

Sermon 2-14-2016
Pastor Duane Manuel

I. INTRO 介绍

1. Happy Valentines Day!

Valentines day is not a Christian holiday by any means. So there really are not a lot of great tie-ins into our faith. But a friend of mine who is an academic at a local Bible College sent this to all of his friends last year for Valentines day. It is totally corny. It's about what would some of the major theologians of history write if they were writing a Valentines day card. Some of these people you may not have heard of so I will give you a little background on them. But I ask you to do me a favor. Even if you don't get the joke just laugh - okay? Just chuckle. — It's my last Sunday here to preach so will you appease me?

Let's try it right now. 1-2-3 Laugh... that was great!

情人节快乐！

情人节（又叫圣瓦伦丁节）绝对不是一个基督教的节日，所以基本上跟我们的信仰扯不上关系。可是去年我一个在当地神学院教书的朋友给我发了这么个东西。这完全是老生常谈，就是说如果让历史上一些主要的神学家来写情人节卡片的话，他们会写什么。他们当中有些人你可能没听说过，我会给你们介绍一下他们的背景。但是我请大家为我做一件事。就算你没明白这个笑话有啥好笑，也请你笑一笑，好吗？这是我最后一个主日讲道，请大家将就我一下行吗？我们现在就试试吧。1-2-3，笑～太棒了！

Augustine

Our First Valentine is by a Theologian named Augustine. He was 4th century theologian. He had a really sordid background. He was raised in a Christian home but walked away from the faith to live a hedonist life style, but later came back to the faith. He wrote an autobiography called "Confessions", where he aired his dirty laundry and all of his secrets.

So If Augustine were to write a valentine card, what he would write? — Are you ready to chuckle?

"I have a Confession: — I love you."

(Okay not bad)

奥古斯丁

我们的第一张情人节卡片是由一位名叫奥古斯丁的神学家写的。他是4世纪时的神学家。他有一个非常糟糕的背景。他在一个基督教家庭长大，但偏离了真道过着享乐主义的生活方式，但后来又回到了信仰。他写过一本叫做“忏悔录”的自传，他在那里坦白了他的不堪的过去和他所有的秘密。

所以，如果是奥古斯丁写情人卡，他会怎么写？ - 你准备好笑了吗？

“我要告诉你一个秘密 - 我爱你。”

(好吧还不错)

Martin Luther

Next we have a great reformer, Martin Luther-the one who started the protestant church. Martin Luther was a bull dog. In the 1500s the Catholic Church had widespread corruption because they were saying you could get to heaven through Indulgences. An Indulgence was a loophole for to you live your life anyway you wanted but you could buy a ticket to heaven if you gave so much money to the Catholic church. Luther was a Catholic monk who knew this was wrong (later on the Catholic church would stop this practice). So he stood up to the most powerful entity of the day the Catholic Church. He was put on trial and instead of backing down from the most powerful force on earth he said, "I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I can do no other, so help me God. Amen. Martin Luther"

So If Martin Luther the great reformer wrote a Valentines day card, it would read "My heart...is held captive by you... Here I stand I can do another." — Martin Luther.

This moves to a more current debate in Christian Theology. Calvinist and Arminian debate.

马丁·路德

接下来是一个伟大的改革者，马丁路德，是他开始了新教教会。马丁·路德是一位斗士。在16世纪的时候，天主教教会的腐败现象十分普遍，他们说您可以通过购买赎罪券进天堂。赎罪券就是你可以放纵你的生活，只要你付给天主教会一定数量的金钱，你就可以买一张去天堂的门票。路德当时是一个天主教僧侣，他知道这是错误的（后来天主教会也停止了这种做法）。于是，他站起身来对抗最强大的天主教会的体制。他被送上法庭，而在面对世界上最强大的力量压力之下，他说，“我不能，也不会放弃抗争，因为做违背我良心的事情是既不正确也不安全的。我站在这里，我别无选择，所以我的上帝，请帮助我。阿门。马丁·路德”

所以，如果马丁·路德这个伟大的改革者来写情人节卡片，它会是：

“我的心.....被你所俘获.....我站在这里，我别无选择。” - 马丁路德。

现在让我们来看看基督教神学更近期的辩论。加尔文主义和阿民念主义的辩论。

John Calvin

John Calvin, was another reformer. The main gist of popular Calvinism is that God elects his saints, and we have no choice in the matter and that God's election is unconditional and irresistible. So how would John Calvin, write his valentines day card.

"Your Irresistible" — John Calvin.

约翰·加尔文

约翰·加尔文，也是一位改革者。流行的加尔文主义的主要观点是上帝自己拣选他的圣徒，我们别无选择，在这个问题上，上帝的拣选是无条件的和不可抗拒的。因此，加尔文会这样写自己的情人节卡：

“你是如此令人无法抗拒” - 加尔文。

Jacob Arminius

Now for those who are Arminians: The belief is that man is driven by his free will and he chooses to serve and follow God. So how would Jacob Arminius write a Vday card.

“I choose you” — Jacob Arminius.

雅各布 阿米纽斯

而对于阿民念派的人来说，他们相信人是由他的自由意志来驱动而选择服事跟随神的。因此，雅各阿米纽斯写的情人节卡就会是：

“我选择了你” - 雅各布阿米纽斯。

CS Lewis

Finally, a more modern scholar. CS Lewis an intellectual thinker. In Greek there are four kinds of love. Aeros - Romantic love, Storgee — Family love, Philos — friendship love and agape — Godly love. So how would CS Lewis romance his sweetheart on Valentines day?

He would write, “I feel all four loves for you” C.S. Lewis.

CS路易斯

最后，是一个更现代的学者。CS路易斯是一个知识分子思想家。在希腊有四种不同的爱。

Aeros-浪漫的爱情， Storgee-家庭的爱， Philos - 友情， Agape- 来自神的爱。因此，CS路易斯在情人节如何向他的心上人表达爱呢？

他会写，“我对你的感觉是全部四种爱”C.S.路易斯。

Thank you for humoring me with my corny jokes. But this is relevant. What we begin to see is that our theology informs us of how we view the world. Even in these five different theologians we can see that their theology shapes things. Generally their theology is shaped by what they emphasize as most important, but also what they choose to exclude. This is the case for all of us.

谢谢大家听着这些陈词滥调的笑话还能跟我一起欢笑。但是这些都跟我们有关。我们从这些可以看出，我们的神学观也反映了我们如何看待这个世界。从这5位神学家来看，他们的神学也改变他们看事情的方法。简而言之，他们的神学观是由他们想要强调的重点和他们想要剔除的部分决定的。我们也一样。

NEED Our theology is important when we understand the world. Our theology helps

us make sense of the world and how it works. Especially when it comes to all of the problems we have discussed in the past few weeks such as “Can I trust the Bible? How do I handle the problem of suffering?” However I believe our theology is especially important when we try to understand the problem of Evil.

我们的神学观对我们认识这个世界非常重要。它帮助我们能够理解这个世界及它是如何运作的。特别是对于我们过去几周讨论过的问题，诸如“我能相信圣经吗？我如何处理痛苦的问题？”。我觉得当我们试图去理解邪恶这个问题的时候，我们的神学观对我们尤其重要。

I think for every single one of us we look at the world and we look at our personal lives and the problem of evil, and injustice, and it is a challenge for us to understand. Why does God allow it? We look on the global scale and we see terrorism and evil groups killing innocent people. We see governments that have no regard for the people whom they are entrusted to care. In our communities we see crime and hate groups. In our Christian faith we have seen scandals, corruptions, hypocrisy and even greed. In our jobs we see bad people using political means to gain power. In our families many of us have been attacked by evil and different ways. I can guarantee that in this audience there are dozens if not hundreds of people who are dealing with unfair situations, or are being threatened, or harmed emotionally, physically or spiritually by evil and bad persons.

对于我们每个人而言，当我们审视这个世界和自己的生活，当我们看到邪恶和不公的时候，我们都觉得十分难以理解。上帝为什么允许这些事？在世界范围内，我们看到恐怖主义和邪恶组织杀害无辜的人民。看看那些人民选出来的政府却不为人民着想。我们周围的社区有犯罪和仇恨。在我们的基督信仰中，我们也会看到丑闻，腐败，假冒伪善甚至贪婪。在我们的工作中，我们会看到一些坏人利用政治手段来获取权力。在我们的家里，我们许多人也被邪恶或其他的事情攻击过。我可以肯定在今天的听众当中有几十上百的人正在面对不公平的情况，或者被威胁，或在精神、肉体或属灵上遭受恶者或坏人的伤害。

It happens to us all. If you live on planet earth it will happen to every single one of us. The world theologizes it with bumper stickers that read “Stuff Happens” or “Mean people suck.” But as believers it is a very troublesome problem because we believe that God is omniscient and knows everything. God is sovereign and can control all things. God is good meaning there is no evil in him. But when we theologize what we see in the world and add an omniscient, sovereign and good God —everything does not add up. Honestly, I know I have thought this in the past. “If God is so good why does he allow bad people and bad things to exist.” Really, “If God is so good why does he allow so much ugliness in the world and I my life?”

这些事会发生在我们每个人身上。只要你生活在这个世界上，这样的事就会发生。我们也会把世界总结的规律贴在车屁股上：“坏事在所难免”，或“贱人就是矫情”。但是作为基督徒，这就成为一个令人困扰的问题，因为我们相信神是无所不知的。神是至高无上、掌管万有的。神是良善的，在他里面没有邪恶。但是当我们试图将这样一位全知全能全善的神和这个世界拼接在一

起的时候，发现他们根本拼不上。坦白地说，我以前也这么想过：“如果上帝这么好，为什么他会让坏人和坏事存在？”真的，“如果上帝这么好，为什么他允许这么多丑恶存在在世界上和我的生活里？”

SUBJECT I wish I could stand up here and give you the exact reason for what is going on in your life and in the world right now. The only thing that I can promise you today is that we will only scratch the surface of the problem. For me to say I could explain away all the evil in the world in a 25 minute sermon would be first arrogant and second insensitive to you. But today I do want to address the problem of evil from one passage. I do confess, for some of you it will create more questions. But I pray that you will understand the main point of what I have to say. Today I want to discuss the problem of evil.

我真的希望我今天站在这里可以给你一个确切的理由来解释在你的生活和世界上发生的事。可是今天我能够保证的只是我们只能触及一些问题的表面。如果我说在25分钟的讲道时间内能够解释清楚这世上邪恶的问题，我就是太不知天高地厚也太麻木不仁了。但是今天我还是想借着一段经文来谈一谈邪恶的问题。我知道，对你们当中的一些人，它会带来更多的问题。我祷告你能理解我要说的重点是什么。今天我想来讨论邪恶的问题。

TEXT Turn with me to Matt 13:24. We are going to examine a story that Jesus shares with his disciples about the problem of evil.

请大家翻开马太福音13章24节。我们一起来研读这个耶稣跟他的门徒讨论邪恶问题的故事。

PREVIEW Today I want to do a few things.

First I want to examine the parable just as a story without theologizing.

Second we will look at Jesus' interpretation and then theologize about it afterwards.

Turn with me to Matt chapter 13 and will begin.

今天我想做几件事。首先我们就把这个比喻当作故事来看而不上升到神学高度。其次，我们来看看耶稣对这个比喻的解释，之后我们再从神学的角度来看它。

现在请跟我一起打开马太福音13章。

II. BODY 正文

CONTEXT 上下文

Jesus has begun his ministry with the twelve. Jesus is performing signs and wonders, people are getting healed from diseases and sicknesses. Others are being freed from demonic strong holds. Sinners are returning to the Lord. Jesus is performing real authentic ministry. But he's doing it in a new way. But large masses of people are not coming and receiving Jesus as Messiah instead he is getting massive resistances. He begins to heal people on the Sabbath and Pharisees are getting offended saying he was breaking the law by working on

the Sabbath. Jesus is doing great miracles and signs but instead of a glorious reception, instead he gets rejection. His hardest rejections are from two religious/political groups, the Pharisees and the Sadducees. So Jesus and the disciples are experiencing great ministry but they are finding and experiencing hostility and some people refuse to repent. Some of these people would go so far as to slander Jesus and say that his work is done by the devil. I think for the disciples they must have been quite confused thinking, if we found the messiah why are we receiving so much hate. Jesus, not being caught off guard begins to teach in parables to help orient his disciples kingdom of heaven and the kingdoms on earth operate very differently.

耶稣和他的12个门徒一起开始传道。耶稣行了许多神迹奇事，许多人的病痛得医治，其他人从魔鬼捆绑中得释放。罪人回归到主那里。耶稣是在做实实在在的事工，但他在用一种全新的方式做。很多人来到他面前并没有把他当作弥赛亚，反而，他受到很多的拦阻。他在安息日给人治病但触犯了法利赛人，因为他们认为耶稣给人治病违反了安息日条例。耶稣的神迹奇事非但没有得到人们欣然接受，反而被拒之千里之外。对他最强烈的反对来自两个宗教/政治团体：法利赛人和撒都该人。所以，虽然耶稣和门徒们经历了美好的服侍，他们也发现且经历了很强的敌意，一些人也拒绝悔改。甚至这些人会诋毁耶稣说他的事工是从魔鬼来的。我觉得，门徒们一定非常困惑不解 - 如果我们真的遇到弥赛亚，那为什么会遭遇人们如此的厌恶。耶稣，并没有猝不及防，开始用比喻来教导帮助门徒们明白天国和世界不同的运作方式。

Jesus teaches about the Parable of the sower how although the message of God may be preached and shared the result of the message is not based on the message but on the kind of person who receives it. But Jesus also explains that there are other factors such as the role of the devil, persecution and the material cares of this world which will turn some people away.

耶稣用撒种的比喻教导门徒们，虽然福音的消息被宣扬和传送，但听到之后的结果却不是取决于信息本身，而是取决于听到的人。但耶稣也解释了还有其他的因素比如恶者的作用，压迫，还有来自这个世界的诱惑会带走一些人。

Jesus also teaches another Parable of the sower. Because the disciples were going to come into contact with more hostility and evil, this evil they would see would come in places that one would think that God would control and not allow it to happen.

耶稣还用另外一个撒种的比喻来教导门徒们。因为门徒们会遇到更多的敌意和恶者，这些恶者会来自一个我们认为神完全掌控的地方，也不会允许这些事情发生。

Questions arise if God is in control why would he allow corrupt people to run the temple. If God is in control why would some of the Pharisees who are teachers of God become their greatest enemies. The confusing part is that in all of these situations not everyone is bad — Nicodemus was a godly pharisee and there were many others. The problem is there was a sprinkling of bad ones. It is these who were hostile.

问题来了 - 如果神有完全的掌控，那祂为什么允许腐败分子运作会堂？如果神在掌控，那为什么一些法利赛人，圣经的老师反倒成为他们的最大的敌人？最令人困惑的是，在所有这些情形

里面，并不是所有的人都是坏的 - 尼哥底母是一个敬虔的法利赛人，还有很多其他的也是。问题是有一小批坏人，是这些人充满敌意。

2. When we look at a Parable I think it is important to realize that Jesus is explaining a story. It is quite interesting that when Jesus spoke to crowds he spoke in everyday non-theological terms. He actually spoke in everyday business terms. This is how he addressed the crowds. It's quite interesting when Jesus was doing his public ministry he just spoke about life. Not until later on when he brings his disciples in close does he begin to theologize.

我们看到比喻的时候，我认为非常重要的一点是耶稣在讲一个故事。耶稣用日常的，没有任何神学字条的方式来和聚集的人群传讲信息是很有意思的事。他实际上是在用日常商业词条来讲。他是这样对人群宣讲的。很有意思看到耶稣在公开事工是只是讲日常生活。直到后面当他关起门来和门徒讨论时才开始讲神学知识。

When we speak of Parables these are stories. It's important to read it as a story. I think it is important to spend time in the story understanding the themes in the story before we move to theology. Every good story has a (1) Setting, (2) Characters, (3) Conflict, (4) Turning point (5) Resolution. I would like to examine this parable in it's agricultural setting using this frame worked.

当我们谈到比喻的时，要意识到这些都是故事。把它们当作故事非常重要。我任何有必要我们花一点时间在进入神学之前了解这些故事的主题：每一个好的故事会有（1）背景，（2）人物；（3）冲突，（4）转折点，（5）解决。我想用农业的背景和这个架构来细读这个故事。

Scripture: Setting, Characters and Conflict (Matt. 13:24-27)

经文：背景，人物和冲突（马太福音13：24-27

Matt. 13:24 He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field, 25 but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. 26 So when the plants came up and bore grain, then the weeds appeared also. 27 And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?'

13:24 耶稣又设个比喻对他们说、天国好像人撒好种在田里。

13:25 及至人睡觉的时候、有仇敌来、将稗子撒在麦子里、就走了。

13:26 到长苗吐穗的时候、稗子也显出来。

13:27 田主的仆人来告诉他说、主阿、你不是撒好种在田里么、从那里来的稗子呢。

Exposition 解经

First before we begin to read that Jesus teaches them in a parable. A parable is an everyday story that serves as a model or example to point beyond itself. Jesus is not using stories to entertain or to invoke emotions but to illustrate a point. Every story that Jesus teaches moves people forward to a better understanding of God and his kingdom.

首先，我们看到耶稣是用一个比喻来教导门徒。比喻就是用一个日常的故事为例子来讲一个更深的道理。耶稣并没有用故事作为娱乐或者触发情感，而是用它来例证。耶稣教导的每一个故事都能帮助我们更深一层的了解神和神国。

(Sovereignty:) This parable is specifically about the kingdom of God. Or God's rule. What happens under God's jurisdiction and sovereignty on earth. I think this is very important. If it is a kingdom then the King's sovereignty does not mean that the King manipulates everything like a chess board it says that he rules and oversees everything and at anytime he has the authority and power to command something to be done at his will and pleasure. This is important because if we say that God's sovereignty is him manipulating everything then this parable will give us a lot of problems.

（主权）：这个比喻特别讲到神国，或者神的道。在神的主权和管辖之下世上发生的事情。我认为这一点非常重要。如果这是个国度，那国王的主权就不是像下象棋一些操控所有的事情，他治理，监督万事，在任何时候他都有权利和能力按照他的意愿和爱好使事情成就。如果我们说神的主权就是祂操控万事，那这个比喻会给我们带来很多问题，这一点很重要。

Setting: A man who sowed good seed in his field

背景：一个人撒好种在田里

The setting begins with a story about an ordinary man doing what was common in the time. This man sowed some seeds in his field. But I think it is important that Jesus says and makes it clear that this type of seed is “good” seed. This man is sowing good stuff. If you are going to go through the work of planting seeds you might as well plant good one right?

这个故事从一个平常农夫最已经当时再普通不过的事情开始。这个人在他的地里撒种。但我想耶稣讲到并非常明白的指出撒的种子是“好种”。这个人撒的是好东西。假若你又辛勤劳作播种的话，岂不是应该播好种子，不是吗？

Let's see what happens next. The passage reads, 25 but while his men were sleeping, This is important observe who is sleeping.

让我们看下面发生了什么。第25节，“人睡觉的时候” - 这很重要看到是谁在睡觉。

It's his men, this reveals to us a couple truths. (1) The owner of the field uses other persons as agents to do his will. I think this goes back to our understanding of sovereignty. (2) It is his men or helpers who are sleeping. I think it is important the idea of sleeping is not knowing what is going on at all times.

是人在睡觉，这启示我们几个真理：（1）田地的主人用其他人作为他的代表来实现他的旨意。我想这回到我们对主权的理解。（2）是他的人或帮手在睡觉。很重要一点：因为睡觉人就无法了解所有时间发生的事情。

(*Funny Illustration: Sleeping Student*) I remember when I was in seminary, one of the professors shared how they played a trick on one of their classmates who would fall asleep during class. Everyday his buddy would fall asleep. Now in the class at the end of the lesson the professor would select one of the students to pray to end the class. So this guy was tired of his friend sleeping in class. So when his friend was in a good solid snoring sleep. He reaches over grabs his arm and shakes him hurriedly and say, "Dude! Dude!, Prof asked you to close the class in prayer." So this guy jumps up half way through class and closes his eyes and bows head. Begins to reverently and authoritatively close the class in prayer, "Our heavenly father, we thank you for the lesson we learned today..." Meanwhile the whole class is staring at him wondering what his going on. He finally says "amen" open his eyes and he sees everyone looking at him. He realized what just happened. They said he never slept in class again. The issue about sleeping is that you don't know what is actually happening. That is why the Scriptures say that God neither slumbers nor sleeps.

(趣味插图：睡觉的学生)我记得在读神学院的时候，一位教授和我们分享他们如何作弄一位上课睡觉的同学的。他的朋友每天都会睡觉。上课结束之前教授会请一位同学做结束祷告。这个人特别烦他的朋友上课睡觉。当他的朋友正在酣睡的时候，他就伸手拉住他朋友的胳膊使劲摇晃，对他说，“老兄，老兄，教授叫你做结束祷告呢!”他这个朋友就在上课上到一半的时候猛然间战起来，闭眼，低头，开始敬虔的坚定的做结束祷告，“我们在天上的父，为我们今天的课程感谢你...”那时整个班级都瞪眼看着他不知发生了什么。他终于说“阿门”结束了祷告，睁开眼，发现大家都在看他，才意识到发生了什么。他们说再也没有上课睡觉过。睡觉的问题是你不知道到底在发生什么。这也是为什么经文说上帝既不打盹，也不睡觉。

(*The Enemy*;) But this is when the story gets interesting. It reads, that his enemy came and sowed weeds among the wheat and went away. What can we observe about this event.

- Notice that it is a person, not a force or just happenstance.
- Notice the individual is only known as the enemy. In the Greek it reads, a "hostile person" (Matt 13:28)
- The enemy came while the men were sleeping
- The enemy sowed seeds today knowing that the result of his actions would be delayed (patient & calculating)
- The enemy had a specific agenda
- The enemy did not touch the good seed, he may not have had the ability to did it up
- The enemy left untraced
- The lasting affect would not be a by direct influence of the enemy but by the weeds planted.

(仇敌)这也是故事开始有趣的地方。它这么说，有仇敌来、将稗子撒在麦子里、就走了。我们在这个情节里面可以学到什么呢？

- 注意到这个仇敌是一个人，不是一股力量或偶然发生的事

- 注意这个人只是被称为仇敌。在希腊文，它是“充满敌意的人”
- 敌人趁人睡觉的时候来
- 仇敌今天播种且明白结果会在以后（耐心和心机）
- 仇敌有具体的计划
- 仇敌没有碰好种子，他可能没有能力把好种挖出来
- 仇敌离去无影无踪
- 持久的效果不是因为仇敌的直接影响，而是因为播下的稗子

But I think it is very important that we remember that the enemy was undetected. I think this is of vital importance. Just as important. This is an enemy of the owner of the field. 我认为有很重要的一点我们要记住，仇敌没有被发现。我认为这至关重要。非常重要。这可是田地主人的仇敌。

(*Problem/Conflicts:*) 26 So when the plants came up and bore grain, then the weeds appeared also. 26节：到长苗吐穗的时候、稗子也显出来

This is interesting. Everything starts out fine the good seed grows as purposed and designed. The issue is not that “also” the weeds appear. You can do your research and find information about the type of weed that was probably sown probably known as dandelion. But that is not important. But what is important is to compare and contrast the wheat and the weeds.

很有意思 - 一切都很正常，好种子按照自然规律成长了，问题不是稗子”也“显出来。你可以自己去研究一下播下的稗子是什么样子，大概应该是毒麦。那也不重要。重要的是对比麦子和稗子。

Compare and contrast between the wheat and the weeds.

- (1) Both grow
- (2) Both use the same soil
- (3) They have different sources - good seed from the owner, bad seed from the enemy.
- (4) They have different purposes - one to produce food and one to choke the crop.
- (5) One bears grain
- (6) One just absorbs nutrients and soil.

对比麦子和稗子：

- (1) 都在成长，
- (2) 都使用同样的土壤，
- (3) 它们有不同的来源 - 麦子来自于主人，稗子来自于仇敌，
- (4) 它们有不同的目的 - 一个是用来做粮食，另一个是破坏农作物
- (5) 一个出产粮食，
- (6) 一个只吸收营养和土壤。

IMPORTANT: Distinction between wheat and weeds.

I think what is vitally important in this story is the determination of what is wheat and what is a weed. The wheat was not bigger, taller or more beautiful than the weeds. The wheat was not more aromatic than the weeds. The difference was the wheat bore grain and the weeds did not. I think is the most important distinction. The difference from wheat and the difference of weeds is that wheat bares grain. Question what can you do with grain? Two things. You can eat it and it will grow you and edify you, and you can sow it again and it produces more grain. Thus wheat is both edifying and reproducing. So here we have a problem. Let's look at this from the servant's eyes. They have worked hard and sown a whole field of seeds. Weeks later they find that this field is mixed with weeds and wheat. How do you think the servants felt?

重点：区分麦子和稗子

这个故事里面非常重要的一点是如何区分什么是麦子，什么是稗子。麦子不比稗子更高，更大，更漂亮。麦子也不比稗子更芬芳。区别是麦子结粮食，稗子却不会。这是最重要的区别。麦子和稗子的区别是麦子结粮食。那粮食做什么？两件事 - 你可以吃它，叫你健康成长，或者你可以把它播种产出更多的粮食。所以麦子既可以帮助成长，也会再生繁殖。这就是问题所在了。让我们从仆人的角度来看这个问题 - 他们辛勤劳作给整块地播种，几个星期之后他们发现地里面有麦子，也有稗子。你想仆人们会如何感受？

Servants confront the owner:

Servants confront the owner. 27 And the servants of the master of the house came and said to him, 'Master, did you not sow **'good'** seed in your field?

仆人来面对主曰：27节 - 田主的仆人来告诉他说、主阿、你不是撒好种在田里么？

The servants come to the master of the house. They question the "goodness" of the seed. The actions of the master and the house do not match. There is a sense of cognitive dissonance. Its the idea of having to contradictory beliefs at the same time. Based on the knowledge that the servants have there are only two explanations:

- (1) The Master sowed good and bad seeds and didn't know it?
- (2) The Master sowed good and bad seeds purposely and didn't admit it?

仆人来到主人面前，他们怀疑种子是不是"好的"。田主的行为不吻合，他们有一点认知失调 - 同时有两种互相矛盾的认识。根据仆人的知识，这只有两个解释：

- (1) 主人既播下了麦子，也播下了稗子，但自己不知道？
- (2) 主人故意既播下了麦子，也播下了稗子，但不承认？

Conclusion is either the Master is either ignorant or not able to produce good seed.
结论就是主人或者无知，或者无能。

This is the conclusion if we use the knowledge that the servants have with only two variables
(1) seed from the owner (2) field resulting in good wheat and bad weeds, this ultimately shines a deficiency on the master of the house.

如果我们用仆人只能看到的两个变数：（1）来自主人的种子，（2）田地里面既有麦子又有稗子，我们只能得出这一点结论，这也最终显示出主人的缺陷。

I wonder what the servants thought?

- How could the master let bad seed in the good and allow us to sow it?
- Did he know and not tell us? Is he bad or is he incompetent?

我想知道当时仆人心里是怎么想的？

- 主人怎可任凭稗子混杂在麦子里面还让我们播种呢？
- 他知道却不告诉我们？他是坏蛋还是无能？

(Illustrations: VW Scandal) Trust is a hard thing to come by and once it is broken or lost getting people to believe you again is hard. I think of the scandal that VW Bug had last year. What VW did was that some people inside the company cheated the emissions testing on their diesel Volkswagens. These Volkswagens were supposed to be super efficient and low emissions. Some engineers changed the software in the car to give false readings when the cars were going through emissions. Instead of being a low emission car some of them were actually emitting 40 times the pollution level allowed in the US. Imagine the amount of disappointment people had when they found out that the cars being sold were bad cars. They looked like good cars, they drove like good cars but they were bad. Imagine all of the people who were disappointed. Every factory worker who rose early in the morning and worked so hard, every designer who spent late nights designing their cars, the sales people who sold cars to friends and family. Car owners who felt duped and now ashamed to drive their cars. The stock holders who invested in a good reputation. All of that tarnished because the company knowingly sold bad cars. Because since VW sold bad cars knowingly this have revealed the character of leaders in the company as either bad or ignorant and incompetent.

（例证：大众汽车丑闻）信任很不容易得到，一旦失去，再次博得信任是很难的事。这让我想到大众汽车去年的软件丑闻。大众汽车公司里面的一些人在柴油汽车上欺骗了排放测试。这些大众汽车应该是非常高效低排的。一些工程师修改了软件使得汽车排放测试的时候提供假数据。与其应该是低排放车，一些车型排放量超过美国标准40倍以上。可以想象，当人们发现买的车是如此不堪他们是多么失望。这些车看起来很好，开起来也不错，但却是不合格的车。想象有多少人会失望。每一个工厂的个人起早贪黑辛勤工作，每一个设计者夜以继日搞研发，销售人员把车卖给自己的亲朋好友。车的主人们感到受骗而不好意思在继续开自己的车。股东们以为自己投资了一家信誉好的公司。因为公司有意识的销售不合格的车，所有者一切都烟消云散了。正因为大众汽车有意识的销售了不合格产品，它体现了公司领导的品质：人品不好，无知，和无能。

(Transition: The real question is Can I Trust the Owner?)

（转折点：真正的问题是我们能信任这个主人吗？）

For the servants this was painful. Many times their pay was going to be a portion of the profits from the wheat and now, it looks like it is ruined. There only viable option at this moment is this is the fault of the owner.

对仆人来讲，这是个痛苦地问题。很多时候，他们的工钱会是麦子收成的一部分，现在看来都毁了。他们唯一的选项就是这都是主人的错。

The real question is Can I Trust the Owner?

真正的问题是我们能信任这个主人吗？

Exposition: Turning Point & Resolution 解经：转折点和结局

Now they wait for the answer from the master. Will he confess and share that he had them sown bad seed or does he have another explanation.

现在，他们等待主人的回复。他会承认叫他们播下稗子呢，还是有其他解释？

The Scripture reads,

28 He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’

经文这么说，28节，主人说、这是仇敌作的。仆人说、你要我们去薅出来么。

Let’s observe this. notice:

The owner does not hesitate.

The owner knows “An enemy” a “ἐχθρὸς ἄνθρωπος” did this (Matthew 13:28 GNT-T)

The owner is confident in the answer .

There does not seem to be any anxiety or panic in the process.

There does not seem to be any surprise in the conversation.

让我们仔细看，注意：

主人没有迟疑，

主人知道“仇敌”做的，

主人对答案充满信心，

这个过程里面没有任何焦虑或恐慌，

交谈的过程里面没有任何吃惊的成分。

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Cognitive dissonance is solved. The owner knows exactly what happens and until the servants asked the owner they would not know without this revelation.

认知现在统一了。主人对所发生地事了如指掌，而仆人若不是问了主人，主人向他们揭示，他们是无从知晓的。

The question now is what do you do with this mess? You have wheat and weeds growing together. The problem is that the weeds are going to hinder the wheat. The weeds will absorb nutrients that rightfully belong to the wheat. The weeds will overshadow the wheat and steal its sunshine. The weeds will steal water from the wheat. So the natural conclusion is we have to get rid of the weeds Pull them up and

destroy them. They are from an enemy they will only hinder the work of the sower. But this is what the owner said.

现在的问题是这一团糟该怎么办？麦子和稗子长在一块儿了，稗子会阻碍麦子的生长，会吸收本该属于麦子的营养，会遮断麦子的阳光，会把麦子的水分偷走。所以我们自然会想到要铲除稗子，将它们连根拔起并摧毁。它们是从对头那里来专门妨碍耕种者的。但是主人是这么说的

(The Turning point: Let them grow together) This is the turning point.

（转折点：让它们一块儿长）这是转折点。

29 But he said, 'No, lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest,

29主人说，不必，恐怕薅稗子，连麦子也拔出来。30容这两样一齐长，等着收割。

This is wisdom on part of the owner. The owner knew that at surface level the weeds and wheat were distinct and separate. A worker could identify a weed grab it by its stem and pull it up and toss it into the pile to be burned. However the owner also knew that beneath the surface there is an intricate root system and all of the plants both weed and wheat have roots that are twisted and tied together. If you pull up the weeds their would be wheat tied to the roots and both would be lost.

这是主人的智慧。这人知道，从表面看稗子和麦子是分着的，人可以认出稗子并抓住它的杆将它拔出来，丢在火里烧掉。可是主人也很清楚地面下盘根错节的根系，稗子和麦子的根都拧在一起，将稗子薅出来的时候会连麦子一起带出来。

This helps us understand the motive of the enemy in this story. This enemy is so cold and calculating his goal was to slip in undetected and to hatch a plan that would not be revealed until he is long gone. Ultimately the reputation and the character would be maligned, the workers would be hurt and disillusioned, and finally the wheat would be destroyed in the process. The horrific part is that if the owner was not wise he would have been the one who would have destroyed his own wheat. But the wisdom of this owner exceeds the heinous evil of the enemy for he tells his servants let them both grow together.

这能够帮助我们洞悉故事中对头的动机。他很冷漠也很工于心计。它的目的是悄悄地潜入并不露痕迹地长久地酝酿一个策划。在除稗子过程中，雇工会被伤害和误解，他们的名誉和品格也会受损。最可怕的是如果主人不够智慧的话，他会亲手毁坏自己的麦子。但是这位主人的智慧远高于罪恶滔天的对头，他告诉仆人，让稗子和麦子一起长。

For most of this we think it is a simple solution. But it would be hard for the owner to watch his field grow twisted with weeds. It would be lasting remembrance of the work of his enemy. Honestly you kind of wonder of people thought when they walked past his field laced with weeds. But because the owner was first good, second patient and third wise he was able to suffer through it. Let's move to the resolution.

总的来说这是个不错的简单易行的解决方案。但是主人看着稗子在麦田中混长不是件容易的事，这会时常让他想起对头的作为。老实说你多少会在意人们走过这稗子麦子混杂

的田地时会怎么想。但是由于主人，第一：良善；第二：有耐心；第三：有智慧，他能够忍受稗子麦子共生。现在我们来看看解决方案。

(Resolution: Separate them in the end.) Resolution

（解决：最后分开稗子和麦子）

...and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.” Matt 13:24-12 of 19 Examine the Parable The story does not end until the harvest time. I think what is important to understand is harvest time is defined by the wheat's maturity and not by the weeds. Once the wheat have come to full fruition then it is time for the reapers to gather the weeds first, bind them and burn them. Then after this has complete is the story finished and all is well.

.....当收割的时候，我要对收割的人说，先将稗子薅出来，捆成捆，留着烧。惟有麦子，要收在仓里。”太 13:24-12-19 看看这个比喻 一直到收割的时候故事才算结束。我想有一点很重要，那就是收割时间是取决于麦子（而不是稗子）的成熟期。麦子熟透之日就是收割者聚集捆绑和焚烧稗子之时，然后一切都完好了。

Matt. 13:36 Then he left the crowds and went into the house.

太13:36 当下耶稣离开众人，进了房子。

(Transition) Imagine if you were an ordinary listener in the day. It's not a bad story. If you were an inexperienced farmer you would find this story enlightening. It would have made you mad that someone could be so hostile or calculating but you now have confidence that the owner in the story is personally good, has the ability to produce good seed, he is aware of his circumstances, and ultimately is wise in his in his unconventional thinking. The way the owner thought was rationale and long term thinking about how to maintain the greatest amount of wheat, where as average thinking like the servants would be to solve the problem immediately but with horrible collateral damage.

（过渡）想象一下你是当时的一位一般听众。这故事还不错。如果你是一位经验不多的农民，你会觉得这个故事蛮有启发性的。这等充满敌意和算计之人会让你很生气，但是现在你有把握故事中的主人人品善良，有充分的能力行善，他了解自己的处境，在他不同寻常的思考中蛮有智慧。主人的想法合情合理而且从长远考虑了如何最大限度保存麦子，相比之下，普通的考虑就像仆人那样急于解决问题却会带来可怕的连带伤害。

Transition It's a great story in itself. But I think most of us if this was the full story we would ask, "What does this have to do with me?" If you study Matthew 13 Jesus explains that he speaks in parables to share basically mysteries about the universe since the foundation of the world. Those whose hearts were willing to listen and understand they would receive great insight, but those who have heard hearts would either ignore it or disregard it unimportant. But those who are followers of Jesus, Jesus would share with them the meaning of the parables. What is important is that the disciples came to Jesus and asked him to explain the meaning of the parable. This showed that their hearts were receptive. Jesus took them into a house and spoke to them in private.

过渡 故事本身非常精彩。但是如果这是故事的全部，我们中不少人会问：“这跟我有什么关系呢？”如果你去研读马太福音13章就会发现，耶稣借着比喻在讲述自创世以来宇宙中的一个基本秘密。那些有心听取并愿意明白的人会有极大的洞见，但是那些只是听而己的人要么忽略或者不重视所听到的。但是追随耶稣的人，耶稣将比喻的深意与他们分享。重要的是门徒们来到耶稣那里请他解释比喻的意义。这表面他们有着受教的心。于是耶稣带领他们进入内室私下给他们讲解。

3. We begin to understand that this is not just a great business story. This is a story that sheds great light into the workings of the universe.

3. 我们开始明白，这并非一则伟大的商业故事，而是对宇宙运作的启示。

Scripture

37 He answered, "The one who sows the good seed is the Son of Man. 38 The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, 39 and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. 40 Just as the weeds are gathered and burned with fire, so will it be at the end of the age. 41 The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all lawbreakers, 42 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

经文

37 他回答说：那撒好种的就是人子；38 田地就是世界；好种就是天国之子；稗子就是那恶者之子；39 撒稗子的仇敌就是魔鬼；收割的时候就是世界的末了；收割的人就是天使。40 将稗子薅出来用火焚烧，世界的末了也要如此。41 人子要差遣使者，把一切叫人跌倒的和作恶的，从他国里挑出来，42 丢在火炉里；在那里必要哀哭切齿了。43 那时，义人在他们父的国里，要发出光来，像太阳一样。有耳可听的，就应当听！

(Exposition: Jesus maps the story.)

Jesus begins to map each reference in the story.

耶稣说明了比喻中人和事物的喻意：

(1) The owner of the field is the Son of Man — which is Jesus who is God in flesh. The Son of Man is Jesus' title for himself when he alludes that he is a divine being who has been born on earth through man and woman.

(1) 田地的主人就是人子——道成了肉身的耶稣。耶稣自称为人子，指出了祂本为神，却好像人一般，降生在世界上。

(2) The field is the world — this is important. Jesus is explaining his dominion which is the whole world. Thus what he is explaining is that everything and everywhere around the world this same thing is happening.

(2) 田地就是世界——这是重要的一点。耶稣要说明，祂的主权覆盖全球，故此，祂在当时和当地的论说，不受时间和空间的限制。

(3) The good seed is the sons of the kingdom — In previous parables Jesus uses seed to refer to the word of God. In this one the good seed is the sons of the kingdom or those who rightfully belong to the kingdom of Jesus.

(3) 好种就是天国之子——耶稣在先前的比喻中以种子比喻为神的道，在这比喻中，种子代表天国之子，就是那些名正言顺地在耶稣国度里的子民。

(4) The enemy or the hostile person is the devil. — This is the area that needs to be highlighted. The concept of a personal being called the devil is probably one of the least understood and least discussed elements about Christianity. But I think it is vitally important to understand. One of the biggest errors that I see as Christians is that we consider evil to be a “force.” I know it sounds strange but I think we in the star wars generations do not have a Biblical World view.

Many people talk about evil as a “force” and sometime good as a “force.” It sound innocuous, but it is quite dangerous. The Bible never refers to evil or good as a force. Both good and evil come from personal beings. The Holy Spirit, He is not a force. He is a person! We can talk to a person. A person can help us. There are no a-personal forces in the universe. Behind every evil is a person.

Many times people will refer to global evil in terms of forces. I believe that groups that promote terror are evil—whether it is religious terror, racial terror, political terror or any kind of terror. Any group that kills innocent people to make a statement is evil. But I do not believe there is a cosmic “force” behind it. I believe there is an evil person influencing the hearts of people secretly. I don’t know how to defeat a force. In the end, how do you get justice against a force?

I think we as Christians must have a world view that includes the personal, created being known as the devil. And Scripture also illuminates that he as 1/3 of the angels working for him. Let’s continue on.

(4) 仇敌或那恶者就是魔鬼——我们可在此稍作解释，在基督教的圈子内，很少谈论和理解魔鬼的性情，但我认为对这方面的理解是极其重要的，根据我的观察，基督徒的其中一个谬误观念，就是认为邪恶是一股“力量”，我们身处在星球大战的影子下，听来可能有点奇异，可是，这反影了我们实在没有把持圣经的世界观。不少人把邪恶看为力量，或将美善看为力量，表面看来，这些观点无伤大雅，但内中可能有点危险性，圣经从没有把善与恶描述为力量，善与恶都是来至有个性的实体，圣灵不是一股力量，祂是有个性的实体，祂可以跟别人谈话，祂可以帮助我们，宇宙中绝对没有不是基于实体的力量，所有的邪恶都是由有个性的实体所产生的。也有很多人把环球的邪恶看为一股力量，我相信那些推动恐怖主义——不论是在宗教、种族、政治或其他层面上——的组织是邪恶的：任何透过杀戮无辜去声张宣言的群体，都是邪恶的，但我不相信推动他们的是一股宇宙力量，我相信是一位邪恶者在人们心灵的深处种下了恶念，我不晓得如何去战胜一股力量，总的来说，我们如何把一股力量绳之以法？我认为基督徒的世界观应当正视那被造并有个性的魔鬼，圣经描述魔鬼手下有三分一的天使效忠于他。让我们继续看耶稣的比喻。

(5) The harvest is the end of the age. — This is important again. This scenario that Jesus is talking about is not a short term concept. It spans until the time of judgement. This is important because Jesus says that this season has a clear beginning, middle and an end. The world will not always be this way. One day there will be finality.

(5) 收割的时候就是世界的末了——这也是重要的，耶稣谈论的观念，就是这并非一朝一夕的境况，而是那些日子要伸延至最后的审判，重要的是，耶稣指出那些日子有起始、有过度和有终结，这世界不会永远是这个样子的，有一天，终要结账。

(6) The reapers are the angels. — This is interesting because this passage will give us insights on how the angels response to this evil.

(6) 收割的人就是天使——这引起起了我们的兴趣，这段经文正要向我们描绘天使们将要如何回应这恶者。

Exposition: Investigate the person of the Devil

解经：考究魔鬼的实体

Let's relive this story now understanding how Jesus has mapped it. Jesus who is God, in flesh is the sower of the seed. Throughout time and eternity he has sown good seed, because he is good. But there is an enemy known as the devil. He has operated on this earth and still operates on this earth in the same way. He is cold, and calculating. He is patient. He has a number of agendas. It think this is vital for us to understand the agenda of Satan and how he works.

我们明白了耶稣如何以使用不同的的人和事物道出这比喻，现在就让我们一同设身处地的投入这比喻。耶稣是神，祂成为了有肉身的人，祂是散播种子的栽种者，因为祂的本性就是美善，祂每时每刻都散播美好的种子。可是，那被称为魔鬼的敌对者，他从亘古至如今，不断地使用不变的伎俩在世上作工，他本性冷酷，并善于谋算，他富于耐性，并诡计多端，我们必须了解撒旦的诡计和伎俩。

(1) He operates with the sole purpose of being undetected. The devil's greatest weapon is his undetection. No one knows and some people refuse to believe that he exists. This is probably the most devastating weapon he has.

(1) 他行事时，总是要不留踪影。魔鬼最厉害的武器就是行踪飘渺，没有人知道他的存在，亦有些人不要相信他的存在，这可能是他最具毁灭性的武器。

(2) He does not actively pull every string like a puppet master. This is very important. The devil is not omni present. He does have a 1/3 of the angels at his disposal, but even so he cannot pull every string himself. Instead he sows seeds of people who cause sin and those who are lawless.

(2) 他不会主动地好像木偶大师一般操纵人们的一举一动。这是很重要的，魔鬼不可能无处不在，他有三分一的天使替他效力，但他仍然不可能直接操纵所有人的举动，因而，他要好像散播种子般，到处散布影响别人的作恶和违法者。

(3) The most painful part of the seeds that he sows is that we cannot tell from the beginning which one's are good and which ones are bad until they begin to grow. It's a slow deception.

(3) 最不能忍受的就是，他所散播的种子，在起初与美好的种子没有多大分别，直至它们成长以后，我们才可以把它们分辨出来，这是长久的诈骗。

(4) The devil's first goal is to get people to believe that the Son of Man is not good
I think this is interesting that it's not just human beings that he attempts this to happen. The persons who suffered cognitive dissonance in this story were not humans, but actually the angels. It's most as if there is a bigger agenda in the story than just humans but the devil wanted to malign the character of God even before the angels.

(4) 魔鬼的首要目标，就是要叫人误以为人子不是美善的。有趣的是，他不单试图要人类去接受这谬误，在这比喻中，被导致认知失调的，竟然不是人类而是天使。这比喻似乎不单是指向人类，魔鬼更试图在众天使的面前诽谤神的属性。

(5) The second goal of the devil was to provoke the Son of Man to tear up his field
This is the heinous part. The enemy knew that he could not tear up the field on his own but instead he wanted to the owner of the field to his work for him.

(5) 魔鬼的次要目标，就是要挑衅人子去毁坏自己的田地，这是滔天大罪，敌对者心知他不可能靠他自己的能力去摧毁田地，因此，他妄想要田地的主人替他完成他的愿望。

(Application: GOD IF YOU ARE WHO YOU SAY YOUR ARE....) In our lives we are going to experience pain and suffering. No matter what realm of this world we look at we are going to see evil.

(实践：神啊，你若是你所宣称的真神...) 我们在生命的旅途中，必然会遇上痛苦和患难，在这世上，我们不论是高瞻远瞩，或俯首低寻，我们都可以目击邪恶。

In the world's landscape we have billions of God honoring believers doing God's work, but we also have groups bent on global terrorism.

在这举世的地域上，无数效忠神的信徒正在为神作工，可是，同时亦有组织要走进环球恐怖主义的阵线。

In our country we have people who go into politics who honestly want to make a difference but it seems like it is the most wrong one's who make it to major seats of power. I have a friend that says no longer are the political parties Democrat and Republican, but it is now us the common person vs them who run our governments.

在我们的国家中，有些人参政是要造福人群，可是，往往都是最不称职的人夺得了最重要的政治地位。我有一位朋友道出了当今的政治形势，现时不再是政党(就是民主和共和党)之间的角逐，而是我们这些平民百姓跟政府的抗衡。

In our communities we good people doing godly work but at the same time we see bad people rare their ugly heads. Then we have groups and people that promote crime and hatred.

在我们的社区中，我们这些良好公民正为主作工，可是，恶人要在当中显露头角，亦有组织或个人要推广罪恶和仇恨。

Even in the sphere of Christian religion we have tons of wonderful ministries that love the Lord and serve him whole heartedly, but there are some that have tarnished the Christian name because of scandal and corruption.

就是在基督教的圈子中，有不可胜数的佳美事工，都因着他们对神的爱而全心地事奉神，可是，当中也有因着丑闻和腐朽而导致基督徒的名字蒙羞的人。

Even in our churches, I have seen wonderful churches filled with wonderful people who love the Lord, but the work of the gospel is frustrated because the enemy has people who hurt and manipulate others.

就是在教会中，我亲眼看见美好的教会充满着爱主的人，可是，敌对者驱使某些人去伤害和操纵他人，使福音的工作受挫。

At work, you are doing what you love and enjoy around great people and it only takes one mean person bent on making your life miserable to steal any sense of satisfaction in your job. 在工作的场所中，你跟身边的同事建立了良好的工作关系，可以互相呼应，可是，当中倘若有带来烦恼的同事，那么你会完全失去工作上的满足感。

You are business man and you thought you had a great business deal with a great partner. And your partner turns around and stabs you in the back.

假如你是一位商家，你成功地跟一位优秀的商业伙伴达成了一项重大的商业投资，可是，那伙伴却背盟，并向你加以伤害。

For kid's at school all it takes is one bully to make your life miserable.

对小朋友来说，只要学校中有一名土霸，他们的生活可顿时化为惨剧。

For a young woman dating all it takes is one creep who calls himself a Christian to create terrible pain or suffering.

一位正在蜜运的少女，可因着结识了一名假称为基督徒的机会主义者，而带来惨痛和煎熬。

Even in a marriage, Satan can sow seeds of sin or a even send another person to practically ruin a marriage.

就是在婚姻中，撒但可以播下内疚感，或引入第三者，从而破坏婚姻。

Even in our own souls, you may feel like God has promised you something that you believe is good and God honoring — but all you have received is grief pain and suffering.

在我们的心灵中，你感觉神应许要赐给你一些美好和荣耀神的事物——可是，倒头来你却得着了哀伤、痛楚和煎熬。

Then we step back and we begin to theologize. If there is a God who is in control who says that he is good and he only gives good gifts, but in my life I have been confronted with evil.

Something does not match up? $A + B \neq C$. When it come down to it you are really dealing with trust issues with God. You really are on the edge questioning God's character.

让我们退一步，去把事情神学化，假若神真的掌管万事，祂亦宣称祂是美善，并只会赐予美好，可是，我在生命的旅途中却往往遇上邪恶的挑战，这是否矛盾？甲 + 乙 不等于丙。当我们平心观之，这基本上就是信靠神的问题，这样的想法，就好像要质疑神的性情。

In your life everywhere you look you see evil and sin and ugliness raring it's uglyhead. What you want to ask God is this:

当我们环顾四周，所目睹的尽是邪恶、罪行和恶者的头角之时，我们往往向神追问的就是：

GOD IF YOU ARE SOVEREIGN LIKE YOU SAY YOU ARE, YOU ARE GOOD LIKE YOU SAY YOU ARE WHY IS THERE SO MUCH UGLINESS AND EVIL IN THE WORLD AND IN MY LIFE!!!!

神啊！倘若你真是你所宣称的终极主宰，你真是你所宣称的美善之源，为何在世上和在我的生命中，有那么多丑陋和邪恶！！！！

Or
或是

GOD IF YOU ARE IN CONTROL LIKE YOU SAY YOU ARE WHY DON'T YOU WIPE OUT THIS EVIL??!!!!

神啊！倘若你真的拥有权能去掌管万事万物，可否使用你的权能去歼灭这邪恶？

You know what all of us have felt that way. Do you know what his answer is?
我们都可能抱着同一的情绪，可是，祂的答案是什么？

[Bring it down] 大结局

You know what all of us have felt that way. Do you know what his answer is?
你知道我们都有那样的感觉。但你知道祂的答案是什么吗？

Because I love you.
因为我爱你。

I know that some of you are feeling that that is a strange answer but it is true. It is because he loves you. First we need to realize that everything that happens is not the intended desire of God. There is an enemy a hostile being bent on defaming God's character, his goal is to make this world, to make our nations, to make our communities to make our churches to make our families and make our lives so ugly in God's sight that God would pull it up. God would destroy his own creation. If God is not willing to destroy his own creation, at least the weeds that Satan has sown will frustrate God's work.

我知道一些人会觉得这是个奇怪的回答，但却是真的。因为祂爱你。首先我们要意识到所有发生的这些事情都不是神的初衷。有一个仇敌，一个充满仇恨的，立志要诽谤神的品格，他的目的就是我们的世界，我们的国家，我们的社区，我们的教会，我们的家庭，我们的生活在神眼中看来一团糟，以至于神要把我们薅出来，要神毁了祂自己的创造。即使神不愿意毁坏自己的创造，至少撒旦撒下的稗子会废掉神的工作。

But it is only out of God's love for you that he does not pull up the weeds. The problem is in the beginning we cannot spot who is wheat and who is a weed. The only way the angels could tell is that one produced and the just consumed. One would multiply and the other would just frustrate. The second problem is that by the time they would produce, on the surface they looked distinct, but under the earth the root systems had grown together. The roots were intertwined. In the same way it looks like evil is clearly defined, but it isn't. If good uprooted evil it might destroy us.

但是，只因为神的爱，祂没有把稗子薅出来。问题是在开始的时候我们无法分辨那些是麦子，那些是稗子。天使唯一可以分辨的方法是一些结实了，其他的则只是吸收营养。一些繁衍了，一些却只有毁坏。再者，在生长期间，虽然它们地面之上是分开的，但地下部分它们却是一同生长的。它们的根系是交织在一起的。同样的，邪恶看起来是非常清楚的定义，可是却不然。如果正义把邪恶薅出来，我们也可能会被损坏。

Think about it. How many of you have unbelievers in your family tree? Some of you might have some real sinister people in your history. What if God eliminated the evil in your history. Even today we fully can't discern who is evil and who is good. If God removed all evil — remember evil is personal I think we would then defame God as monster. When we saw the collateral damage of God's cleansing work it would be devastating. So God in his infinite wisdom and love for us he commanded his angels to let them grow together. But if we theologize about this through the whole lens of Scripture. Every single one of us were weeds at sometime. Every single one of us was destined for wrath and destruction. But it is by the touch of Jesus Christ the great granter who can touch a weed and turn it into wheat that we are saved to produce good fruit.

你想想。你们多少人家里面有不信神的？你们一些人可能遇见过非常险恶的小人。假若神拿掉了你经历里面的恶者，会怎么样？即使今天，我们仍然无法完全断定谁是恶人，谁是好。如果神拿走所有的恶者，记住恶者是非常个人的，我想我们会诽谤神是恶魔。当我们看到神洁净工作的连带伤害时，对我们的打击会是非常大的。所以，神以祂对我们的无穷的爱和智慧，祂命令天使们叫好的坏的一同成长。但假如我们用整本圣经的神学观点来看，我们每一个人在某一时刻都曾都是稗子。我们每一个人都是要面对神的愤怒和毁坏。但是因着伟大的耶稣基督的拯救，祂把我们从小人变成了麦子，我们得救从而可以结出果实来。

Jesus has done this because he loves you. He is waiting for you. There may be some people who know they are weeds in this congregation right now and God has no desire to destroy

you. He's waiting for you. That is why Jesus ends his parables, "He who has ears to hear, let him hear." Or whoever is willing to listen to God obey.

耶稣做这些是因为祂爱你。祂在等待你。就在今天的会众里面可能有一些人知道自己是稗子，神不愿意毁灭你。祂在等待你。这就是为什么耶稣这样结束他的比喻的：有耳的，就当听。或者，愿意听上帝话的就当顺服。

(Application: The devil knows that seeds work.) I think many of us may have another question. If the devil knows that God will not be fooled why would he keep doing this?

（实用：恶者知道撒种的工作）我想我们许多人可能会有另外一个问题。假如恶者知道神不会被骗，他为什么还要一直做工呢？

The enemy knows that this plan might not work on God, but it has worked on you. He has done it over and over and over. The devil knows that for most of us when we see evil and try to root it out ourselves we will make a bigger mess out of it. Or when we see the weeds we will walk away disenfranchised of God. The devil knows if he sows evil seeds that for some of you that you will destroy the very thing you love.

敌人知道他的计划在神身上不会管用，但在你身上会。他一直重复在做。恶者知道对我们大部分人来讲，看到邪恶并试图自己清除它时，我们会搞得更糟。或者，我们看到稗子我们会从神身边离开。恶者知道如果他撒下恶种你们一些人会把自己挚爱的东西毁掉。

That is why he plants evil seeds in politics so Christians will not want to be involved.

That is why he plants evil seeds in ministries so people will lose trust in God.

That is why he plants evil seed in marriages so you will toss your marriage.

That is why he plants evil seeds in communities so godly people will leave.

That is why he plants evil seeds in your job so you will quit and give up.

That is why he plants evil seeds in you school, so you will hate school and never do well.

That is why he plants evil seeds in your calling so you will doubt God and never fulfill the plan God has for you.

这就是为什么他在政界撒恶种，以至于基督徒不想参与其中，

这就是为什么他在教会撒恶种，以至于任何会对神失去信任，

这就是为什么他在你的婚姻里面撒恶种，以至于你抛弃自己的婚姻，

这就是为什么他在社区里撒恶种，以至于人们会离开，

这就是为什么他在你的工作里面撒恶种，以至于人们会辞职，放弃，

这就是为什么他在你的学校里撒恶种，以至于你厌恶学校，自暴自弃，

这就是为什么他在你的呼招里撒恶种，以至于你怀疑神从而没有实现神在你身上的计划。

The devil plants evil seeds because he knows it works. When he's done. He's hurt you. He's made you distrust God. Now you've made a mess of everything. Eventually you walk away. 恶者播下恶种，因为他知道会起作用。当他做成了，他伤害了你，他使你对神失去信任，你把所有的事情都搞得一团糟，最终，你离开神。

Exposition: Time is of the essence 接近：时不可待

I do think there is something very important to understand. Time is of the essence. God will not wait forever. God is waiting for the fullness of time. One day he will send down his angels as reapers. They will with precision separate those who are the sons and daughters of God and those who are the sons and disobedience. God is omniscient he knows our hearts, he knows our motives. There are no hidden agendas that God cannot see. God will take the evil doers and cast them into a real lake of fire. But the righteous they will shine like the sun in the kingdom.

我真的认为这里面有非常重要的东西我们需要明白。时不可待。神不会永远等下去。神在等祂的时间到来。有一天，祂会差遣天使下来收割。他们会非常精确的把神的儿女和反叛者的儿女分开。神无所不知，祂了解我们的心，祂知道我们的动机。没有任何隐藏的计划是神看不到的。神会把恶者扔掉硫磺火湖里面。公义的人会在天国里面向太阳一样发光。

(Application) There is hope. This season will pass. Justice will be served. But I know for many us it helps but I know deep in my heart sometimes I feel like. I believe this. I know this to be true. But does God really understand the hurt that I am going through. Then I stop and think about this passage. Can you imagine. Jesus in a little tiny room with his twelve disciples telling this story. Peter, James, John, and all of the disciples — including one in particular — Judas, Iscariot — the one who would later betray him. Even as Jesus spoke he knew full well that in his presence was a son of the devil. Jesus even knew that Judas was stealing money from them. Eventually it would be Judas who would hand him over to be crucified. Jesus knowing full well. Let them grow together. He ate with Judas, he taught Judas, he even washed Judas' feet. Jesus knew if he rooted up the evil in his midst his divine plan of human redemption would have been ripped up and all of us would have been lost.

（应用）仍有希望。时间会过去，正义会施行。我知道对我们很多人来讲这有帮助，但我也知道我的心有时会如何想。我相信这些。我知道这些是真实的。但神真的可以体会我正在经历的伤痛吗？我会驻足，慢慢体会这段经文。设想，耶稣对他的12个门徒在一间小小的房间里讲述这个故事，彼得，雅各，约翰，和其他所有的门徒们 - 包括一个特别的门徒 - 犹大 - 就是背叛耶稣的那个。就当耶稣说话的时候，他很清楚的知道恶者的儿子就在他面前。耶稣甚至知道犹大在从他们中间窃取钱财。最终，犹大会把他交出去处死。这些耶稣都明白。就让他们一起长。他和犹大一起吃饭，他教导犹大，他甚至为犹大洗脚。耶稣知道假如他在这中间把恶者薅出来，救赎人类的计划也会破灭，他也会失去我们所有的人。

III. CONCLUSION 结论

POINTS RECAP 要点回顾