusalem surrounded by Romans flee before "the abomination of desolation"

當你看到耶路撒冷被羅馬人包圍時，你會在那「行毀壞可憎的」面前逃跑

Part 2: Matthew 24.36 - 25:13
Parousia and tribulation in the “last days”

第一部分：馬太福音24:36-25:13

「末後的日子」的基督再臨與災難



Part 2 shifts focus to life in the “Interim”

第二部分將焦點轉移到「過渡期」的生活

In Matt.24.30-31 Jesus seems to jump ahead after Jerusalem's desolation to the final Parousia where His chosen ones are gathered up by angels from all corners of the earth

在馬太福音 24:30-31 中，耶穌似乎直接跳到了耶路撒冷被毀之後的最後的再臨，在那時，祂的選民會被天使從世界各地聚集起來

1. In Matt.24.36 Jesus now shifts His prophetic Olivet Discourse to exhort those believers awaiting His return during the time of His invisible Parousia (presence)

在馬太福音 24:36 中，耶穌將祂有預言性的橄欖山講道轉移到勸誡那些在祂隱形的再臨（同在）期間等候祂歸來的信徒

2. Jesus presents 6 pictures and parables warning of His unpredictable appearing and a separating at His judgment seat between those watching and waiting and those careless and lazy

耶穌用六幅圖畫和比喻警告祂不可預測的出現，並且在祂的審判台前，要將那些警醒等候的人，與那些粗心懶惰的人分開

3. Matthew reveals his understanding of a “taking up” or “rapture” of saints before the “Day of JHVH”

馬太揭示了他對「耶和華的日子」之前聖徒「被帶到上面」或「被提」的理解

No One Knows When 沒人知道什麼時候


Matt. 24.36 *"But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.*

太24:36 但那日子、那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。

This is the main point Jesus makes in the Olivet Discourse

**這是耶穌在橄欖山講道中提出的
主要觀點**

1. No signs will set a date
沒有跡象表明確定日期
2. No prophet will predict the hour
沒有先知能夠預測時間
3. Even Jesus during his earthly life knew neither the date nor the hour
甚至耶穌在世時也不知道具體日期和時間



Jesus Quote

"But of that day and hour no one knows, not even the angels of heaven, but My Father only."

Matthew 24:thirty-six

耶穌語錄

「但那日子、那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。」

馬太福音24:36

Picture #1 Coming of the Son of Man

人子的到來 圖畫（一）

Days of Noah 挪亞的日子



Matt. 24.37 For as were the days of Noah, so will be the coming of the Son of Man.

馬太24:37 挪亞的日子怎樣，人子降臨也要怎樣。

Picture #1

圖畫 1

Matt. 24.37 *For as were the days of Noah, so will be the coming of the Son of Man.*

太24:37 挪亞的日子怎樣，人子降臨也要怎樣。

Matt. 24.38 *For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,*

太24:38 當洪水以前的日子，人照常喫喝嫁娶，直到挪亞進方舟的那日，

Matt. 24.39 *and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.*

太24:39 不知不覺洪水來了，把他們全都沖去，人子降臨也要這樣。

Sudden Judgment 突然臨到的審判

1. The people in Noah's day did not believe Noah as he preached righteousness and warned of judgment (2Pet.2.5)

挪亞時代的人不相信挪亞所傳講的公義，及警告審判（彼得後書 2:5）

2. Jesus describes life going on "as usual" just before the judgment: 耶穌描述了審判前的生活「如常」：

a. Eating and drinking simply denote having a good time and enjoying life

吃與喝只為著有個美好的時光並享受生活

Picture #1

圖畫 1

Matt. 24.37 *For as were the days of Noah, so will be the coming of the Son of Man.*

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太24:39 不知不覺洪水來了，把他們全都沖去，人子降臨也要這樣。

Sudden Judgment 突然臨到的審判

b. Marrying, weddings and celebrations represent the best seasons of special joy and happiness

結婚、婚禮和慶典代表著特別快樂和幸福的最佳季節

c. But there was no fear of God in these worldly pursuits

但這些世俗的追求並沒有帶來對神的敬畏

3. Then on the day Noah went into the ark the floods of judgment came suddenly and all were swept away

當挪亞進入方舟的那天，審判的洪水突然來臨，一切都被沖走了

Picture #1

圖畫 1

Luke 17.28 *Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;*

路17:28 又好像羅得的日子：人又喫又喝、又買又賣、又耕種、又蓋造；

Luke 17.29 *but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.*

路17:29 到羅得出所多瑪的那日，就有火與硫磺從天上降下來，把他們全都滅了。

Luke 17.30 *Even so will it be in the day when the Son of Man is revealed.*

路17:30 人子顯現的日子，也要這樣。

Sudden Judgment 突然臨到的審判

1. Luke adds Lot to the picture

路加把羅得也加到圖畫裡

2. God was angered by the wicked way those in Sodom lived and determined judgment upon them

神因所多瑪人的邪惡生活而發怒，決定對他們施行審判

3. Yet again the wicked people with no fear of God went about their daily business:

然而，惡人不再敬畏神，繼續過著他們日常的事務：

a. Eating and drinking 吃吃喝喝

b. Engaged in daily business

專注於日常的事務

Picture #1

圖畫 1

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Sudden Judgment 突然臨到的審判

c. Planted the fields

在田裡耕種

d. Built houses, shops, barns

建造房屋、商店、穀倉

4. Judgment came suddenly via fire and brimstone and all were destroyed

審判突然透過火與硫磺降臨，
一切都被毀滅了



Two parables of Judgment upon sinners in the sudden Parousia

在突然的再臨時對罪人審判的兩個比喻

- 1. Noah and Lot represent saints who dwell among sinners before the Day of the Lord*
挪亞和羅得代表在主的日子來臨之前住在罪人中間的聖徒
- 2. Noah was righteous and was “taken up” into the ark as the remaining reckless and unrepentant sinners were suddenly swept away*
挪亞是公義的，他被「提」進入方舟，而其餘魯莽和不悔改的罪人則被突然掃除
- 3. Lot represents a worldly believer who became “vexed” by the perversion and sin around him through the great tribulation but was taken out just before the final Judgment (2Pet.2.7)*
羅得代表一個世俗的信徒，他在大災難中因周圍的墮落和罪惡而「懊惱」，但在最後的審判之前被帶走（彼得後書 2:7）
- 4. So all believers will be spared by God’s mercy from wrath but some will escape tribulation (Rev.3.10) and some will go through it (Rev.7.14)*
因此，所有的信徒都將因神的憐憫而免於憤怒，但有些人將逃脫災難（啟示錄3.10）
有些人將經歷災難（啟示錄 7.14）

Picture #2 Coming of the Son of Man

人子的到來 圖畫(二)

Sudden Separation 突然的分離



Matt. 24.42 Therefore, stay awake, for you do not know on what day your Lord is coming.

馬太24:42 所以你們要做醒，因為不知道你們的主是那一天來到。

Picture #2 圖畫 2

Matt. 24.40 *Then two men will be in the field; one will be taken and one left.*

太24:40 那時，兩個人在田裡，取去一個、撇下一個。

Matt. 24.41 *Two women will be grinding at the mill; one will be taken and one left.*

太24:41 兩個女人推磨，取去一個、撇下一個。

Matt. 24.42 *Therefore, stay awake, for you do not know on what day your Lord is coming.*

太24:42 所以你們要做醒，因為不知道你們的主是那一天來到。

Sudden Separation 突然的分離

1. Here the surprise comes because each of the pair outwardly looked the same before the sudden separation

在此令人驚訝的是，在突然分開之前，這幾對人外表的情形看起來都是一樣的

2. Jesus predicts that the “coming of the son of man” will include a sudden separation among believers outwardly similar:

耶穌預言「人子的到來」將包括信徒之間的突然分離，其外表類似：

a. Two similar farmers suddenly separated

兩個類似的農夫突然被分開

Picture #2 圖畫 2

Luke 17.34 *I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left.*

路加 17:34 我對你們說，當那一夜，兩個人一個在床上：要取去一個、撇下一個。

Luke 17.35 *Two women will be grinding together: the one will be taken and the other left.*

路加 17:35 兩個女人一同推磨：要取去一個、撇下一個。

Luke 17.36 *Two men will be in the field: the one will be taken and the other left.*

路加 17:36 〔兩個人在田裡：要取去一個撇下一個〕

Sudden Separation 突然的分離

b. Two similar women grinding in the mill suddenly separated
兩個類似的女人在磨坊裡磨面，突然被分開

c. Two similar men in bed suddenly separated
兩個類似的男人在床上突然被分開

3. The punch line is “**stay awake**” because He will come unexpectedly
關鍵詞是「**保持清醒**」，因為祂會出其不意地到來

Separating of Christians or the Disclosure of False Christians?

分開基督徒還是揭露假基督徒？

There are 2 interpretations held by most Christians throughout the remaining parables in the Olivet Discourse:
對於橄欖山講論中剩餘的比喻，大多數基督徒持有兩種解釋：

- 1. At Jesus' 2nd coming there will be Christians who are ready and faithful and Christians who have remained worldly and careless**
當耶穌第二次臨到時，會有準備好的、忠誠的基督徒，也會有仍然世俗和漠不關心的基督徒
- 2. At Jesus' 2nd coming there will be a separation between true born again Christians and those professing Christians who never were really saved**
耶穌第二次降臨時，真正的重生基督徒會和那些從未真正得救卻自稱是基督徒的人被分別出來

Separating of Christians or the Disclosure of False Christians?

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對於橄欖山講論中剩餘的比喻，大多數基督徒持有兩種解釋：

3. Both parties appear the same to the naked eye but the Parousia will thresh out the chaff from the wheat
雙方憑眼見是一樣的，但是基督的再臨會把麥子中的糠秕打掉
4. Notice v.42 where it says, "...what day your Lord is coming"
請注意第 42 節中說：「...你們的主是那一天來到」

Picture #3 Coming of the Son of Man

人子的到來 圖畫(三)

Like a Thief 像賊一樣



Matt. 24.44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

馬太24:44 所以你們也要預備，因為你們想不到的時候，人子就來了。

Picture #3 圖畫 3

Matt. 24.43 *But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.*

太24:43 家主若知道幾更天有賊來，就必儆醒，不容人挖透房屋，這是你們所知道的。

Matt. 24.44 *Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.*

太24:44 所以你們也要預備，因為你們想不到的時候，人子就來了。

“Coming as a thief in the night” 像賊在夜間來臨一樣

1. Here Jesus emphasizes his coming at an unexpected hour as a **thief** would come and the master of the house's responsibility to always be **ready**

耶穌在這裡強調，祂像賊一樣，是在一個意想不到的時刻來到，而家主有責任隨時做好準備

2. In **Rev.3.3** Jesus says He will come as a **thief** as He rebukes Sardis his sleeping church to wake up by keeping his word and repent

在啟示錄3：3中，耶穌說，祂會像賊一樣的來，祂斥責祂沉睡的教會撒狄，要醒來，遵守祂的話語並悔改

Picture #3 圖畫 3

Matt. 24.43 *But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.*

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太24:44 所以你們也要預備，因為你們想不到的時候，人子就來了。

看哪，我來像賊一樣

**Behold I Come
as a Thief**

Revelation 16-22

啟示錄 16-22章

“Coming as a thief in the night” 像賊在夜間來臨一樣

3. In **Rev.16.15** in the midst of the bowls of wrath (great tribulation) Jesus says He will **come as a thief** and believers must remain **awake** and be **clothed** (with Christ) so they won't be ashamed of their nakedness (defenseless) before men

在啟示錄 16:15，在憤怒的碗中（大災難），耶穌說祂將像賊一樣的來臨，信徒必須保持警醒並穿上衣服（穿上基督），這樣他們就不會因在人前赤身露體（毫無防備）而感到羞恥

Three parables of ways we need to be prepared for Parousia

三個關於如何為基督的再來做好準備的比喻

1. Church: the Steward must serve his brethren in the church until the Parousia

教會：管家必須服事教會中的弟兄們，直到基督再來



2. Personal Godliness: the Virgins must be filled with the Spirit shining as lights in the world until the Parousia (wedding)

個人的敬虔：童女必須充滿聖靈，像光一樣照耀世界，直到基督再來（婚禮）



3. Daily Living: all servants must invest in the kingdom of the heavens using whatever gifts they've been given until the master returns

每日的生活：所有的僕人必須用他們所得到的恩賜來投資於天國，直到主人回來



Three parables of ways we need to be prepared

三個關於如何為基督的

1. Church: the Steward must serve his brethren in the church until the Parousia
教會：管家必須服事教會中的弟兄們，直到
2. Personal Godliness: the Virgins must be filled with the Spirit shining as light in the world until the Parousia (wedding)
個人的敬虔：童女必須充滿聖靈，像光一樣照耀世界，直到基督再來（婚禮）
3. Daily Living: all servants must invest in the kingdom of the heavens using what gifts they've been given until the master returns
每日的生活：所有的僕人必須用他們所得到的投資於天國，直到主人回來

1. In each parable the Parousia came suddenly and unexpectedly

在每個比喻中，基督再臨都來得突然並無法預期

2. In each parable the Parousia resulted in an unalterable division between two groups of people

在每個比喻中，基督再臨都導致兩組人之間不可改變的分裂

3. In each parable the people who are lost are utterly surprised at their rejection

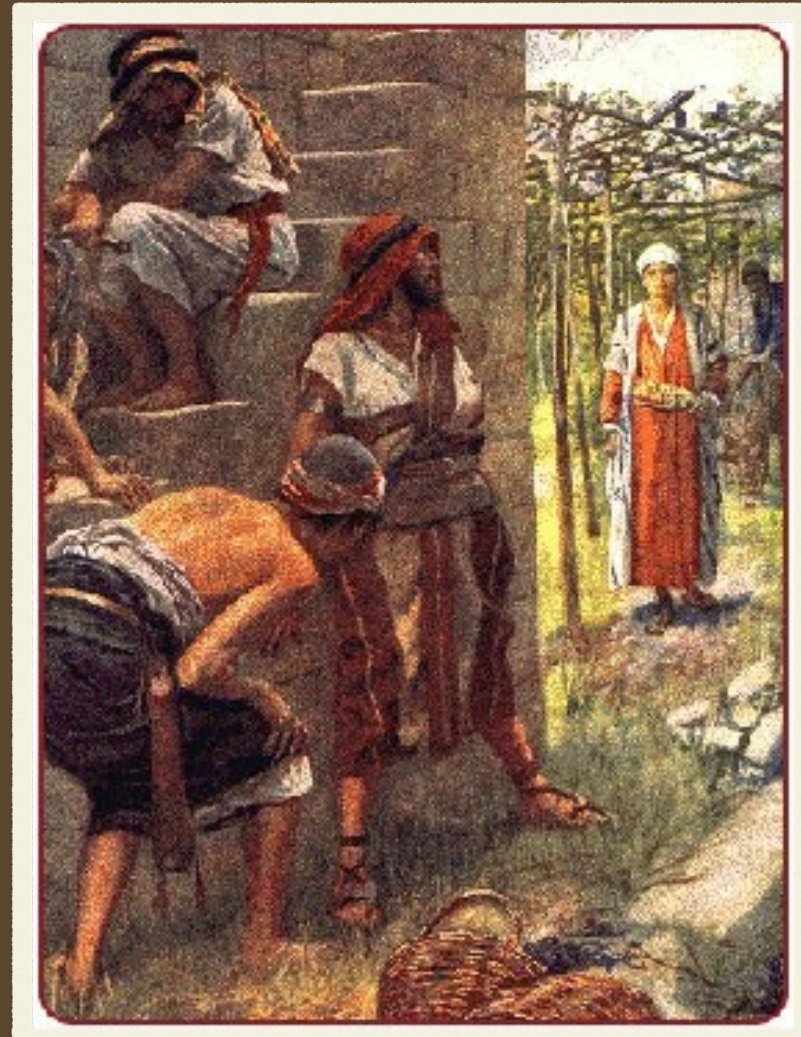
在每個比喻中，迷失的人都對自己被拒絕感到非常驚訝



Picture #4 Parable of the Two Stewards

圖畫（四）二個管家的比喻

Service in His Church 在祂教會中的服事



Matt. 24.45 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?"

馬太24:45 誰是忠心有見識的僕人，為主人所派，管理家裡的人，按時分糧給他們呢？

Picture #4

圖畫 4

Matt. 24.45 *“Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?”*

太 24 : 45 「誰是忠心有見識的僕人，為主人所派，管理家裡的人、按時分糧給他們呢？」

Matt. 24.46 *Blessed is that servant whom his master will find so doing when he comes.*

太 24 : 46 主人來到，看見他這樣行，那僕人就有福了。

Matt. 24.47 *Truly, I say to you, he will set him over all his possessions.*

太 24 : 47 我實在告訴你們，主人要派他管理一切所有的。

Parable of Steward 管家的比喻

1. First is the faithful and wise steward

第一是忠心並有智慧的管家

- a. The steward is set over ‘the household workers’ to keep things running and provide for them
管家負責管理「家中的工人」，確保一切正常運轉，並為他們提供生活所需
- b. Here the steward serves in the “House” (church) and will be rewarded if busy at the Parousia
在這裡，管家在「家中」（教會）服事，如果在基督再來時忙碌，就會得到獎勵

Picture #4

圖畫 4

Matt. 24.48 *But if that wicked servant says to himself, 'My master is delayed,'*

太 24 : 48 倘若那惡僕心裡說：「我的主人必來得遲」，

Matt. 24.49 *and begins to beat his fellow servants and eats and drinks with drunkards,*

太 24 : 49 就動手打他的同伴，又和酒醉的人一同喫喝，

Matt. 24.50 *the master of that servant will come on a day when he does not expect him and at an hour he does not know*

太 24 : 50 在想不到的日子，不知道的時辰，那僕人的主人要來，

Matt. 24.51 *and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.*

太 24 : 51 重重的處治他，〔或作把他腰斬了〕定他和假冒為善的人同罪，在那裡必要哀哭切齒了。

Parable of Steward 管家的比喻

2. But stewards of the house can become wicked thinking the master will not come back soon
但管家可能會變得邪惡，認為主人不會很快回來

a. Abusing the brethren and over-indulging in the household goods is reprehensible

虐待弟兄和過度沉迷於家庭物品是應受譴責的

b. Suddenly the Master comes with judgment and he is thrown outside the kingdom with deep regret

突然主人帶著審判來了，，他被趕出了國度之外，深感遺憾

Picture #5 Parable of the Ten Virgins

圖畫（五）十個童女的比喻

Spiritual Holiness 屬靈的聖潔



Matt. 25.13 Watch therefore, for you know neither the day nor the hour.

馬太25:13 所以你們要做醒，因為那日子、那時辰，你們不知道。

Picture #5

圖畫 5

Matt. 25.1 *“Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom.*

太 25 : 1 那時，天國好比十個童女，拿著燈，出去迎接新郎。

Matt. 25.2 *Five of them were foolish, and five were wise.*

太 25 : 2 其中有五個是愚拙的，五個是聰明的。

Matt. 25.3 *For when the foolish took their lamps, they took no oil with them,*

太 25 : 3 愚拙的拿著燈，卻不預備油；

Matt. 25.4 *but the wise took flasks of oil with their lamps.*

太 25 : 4 聰明的拿著燈，又預備油在器皿裡。

Parable of 10 Virgins

十個童女的比喻

1. Notice this is a Kingdom parable

注意這是一個關於國度的比喻

2. The 10 virgins also looked similar on the surface as believers

這10個童女作為信徒，表面上看來都很類似

a. All invited to the wedding feast
全都被邀請了參加婚宴

b. They had oil (Holy Spirit) and lamps to light the grooms way
她們都有油（聖靈）和燈來照亮新郎的道路

c. Virgins depict holy ones
童女乃是形容聖潔的人

d. They heard the midnight cry to meet the bridegroom
她們聽到半夜迎接新郎的呼喊

Picture #5

圖畫 5

Matt. 25.5 *As the bridegroom was delayed, they all became drowsy and slept.*

太 25 : 5 新郎遲延的時候，他們都打盹睡著了。

Matt. 25.6 *But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.'*

太 25 : 6 半夜有人喊著說：「新郎來了！你們出來迎接他。」

Parable of 10 Virgins 十個童女的比喻

3. The issue is being prepared with flasks of extra oil as they waited in case of delay

她們在等候時，重點是預備器皿有額外的油，以防延遲

4. They all got drowsy and slept but awoke to lead the way before the bridegroom as he went to the bride's house for the bride

她們都打盹而睡著了，但被叫醒，在新郎前面帶路，讓新郎到新娘家迎接新娘

Picture #5

圖畫 5

Matt. 25.7 *Then all those virgins rose and trimmed their lamps.*

太 25 : 7 那些童女就都起來收拾燈。

Matt. 25.8 *And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'*

太 25 : 8 愚拙的對聰明的說：「請分點油給我們，因為我們的燈要滅了。」

Matt. 25.9 *But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.'*

太 25 : 9 聰明的回答說：「恐怕不夠你我用的，不如你們自己到賣油的那裡去買罷。」

Parable of 10 Virgins 十個童女的比喻

5. The sudden cry aroused the virgins to prepare their “torches”
忽然的喊聲驚動了童女們，要預備好她們的「火把」

- a. The foolish had no reserves and asked the others for some oil
愚昧的人沒有儲備，向別人要油
- b. The wise said they must buy their own - not transferable
聰明的說她們必須自己買——無法轉讓

6. The foolish ran off to buy oil
愚昧的跑去買油

Picture #5

圖畫 5

Matt. 25.10 *And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.*

太 25 :10 他們去買的時候，新郎到了，那預備好了的，同他進去坐席。門就關了。

Matt. 25.11 *Afterward the other virgins came also, saying, 'Lord, lord, open to us.'*

太 25 :11 其餘的童女，隨後也來了，說：「主阿，主阿，給我們開門。」

Matt. 25.12 *But he answered, 'Truly, I say to you, I do not know you.'*

太 25 :12 他卻回答說：「我實在告訴你們，我不認識你們。」

Matt. 25.13 *Watch therefore, for you know neither the day nor the hour.*

太 25 :13 所以你們要儆醒，因為那日子、那時辰，你們不知道。

Parable of 10 Virgins 十個童女的比喻

7. Meantime the bridal procession came to the feast and the door was closed

同時，婚禮隊伍來到宴會現場，門關上了

8. The foolish were too late and the Lord said, "Amen I say, I do not know you"

愚昧的來得太晚了，主說：「我實在說，我不認識你們。」

9. Reminder: watch

提醒：警醒

Two Interpretations 二種解釋

1. A majority of bible teachers say this is a warning to false (professing) Christians who will be found without oil (born of the Spirit) at the Parousia and end up in hell (C. H. Spurgeon R. A. Torrey, Matthew Henry, C. I. Scofield, D.A. Carson)

大多數的聖經教師說，這是對假基督徒（自稱是基督徒的人）的警告，因為在基督再臨時，他們會被發現沒有油（由聖靈而生），最終會下地獄

【司布真 (C. H. Spurgeon) 、托里 (R. A. Torrey) 、亨利馬太 (Matthew Henry) 、司可福 (C. I. Scofield) 、卡森 (D.A. Carson) 】

a. But they were all good (virgins), all were invited, all had lamps with oil and all professed a desire to serve the bridegroom

但她們都是好人（童女），都被邀請，都有油在燈裡，都表示願意服事新郎

b. They all cried, “Lord, Lord” at the door but were not known by Him

他們都在門口喊著「主啊，主啊」，但祂卻不認識她們

c. To their surprise their outward Christian lives had no oil/wrong oil/insufficient oil in it as was exposed at the wedding feast

令她們驚訝的是，她們外表的基督徒生活沒有油/錯誤的油/油不足，正如婚宴上所暴露的那樣

Two Interpretations 二種解釋

2. A minority of bible teachers say this is a warning to real Christians who will be found to have insufficient oil (Spiritual Fullness) at the Parousia and end up outside the kingdom feast (Hudson Taylor, Robert Chapman, Robert Govett, G.H. Pember, D.M. Panton, Watchman Nee, Stephen Kaung)

少數聖經教師說，這是對真基督徒的一個警告，他們將在基督再臨時被發現沒有足夠的油（屬靈的豐富），最終無法參加天國的筵席【戴德生 (Hudson Taylor)、戚伯門 (Robert Chapman)、戈懷德 (Robert Govett)、彭伯 (G.H. Pember)、潘湯 (D.M. Panton)、倪柝聲、江守道)

Two Interpretations 二種解釋

3. The problem stems from Christian teaching that fails to differentiate between issues of kingdom service by grace and initial salvation by grace

問題源自於基督教的教導未能區分憑著恩典的國度服事和憑著恩典的最初救贖

a. This lack forces the interpretation of most kingdom parables to be about one single issue: being born again and whether one is saved or just a false believer

這種缺乏，迫使大部份國度比喻的解釋都圍繞著一個問題：重生，以及一個人是否得救，或只是個假信徒

b. For example in Matt.5-7 some kingdom servants who ministered as Christians were not known by the Lord at the judgment and therefore lost their reward.

例如在馬太福音 5-7 章中，一些以基督徒身分作為國度僕人的人，在審判時不被主所認識，因此失去了他們的獎賞

c. In these parables it is a matter of preparedness for the kingdom and millennial kingdom rewards or loss

在這些比喻中，是為國度做好準備以及千年國度的獎勵或損失的問題

d. This is a kingdom parable about kingdom preparedness as in all the other kingdom parables and not about being saved

這是個關於預備國度的國度比喻，就像其他的國度比喻一樣，而不是關於得救的

Picture #6 Parable of the Talents

圖畫（六）才幹的比喻

Kingdom Investments

國度的投資



Matt. 24.44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

馬太24:44 所以你們也要預備，因為你們想不到的時候，人子就來了。

Picture #6 圖畫 6

Matt. 25.14 *“For it will be like a man going on a journey, who called his servants and entrusted to them his property.*

太 25 :14 天國又好比一個人要往外國去，就叫了僕人來，把他的家業交給他們。

Matt. 25.15 *To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.*

太 25 :15 按著各人的才幹，給他們銀子，一個給了五千、一個給了二千、一個給了一千，就往外國去了。

Parable of Talents 才幹的比喻

“For it will be like..” connects this parable to the Parable of the Ten Virgins as to kingdom preparedness

「天國……好比……」將這個比喻與十個童女的比喻連起來，作為國度的預備

This kingdom parable gives us further light in three areas about preparedness for the Parousia
這個國度的比喻在三方面給我們進一步的啟示，關於預備的基督的再臨

#1. The Parousia is far enough away to give ample time for all to work

1) 基督再臨的時間夠長，讓每個人都有足夠的時間去工作

Picture #6 圖畫 6

Matt. 25.16 *He who had received the five talents went at once and traded with them, and he made five talents more.*

太 25 :16 那領五千的，隨即拿去做買賣，另外賺了五千。

Matt. 25.17 *So also he who had the two talents made two talents more.*

太 25 :17 那領二千的，也照樣另賺了二千。

Matt. 25.18 *But he who had received the one talent went and dug in the ground and hid his master's money.*

太 25 :18 但那領一千的，去掘開地，把主人的銀子埋藏了。

Parable of Talents 才幹的比喻

a. Matt. 25.19 “**now after a long time**” suggests that presently work is a priority in the kingdom

b. This warning was necessary because there were those in the church who say the Lord is coming so soon they become lazy or quit work (**1Thess.**)

這個警告是必要的，因為教會裡有些人說主很快就會來，以至於他們變得懶惰或放棄工作（帖撒羅尼迦前書）

c. In the parable there is enough time for the investment to double

在比喻中，有足夠的時間讓投資翻倍

Picture #6 圖畫 6

Matt. 25.19 *Now after a long time the master of those servants came and settled accounts with them.*

太 25 :19 過了許久，那些僕人的主人來了，和他們算賬。

Matt. 25.20 *And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here, I have made five talents more.'*

太 25 :20 那領五千銀子的，又帶著那另外的五千來，說：「主阿，你交給我五千銀子，請看，我又賺了五千。」

Matt. 25.21 *His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'*

太 25 :21 主人說：「好，你這又良善又忠心的僕人。你在不多的事上有忠心；我要把許多事派你管理。可以進來享受你主人的快樂。」

Parable of Talents 才幹的比喻

#2. The kingdom demands **diligence** of all of its servants:

2) 國度要求所有的僕人都勤奮

a. The one given 5 “**immediately went out and traded**” and was commended for his diligence

獲得 5 分的人「隨即拿去做買賣」，並因其勤奮而受到表揚

b. The severity with which the third servant was judged as “**wicked and slothful servant!**” indicates that diligence and using opportunities was the inexcusable lack

第三個僕人被嚴厲的判定為「又惡又懶的僕人」，顯示出缺乏勤奮和利用機會是不能當作藉口的

Picture #6 圖畫 6

Matt. 25.22 *And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here, I have made two talents more.'*

太 25 :22 那領二千的也來說：「主阿，你交給我二千銀子；請看，我又賺了二千。」

Matt. 25.23 *His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'*

太 25 :23 主人說：「好，你這又良善又忠心的僕人。你在不多的事上有忠心；我要把許多事派你管理。可以進來享受你主人的快樂。」

Parable of Talents 才幹的比喻

c. By the master's generous and similar reward of the first two (You have been faithful over a little; I will set you over much. Enter into the joy of your master) we see that his demands were reasonable "according to each one's ability"

從主人對前兩個僕人慷慨且相似的獎賞來看（你在不多的事上忠心，我要派你管理許多事。進來享受你主人的快樂），我們看到他的要求是合理的「按各人的能力」

Picture #6 圖畫 6

Matt. 25.24 *He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed,* 太 25 :24 那領一千的，也來說：「主阿，我知道你是忍心的人，沒有種的地方要收割，沒有散的地方要聚斂，

Matt. 25.25 *so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.'*

太 25 :25 我就害怕，去把你的一千銀子埋藏在地裡。請看，你的原銀子在這裡。

Matt. 25.26 *But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed?*

太 25 :26 主人回答說：「你這又惡又懶的僕人，你既知道我沒有種的地方要收割，沒有散的地方要聚斂，

Parable of Talents 才幹的比喻

#3. The generous nature of the Father is seen by these rewards based upon one's **willingness** to serve and not one's ability

3) 天父慷慨的本質可從這些獎賞看見，那是基於一個人服事的意願而非能力而定的

a. The master saying, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much." implies there is no inequality of rewards based upon ability when the two qualities of "good and faithful" are present:

主人說：「好，你這忠心又良善的僕人。你在小事上忠心，我要把大事派你管理。」意味著，當「良善和忠心」這兩個特質同時存在時，基於能力的獎賞並沒有不平等：

Picture #6 圖畫 6

Matt. 25.27 *Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.*

太 25 : 27 就當把我的銀子放給兌換銀錢的人，到我來的時候，可以連本帶利收回。

Matt. 25.28 *So take the talent from him and give it to him who has the ten talents.*

太 25 : 28 奪過他這一千來，給那有一萬的。

Matt. 25.29 *For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.*

太 25 : 29 因為凡有的，還要加給他，叫他有餘。沒有的，連他所有的，也要奪過來。

Matt. 25.30 *And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'*

太 25 : 30 把這無用的僕人，丟在外面黑暗裡。在那裡必要哀哭切齒了。

Parable of Talents 才幹的比喻

- b. How much more each one is put in charge is left unspecified but the idea is clearly of a higher position in the kingdom as a reward of faithfulness

每個人被賦予多少權力並沒有具體說明，但很明顯的，國度中擁有更高的地位是對忠誠的獎勵

- c. Kingdom rewards are therefore not evaluated as the world would upon the results and methods but upon the heart's response to His call

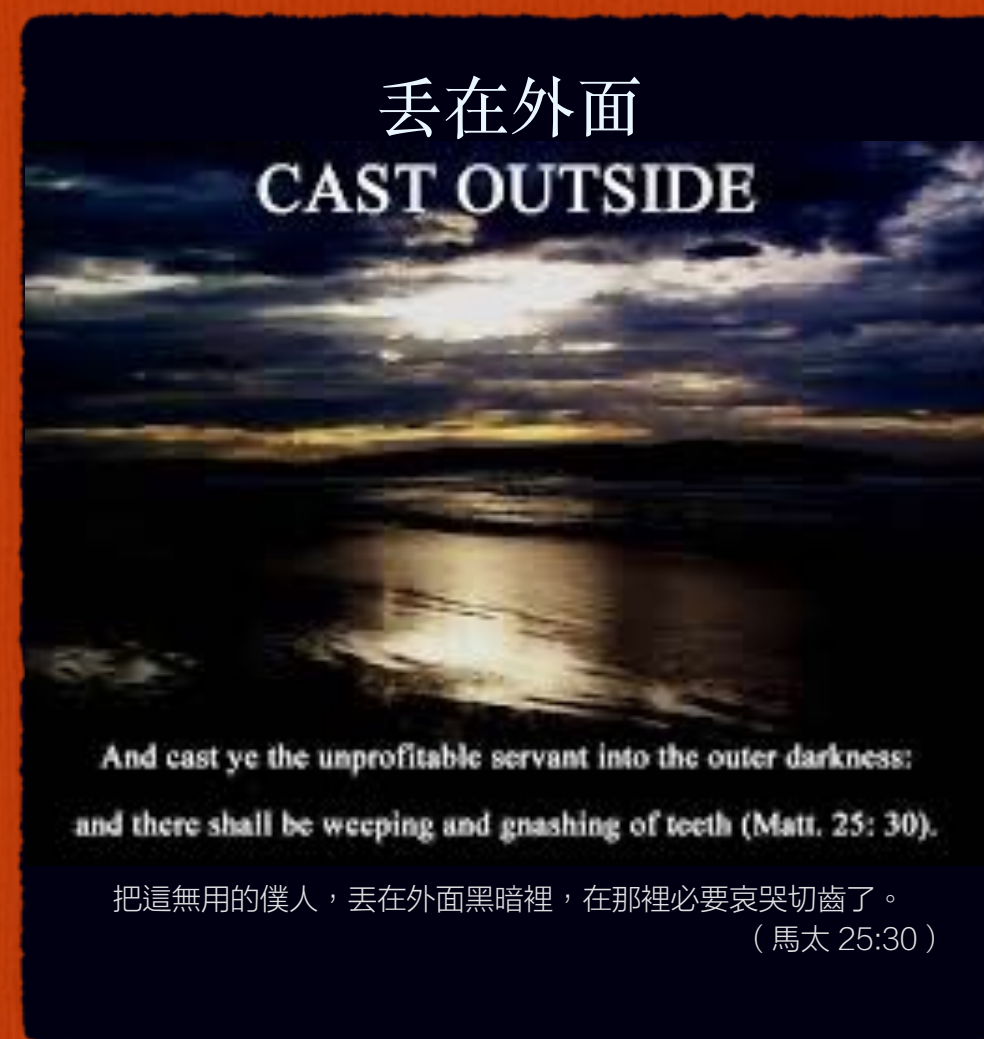
因此，天國的獎賞不是像世人那樣，根據結果和方法來衡量，而是根據內心對祂呼召的回應

Footnotes on Kingdom Judgments

國度審判的腳註

1. Jesus uses the terms “**outer darkness**” together with “**gnashing of teeth**” 6 times in Matthew which were a common Jewish idioms describing the anguish and loss one experiences who is left outside the light of the millennial kingdom (8:12; 13:42, 50; 22:13; 24:51; 25:30)

耶穌在馬太福音中六次使用「**外面的黑暗**」和「**哀哭切齒**」這兩個詞，這是猶太人常用的習語，用來描述被排除在千禧年王國光明之外的人所經歷的痛苦和失落



Footnotes on Kingdom Judgments

國度審判的腳註

2. These terms do not necessarily denote permanent loss (e.g. “eternal hell”) but a harsh discipline causing deep remorse placed upon those “**left outside**” the marriage feast and the blessing of kingdom light and rule

這些術語並不一定表示永久的損失（例如「永恆的地獄」），而是一種嚴厲的懲罰，使那些在婚宴和國度蒙福的光明與統治中「**留在外面**」的人深感悔恨

3. Knowing the Lord’s grace and mercy balances a proper “fear of the Lord” as servants respond with trust and faith to their kingdom responsibility

認識主的恩典和憐憫，平衡恰當的「敬畏主」，是僕人對他們的國度責任以信靠和信心的回應

Part 3 Matthew 25.31-46

Parousia Judges the Nations

第三部份 馬太25:31-46 主的再臨審判列國



Matt. 25.31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

馬太25:31 當人子在他榮耀裡，同著眾天使降臨的時候，要坐在他榮耀的寶座上。

Judgment Seat 審判台

Matt. 25.31 *“When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.*

太 25 : 31 當人子在他榮耀裡，同著眾天使降臨的時候，要坐在他榮耀的寶座上。

Matt. 25.32 *Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.*

太 25 : 32 萬民都要聚集在他面前，他要把他們分別出來。好像牧羊的分別綿羊山羊一般。

Matt. 25.33 *And he will place the sheep on his right, but the goats on the left.*

太 25 : 33 把綿羊安置在右邊，山羊在左邊。

Parable of the Sheep and Goats 綿羊和山羊的比喻

This third section deals with the kingdoms of this world after the Son of Man returns

**第三部分討論人子再來之後
這個世界的王國**

1. The Son of Man now comes in His Glory to earth to reign no longer as the humble servant of the Father but now as King of the Kingdom

1) 人子如今帶著祂的榮耀來到地上掌權，不再是天父卑微的僕人，而是國度的君王

2. This is technically not a parable but a prophetic word regarding the Day of the Lord as the nations all are summoned before the King in the Millennium

2) 這實際上不是個比喻，而是個關於主的日子預言，因為在千禧年，所有國家都會被召集到王面前

Judgment Seat 審判台

Matt. 25.31 *“When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.*

太 25 : 31 當人子在他榮耀裡，同著眾天使降臨的時候，要坐在他榮耀的寶座上。

Matt. 25.32 *Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.*

太 25 : 32 萬民都要聚集在他面前，他要把他們分別出來。好像牧羊的分別綿羊山羊一般。

Matt. 25.33 *And he will place the sheep on his right, but the goats on the left.*

太 25 : 33 把綿羊安置在右邊，山羊在左邊。

Parable of the Sheep and Goats 綿羊和山羊的比喻

a. Many OT prophecies speak of a coming judgment of earthly kingdoms based on how they treated God's chosen people

許多舊約的預言都提到，地上的國度將根據它們如何對待神的選民而受到審判

b. The sheep nations will be separated from the goat nations for commendation or judgment

綿羊國和山羊國將被分開，接受稱讚或審判

Judgment Seat 審判台

Matt. 25.34 *Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.*

太 25 : 34 於是王要向那右邊的說：「你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國。」

Matt. 25.35 *For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,*

太 25 : 35 因為我餓了，你們給我喫；渴了，你們給我喝；我作客旅，你們留我住；

Matt. 25.36 *I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'*

太 25 : 36 我赤身露體，你們給我穿；我病了，你們看顧我；我在監裡，你們來看我。

Parable of the Sheep and Goats 綿羊和山羊的比喻

3. First He commends the sheep on his right with blessings and inheritance in the millennial kingdom:

3) 首先，祂稱讚右邊的羊，賜給它們千禧年王國的祝福和產業：

a. "I was hungry, thirsty, a stranger, naked, sick, in prison and you came to me"

「我餓了、渴了、作客旅、赤身露體、病了、在監裡，你們來看我」

Judgment Seat 審判台

Matt. 25.37 *Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?*

太 25 : 37 義人就回答說：「主阿，我們甚麼時候見你餓了給你喫？渴了給你喝？」

Matt. 25.38 *And when did we see you a stranger and welcome you, or naked and clothe you?*

太 25 : 38 甚麼時候見你作客旅留你住？或是赤身露體給你穿？」

Matt. 25.39 *And when did we see you sick or in prison and visit you?'*

太 25 : 39 又甚麼時候見你病了，或是在監裡，來看你呢？」

Matt. 25.40 *And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'*

太 25 : 40 王要回答說：「我實在告訴你們，這些事你們既作在我這弟兄中一個最小的身上，就是作在我身上了。」

Parable of the Sheep and Goats 綿羊和山羊的比喻

b. The sheep are very surprised that their charity was given and the King said "as you took care of the least of my people you took care of me"

綿羊對於王說它們的所做的施捨是：「這些事你們既作在我這弟兄中一個最小的身上，就是作在我身上」感到非常驚訝

c. Kingdom righteousness is full of compassion and mercy whether nationally or individually
無論對國家或個人而言，國度的公義都充滿了憐憫和慈悲

Judgment Seat 審判台

Matt. 25.41 *“Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.*

太 25 : 41 王又要向那左邊的說：「你們這被咒詛的人，離開我，進入那為魔鬼和他的使者所預備的永火裡去。」

Matt. 25.42 *For I was hungry and you gave me no food, I was thirsty and you gave me no drink,*

太 25 : 42 因為我餓了，你們不給我喫；渴了，你們不給我喝；

Matt. 25.43 *I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’*

太 25 : 43 我作客旅，你們不留我住；我赤身露體，你們不給我穿；我病了，我在監裡，你們不來看顧我。

Parable of the Sheep and Goats 綿羊和山羊的比喻

5. The King then curses the nations and sends them to eternal fires prepared for the devil and his angels

5) 王詛咒列國，把他們送入為魔鬼和牠的天使準備的永恆之火中

6. The nations that were cruel to the least of the children of the kingdom now face judgment

6) 那些對國度中最弱小的子民殘酷的國家現在面臨審判

a. They ignored “**the least of these**” in their lust for conquest and dominion

他們為了征服和統治而忽視了「**這些人中最小的一個**」

Judgment Seat 審判台

Matt. 25.44 *Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?'*

太 25 : 44 他們也要回答說：「主阿，我們甚麼時候見你餓了、或渴了、或作客旅、或赤身露體、或病了、或在監裡、不伺候你呢？」

Matt. 25.45 *Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.'*

太 25 : 45 王要回答說：「我實在告訴你們，這些事你們既不作在我這弟兄中一個最小的身上，就是不作在我身上了。」

Matt. 25.46 *And these will go away into eternal punishment, but the righteous into eternal life.*”

太 25 : 46 這些人要往永刑裡去，那些義人要往永生裡去。

Parable of the Sheep and Goats 綿羊和山羊的比喻

b. Again rulers surprised at the judgment and separation they had no idea of the King's love for his people
統治者再次對審判和分離感到驚訝，他們不知道王對祂的子民的愛

7. The final judgment rendered is unalterable and unbearable
最終的審判是不可改變且難以承受的

8. **The secret:** the King in his invisible Presence (Parousia) was there hidden among His children all the time

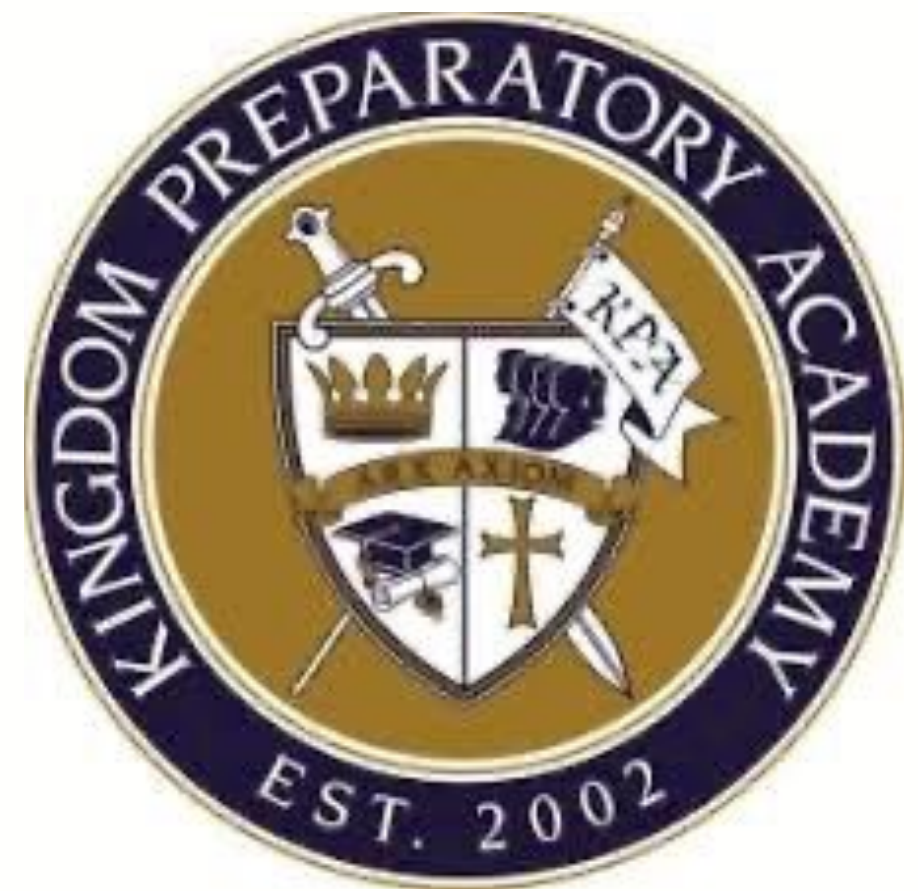
秘密：王以祂隱形的臨在 (Parousia) 一直隱藏在祂的孩子們中間

Kingdom rewards and loss should motivate Christians to be prepared

國度的獎賞和損失應該激勵基督徒做好準備

- Watch and Pray in order to endure the last days seeking first the kingdom
警醒禱告，為著忍耐末世，先求神的國
- Prepare for his coming by serving and investing in the life of the church
透過服事和投身教會生活來為祂的到來做好準備
- Give with a heart of compassion for the least of the children of God
懷著一顆憐憫的心去幫助神最小的孩子

國度預備學院



馬太 Gospel of Matthew 福音

Next Week: 下週:

Matthew 26

The Passion

馬太福音 26 章: 殉道

ΕΠΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑΙ ΤΗΝ
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