

Sunday 31st May 2026 at

10 am

The parable of the dragnet (See accompanying PPT 26_05_31.ppt)

Welcome

Hymn MP 560 Praise my soul the King of heaven

Scripture Psalm 84 (page 595)

Children's talk

Chorus MP 541 One shall tell another

Notices

Prayer time

Reading Matthew 13:47-50 (page 980)

Hymn MP 310 I'd rather have Jesus

Sermon *Good fish or bad fish?*

Hymn MP 559 Praise Him, Praise Him, Jesus our blessed Redeemer

Close Rev 1:5b,6

Prayer

- “Would you like to know how your life will end?” Or should I say “would you like to know what will happen at the end of your life?”

Today you will find out! x2

Jesus concludes the main parables in Matthew 13 with the words 47 **“Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish.”**

We are at a great advantage this morning because this two verse parable is followed by two verses of explanation – none of us need be in any doubt about its meaning.

Jesus is speaking from a boat on lake Galilee with fishermen all around him so the subject of the parable is easy to understand. The interpretation of the parable is easy to understand. But the application, what it means to you and I while easy to explain – will not - for some - be easy to receive.

The sermon title is: *Good fish - or bad fish?* It's the question Jesus intends us to ask ourselves as we consider this parable. Will I, at the end, be found to be a good fish or bad fish?

The net spoken of is the dragnet. It is one that is dragged across the seabed or lake floor and sweeps

31^日星期日上午10點

撒網的比喻 (參見配套PPT 26_05_31.ppt)

歡迎

聖詩 MP 560 讚美我靈魂，天上的君王

經文 詩篇 84 篇 (第 595 頁)

兒童談話

合唱 MP 541 一個會告訴另一個

通知

祈禱時間

讀 馬太福音 13:47-50 (第 980 頁)

讚美詩 MP 310 我寧願擁有耶穌

講道：*好魚還是壞魚？*

聖詩 MP 559 讚美祂，讚美祂，耶穌，我們蒙福的救贖主

關閉修訂 版 1 : 5b,6

禱告

- “你想知道你的生命將如何結束嗎？”或者我應該說 “你想知道你生命終結時會發生什麼嗎？”

今天你就會知道了！

第 47 節的經文結束了主要的比喻：“天國又好比網撒在湖里，捕到了各樣的魚。”

今天早上我們佔了很大的優勢，因為這則兩節經文的比喻後面緊跟著兩節經文的解釋——我們任何人都不必對它的含義有任何疑問。

耶穌在加利利湖上的一艘船講道，周圍都是漁夫，所以比喻的主題很容易理解。比喻的解釋也很容易理解。但是，比喻的實際應用，也就是它對你我意味著什麼，雖然很容易解釋，但對某些人來說卻不容易接受。

這篇講道的題目是：*好魚還是壞魚？*這是耶穌希望我們在思考這個比喻時捫心自問的問題。到最後，我會被人視為好魚還是壞魚呢？

這裡提到的網就是拖網。它被拖過海底或湖底，將所有生物掃起來。雖然有些網會針對

up everything. Often nets target certain types or size of fish, this net is designed to capture everything.

48 **When it was full, the fishermen pulled it up on the shore.**

When it was full. We are told in v 49 **This is how it will be at the end of the age.** We live in the last age, this age, from Christ's resurrection to his return, is the last age. And although we don't know when we know this age will end. Jesus takes us straight there, **to the end of the age.**

In the meantime, this dragnet draws in every kind of fish, and keeps drawing in fish until it is full, and all are gathered in. When full it is the end. It is clear from v49 that these fish represent people. In other words when the full number of people born into this world have come, and the net is full, it is then drawn in, at the close of time, the last day.

At this point the fishermen **sit down and collect the good fish in baskets, but throw the bad away.** Now starts the work of separating the whole mass into two groups, the good fish and the bad fish.

➤ **So our main question? What constitutes a 'good' fish?, - or a bad fish?**

Is it good because of its size? Or is it good because of its colour? Or is it good because of its weight? Or how many fins it has, or the length of its teeth, no. Is it because some fish seems to be smiling at you? Or are some kinder and more considerate and don't bump into others? I don't think so. It is because of its type. A plaice is selected because it is a plaice, and not because of it being large or small but because of its type. Ask a fisherman what a good fish is. **When we go to Arrow valley later you will see some fishermen there, ask them.** Remember of course they are fishing for sport, we are talking here about fishing for a livelihood. Those fishermen will say it is good if it can be eaten, or if it can be sold in the market.

The difference then between a good fish and a bad fish is its value, its usefulness to the fisherman. A bad fish; one dead, putrid, not edible, not sellable, it is therefore useless to the fisherman.

A good fish is one the fisherman wants to keep so when all is in the fishermen **sit down and collect the good fish in baskets.**

... but they threw the bad away. There is a sifting, a separation. The fishermen pick up the fish, look at it and make a judgment about it. Then they send it in one of two directions. It is either collected or it is rejected. It is either collected and brought close, or it is cast away, thrown away. **collect the good fish in baskets, but threw the bad away.**

特定種類或大小的魚類，但這種拖網的設計目的就是為了捕獲所有生物。

48當船裝滿水後，漁民們把它拉到岸上。

當它滿了的時候。第49節告訴我們，末世也要這樣。我們活在末世，從基督復活到祂再來，這世代就是末世。雖然我們不知道何時結束，但我們知道這世代終將結束。耶穌直接帶領我們到那裡，到末世。

同時，這張大網捕撈各種各樣的魚，不斷捕撈，直到裝滿為止，所有的魚都被網住。滿包的時候，就是末日。從第49節可以清楚看出，這些魚代表人。換句話說，當世上出生的人口達到一定數量，大網裝滿時，在末日，也就是時間的盡頭，大網就被拉了回來。

這時，漁民們坐下來，把好的魚收集到籃子裡，把壞的魚丟掉。接下來，他們開始將所有魚分成兩類：好的魚和壞的魚。

➤ **所以我們的主要問題是：什麼樣的魚才算「好」魚？什麼樣的魚才算「壞」魚？**

是因為它的大小好嗎？是因為它的顏色好嗎？是因為它的大小嗎？還是因為它的鰭有多少？是因為它牙齒長嗎？都不是。是因為有些魚看起來像在對你微笑嗎？還是因為有些魚比較友善體貼，不會撞到其他魚？我不這麼認為。關鍵在於它的種類。選擇鱈魚是因為它是鱈魚，不是因為它的大小，而是因為它的種類。你可以問問漁民什麼樣的魚才算好魚。我們稍後去箭谷的時候，你會看到一些漁民，問他們。記住，他們捕魚是為了娛樂，而我們這裡說的是為了謀生。那些漁民會說，如果魚能吃，或是能在市場上賣，那就是好魚。

因此，好魚和壞魚的區別在於它們的價值，即它們對漁民的用途。壞魚，也就是死的、腐爛的、不能吃的、不能賣的魚，對漁民來說毫無用處。

好魚是漁夫想要留下的，所以當所有魚都上鉤後，漁夫們會坐下來，把好魚收集到籃子裡。

.....但他們把壞的魚丟掉了。這裡有篩選和分離。漁民撿起魚，仔細觀察，做出判斷。然後，他們把魚送到兩個方向之一：要麼收集起來，要麼丟棄。要嘛收集起來仔細觀察，

49 **This is how it will be at the end of the age.** That is 'at' the end, This is not how you see things now. Now the fish are swimming around together. And yet within the varied whole, in all their different designs, colours, sizes and shapes, there are essentially two groups.

So it is in the world with people. What an endless variety there appears all around - and yet in reality despite all the observable differences - there are only two groups.

49 at the end of the age. the angels will come from heaven, from the presence of God and Christ, and by his orders, be judges of all the earth.

In Matthew 25 we read of that day **31 When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. When Christ shall come in his Glory and splendour. When every eye will see him and before Him every knee will bow. Matthew 25 goes on to say All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. Mt 25:31-32**

It is a day of separating, families will be separated, husbands and wives will be separated, so too children and parents, some will go off to everlasting life - and some to everlasting punishment.

➤ **Two groups to two destinies x2.**

Who are the good and the bad? The world also puts people into two groups; the good people and the bad people. The News is always highlighting the 'bad apples' those who commit terrible crimes, the extremists, or paedophiles. These bad people spoil everything for the rest of us good people who just want to get on with our good lives.

That is not how God describes these two groups. They are **the wicked and the righteous**. These descriptions are not easily understood.

But have you heard them before? Yes of course. These words, these categories the **wicked and the righteous** occur hundreds of times throughout the Bible, it is there from Genesis to Revelation. Over 70 times they are contrasted together.

In Genesis Abraham looking towards Sodom asks God: "**Will you sweep away the righteous with the wicked?** Ge 18:23 He goes on to say: **Far be it from you to do such a thing—to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?**" Ge 18:25. Yes the judge of all the earth will do right, he will always do right, we can be sure of it.

要嘛直接丟掉。他們把好的魚裝進籃子裡，把壞的魚丟掉。

49**這就是末世的景象。**我說的是“末世”，而不是你們現在所看到的景象。現在魚兒們遊來游去，看似雜亂無章，但實際上卻可以分為兩類。

人類世界也是如此。我們周圍似乎充滿了無窮無盡的多樣性——然而實際上，儘管存在著種種顯而易見的差異——人類卻只有兩大類。

49 在末世，天使將從天上，從上帝和基督面前而來，奉祂的命令，審判全地。

31節描述了那一天：「**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。**」那時，基督將榮耀地降臨，萬物都要看見他，萬膝都要在他面前跪拜。馬太福音25章繼續寫道：「**萬民都要聚集在他面前，他要把他們分別出來，好像牧羊人把綿羊從山羊中分別出來一樣。**」(太25:31-32)

這是離別的日子，家庭將會分離，夫妻將會分離，子女和父母也將分離，有些人將獲得永生，有些人將遭受永罰。

➤ **兩組人，兩種命運 x2。**

誰是好人，誰是壞人？世人總是把人分成兩類：好人和壞人。新聞總是聚焦在那些「害群之馬」——犯下滔天罪行的人、極端分子或戀童癖。這些壞人破壞了我們這些只想好好過日子的好人的一切。

上帝並非如此描述這兩類人。他們分別是惡人和義人。這些描述並不容易理解。

但你以前聽過這些嗎？當然。這些字詞，這些關於惡人和義人的分類，在整本聖經中出現了數百次，從創世記到啟示錄都有它們的身影。其中，它們被並列對比的次數超過70次。

在《創世記》中，亞伯拉罕望著所多瑪，問上帝：“**你真的要將義人與惡人一同毀滅嗎？**”創世記 18:23他又說：“**你斷不會做這樣的事—將義人與惡人一同殺害，使義人和惡人一樣對待。斷不會！審判全地的主豈不行公義嗎？**”創世記 18:25 是的，審判全地的主必秉公行義，祂永遠秉公行義，這一點我們可以確信。

詩篇 1:6 **因為耶和華看顧義人的道路，惡人的道路卻必滅亡，這是六節經文中的第四次。**

Ps 1:6 **For the LORD watches over the way of the righteous, but the way of the wicked will perish, that's the fourth time in six verses.**

In the book of proverbs **The LORD is far from the wicked but he hears the prayer of the righteous.** Pr 15:29 and so on, and so on.

But what does the Lord mean by these terms?

Who for example are **the righteous**? After all the Bible says emphatically that no-one is good. That is true. All have sinned that is broken God's Holy Law. Yes everyone. And fallen short of God's Glory, bad fish, that means every man and women fails to be as God intends us to be. **The picture language here is to shoot an arrow and constantly miss the target.** We were made to be image bearers of God so as to manifest His Glory – but we are all failed image bearers. Sometime that failure is easy to observe, sometimes it is more hidden, but taken as a whole with both our inner heart and outward actions - there is no-one close, not one. Rom 3.

Except one, there is One; Jesus, the man who never sinned, the One who could say **Anyone who has seen me has seen the Father** John 14:9. **Jesus the image of the invisible God, Col 1:15 is the radiance of God's glory and the exact representation of his being,** Heb 1:3

At the cross this Holy One of God suffered terribly to bear away the sins of others. By taking their sin onto himself he appeased the wrath of God. With God's Justice satisfied, the sinner, the failed man or women, that is you and I, every one, can be freely acquitted, and be considered free from guilt in His sight, forever! Hallelujah, what a Saviour.

More than that having been cleansed Christ is able to now give us His righteousness. Now the person has a new state before God – and that new state is because he or she has a new nature. We become as it were, a different type. Because of what Christ did on the cross, effective as much backward in time as forward, there are now two types of people in this world, I don't mean men and women, but more profoundly men and women who are regenerated, that is reformed, renewed inside. We are right with God, at peace with God and adopted into God's eternal family.

Anyone not regenerated - despite what a person may say to the contrary - remains hostile in refusing God's rightful reign over their lives.

The regenerated person is different because Christ gives us his nature. This is imputed to us by Christ. Imputing is an interesting word it is not injecting, it is not infecting, it is not affecting, it is attributing to

箴言書中說：“**耶和華遠離惡人，卻聽義人的禱告。**” 箴言15:29等等。

但主使用這些字詞是什麼意思呢？

例如，誰才是**義人**？畢竟，聖經明確指出，世上沒有義人。這是事實。所有人都犯了罪，違背了上帝的聖潔律法。是的，每個人都犯了罪。我們都虧缺了上帝的榮耀，如同壞魚一般，這意味著每個人都未能達到上帝對我們的期望。**這裡可以用射箭來比喻，就像射箭卻總是射偏一樣。**我們被造是為了成為上帝的形象，好... 彰顯祂的榮耀—但我們都是失敗的上帝形象承載者。有時這種失敗顯而易見，有時則更為隱蔽，但從我們內心和外在行為的整體來看——沒有一個人能與祂相稱，一個也沒有。（羅 3:18）

除了一個以外，只有一位：耶穌，那位從未犯過罪的人，那位可以這樣說的人：**凡見過耶穌的人，都必得救。**我見過父親 約翰福音 14:9。耶穌是那不能看見之神的像，歌羅西書 1:15 是神榮耀所發的光輝，是神本體的真像。（來1:3）

在十字架上，這位聖潔的上帝承受了極大的痛苦，背負了世人的罪。他以自己的罪平息了上帝的憤怒。上帝的公義得以滿足，罪人，所有失敗的人，也就是你我，每一個人，都可以被完全赦免，在祂眼中永遠被視為無罪！哈利路亞，何等偉大的救主！

不只如此，基督潔淨了我們之後，如今就能將祂的義賜給我們。如今，人在神面前有了新的身分——這新的身分源自於他或她擁有了新的生命。我們彷彿變成了另一種人。因著基督在十字架上所成就的，這救贖既向前也向後，如今世上出現了兩種人。我指的並非男女，而是更深層的，是那些重生的人，也就是內在更新、改變的人。我們與神和好，與神和好，並被接納進入神永恆的家。任何沒有重生的人——無論他怎麼說——仍然會敵視上帝，拒絕上帝對其生命的合法統治。

重生之人與以往不同，因為基督將祂的性情賜給了我們。這性情是基督歸算給我們的。歸算這個字很有意思，它不是注入，不是感染，也不是影響，而是將祂的某些特質歸於我們，使我們得以被宣告為**義**。

us something of himself and so we can be declared as - **righteous**.

- King Charles lays his hands on someone or rests his sword on a person kneeling before him, so that when he arises that person is now a knight of the realm, has an OBE, or MBE.
- But this is more than that, it is a working within. Add a cordial to water and it changes the nature of the drink completely.

God chooses which people are to be renewed. A plan ordained by God from before the creation of the world. In the eternal counsel of God, He predestined, or predetermined of which type each of us would be.

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, Eph 1:4,5

For those God foreknew he also predestined to be conformed to the likeness of his Son, Ro 8:29 **We are God's chosen people, holy and dearly loved,** Col 3:12

This is the truth of the matter, and all praise goes to Him, Here the Lord receives all the glory, all thanksgiving is to Him, Hallelujah, Praise Him!

This is clearly seen in the parable of the weeds and the wheat v24 onwards, and explained in v36 onwards.

Both grow together until the time of harvest and then the separation comes. They are separated by the harvesters, the angels on the basis of whether they are a weed or wheat, not on how green they are, or how tall they have grown, but on *their type*, x2.

So with the fish, both swim around together until they are brought before the fishermen, the judge who will separate one from another

Both parables show that who we are is already determined, it is not something we chose. **You did not choose me,** Jesus said, **but I chose you** to go and bear fruit Joh 15:16

At the beginning of chapter 13 we see the word of God having different effects based on the condition of the heart. Some hearts are softer and more receptive than others. It gives the impression that it is I who does it. In other words, the response to the word of God is based on me, my moral make-up. No. The wheat and the weeds parable show that the reason some respond and some don't is that some are **sons of the kingdom** and some are **sons of the evil one**, v38. The wheat will respond, the weeds won't respond, they will never, they can never respond.

- 查理國王將手放在跪在他面前的人身上，或者將劍放在跪在他面前的人身上，這樣當他起身時，這個人就成為了王國騎士，獲得了 OBE 或 MBE 勳章。
- 但這不僅僅是這樣，它是一種內在的運作。在水中加入濃縮果汁，飲料的性質就會完全改變。

上帝揀選哪些人要到更新。這是上帝在創世前就預定的計劃。在上帝永恆的旨意中，祂預定了我們每個人將成為哪種類型。

因為祂從創世以前，在基督裡揀選了我們，使我們在祂面前成為聖潔，無有瑕疵。又因愛我們，預定我們藉著耶穌基督得兒子的名分。（弗1:4-5）

神預先所知道的人，也預先定下效法祂兒子的模樣（羅8:29）。我們是神的選民，聖潔蒙愛。歌羅西書 3:12

這就是事實，一切讚美都歸於祂，主在此領受一切榮耀，一切感謝都歸於祂，哈利路亞，讚美祂！

第 24 節開始，稗子和麥子的比喻清楚地表明了這一點，第 36 節開始對此進了解釋。

它們一同生長，直到收割的季節，然後便分道揚鑣。收割者，也就是天使，會根據它們是雜草還是麥子來區分它們，而不是根據它們的綠色程度或高度，而是根據它們的種類。

所以，魚兒們就這樣一起遊來游去，直到被帶到漁民面前，由漁民這個法官將它們分開。

這兩個比喻都表明，我們是誰早已被決定，並非我們自己選擇的。耶穌說：「**不是你們揀選了我，而是我揀選了你們去結果子。**」（約翰福音 15:16）

在第13章開頭，我們看到神的話語會根據人心的狀態產生不同的效果。有些人的心比其他人的心更柔軟、更容易接受。這給人一種錯覺，好像是「我」自己做的。換句話說，對神話語的回應取決於“我”，取決於我的道德品格。不。麥子和稗子的比喻表明，有些人回應而有些人不回應的原因在於，有些人是**天國的子民**，有些人是**惡者的子民**（第38節）。麥子會回應，稗子不會回應，它們永遠不會，也永遠不可能回應。

但到了時候，那些注定要得榮耀的麥子，總會回應。即便他們起初可能多次聽到福音卻拒絕接受，那些話語對他們毫無作用，就像

But at the right time the wheat, those destined for Glory will respond. Even though they may hear the gospel many times first and rejects it, and the words do nothing, as it was with me. But then at the chosen time, on a particular occasion the words come with great impact and I am bowled over by them, there is deep conviction, maybe tears, and a great change and awakening takes place in me. This is not me have a good moral day, no, this is the work of God as His Spirit reforms my heart. Just as that initial hardness is from the Lord, for he hardens whom he wants to harden, and has mercy awakening those he chooses, when he chooses.

There is actually no more human response in the way into the kingdom as there is at the end, both are the sovereign working of God. To God be praise. (Te Deum Laudamus)

My response?

So what do I do? Isn't preaching to be persuasive? Shouldn't it always make me leave the room determined to change something in my life?"

It seems in this parable you can't. But Jesus is preaching here that God is God, x2. And how we all need to change our thinking here. God alone is Sovereign, He rules over, He determines, all things. So what changes in me? It's my understanding of God. Above all preaching is to give God his due, that he may be properly understood, so that He may, in Truth, then be rightly praised.

So what do I do? Do I wait until it becomes clear whether it will one day be me? If God chooses then surely there's nothing I can do? - No. No.

What you need to do is make sure it is you, x2, Jesus called people to repentance and faith in himself. Do that and it will clear that he has done a work in you. "Come to me" Jesus beckons, and if you do you will receive salvation, then you will praise the Lord who enabled you to come

- **Fear the Lord and urgently call upon him that you may be saved.**

And the second thing is this

Do it now. In telling you what is ahead this parable is saying 'be ready, be sure' for this day of separation will surely come.

This morning amongst you who are here - there will come a separation. The person next to you will go in one direction, and you another.

- **It's like sitting by the window in a stationary train at a station. You find yourself a foot or two away from someone sitting by the window in another train. In a moment you are both**

我曾經那樣。然而，在蒙揀選的時刻，在某個特定的場合，那些話語會以極大的震撼力臨到我，讓我深受感動，內心充滿悔改之感，或許還會流下眼淚，我的生命會發生巨大的改變和覺醒。這並非我自認為道德高尚，不，這是神的作為，是祂的靈在我心中更新。正如起初的剛硬是出於主，因為祂要使誰剛硬就使誰剛硬，祂也必在祂揀選的時候，憐憫地喚醒祂所揀選的人。

事實上，進入天國的道路和最終的歸宿，都不再受人為因素的影響，兩者都是上帝至高主權的作為。願榮耀歸與上帝。（讚美詩）

我的回應？

那我該怎麼辦？說教不就是為了說服別人嗎？難道說教不應該總是讓我離開房間時下定決心改變自己的人生嗎？

在這個比喻中，似乎你無法做到這一點。但耶穌在這裡宣講的是上帝是上帝（重複兩次）。以及我們所有人都需要改變我們的想法。唯有上帝是至高無上的，祂掌管萬物，祂決定萬物。那麼，我身上發生了什麼改變呢？是我對上帝的理解。宣講的首要目的是要使上帝配得上祂，使人能夠正確地理解祂，從而使祂能夠真正地、理所當然地得到讚美。

那我該怎麼辦？難道要等到有一天輪到我知道結果嗎？如果這是上帝的旨意，那我豈不是無能為力了？——不，不。

你需要做的就是確保那是你自己，耶穌呼召人們悔改並信靠祂。這樣做，就能清楚地表明他已在你身上動工。「到我這裡來，」耶穌呼召道，如果你來了，你就會得救，那時你就會讚美那位使你得以來到他面前的主。

- **敬畏耶和華，懇切呼求他，好讓你們得救。**

第二件事是...

現在就去做。這個比喻告訴你未來會發生什麼，就是在告訴你“要做好準備，要確信”，因為這分離的日子一定會到來。

今天早上在座的各位，將會出現分離。你身邊的人會走向一個方向，而你則會走向另一個方向。

moving, but you are heading off towards one destination, they another destination.

- That was in different trains. You could be sitting on the same train and yet there is still a separation as the first four carriages go off in one direction - and the remaining four in another.

Here you are in the same room, this separation will happen to those in the same house, and yes those in the same bed.

The day will come when those without Christ **the wicked will be severed from those declared righteous and that fork in the road is approaching,**

The Lord has determined that at the judgment **sinners will not stand, nor share in the assembly of the righteous.** One group will be set at Christ's right hand, the other at his left; the one will go to eternal life, the other to everlasting punishment. That separation, one from another, - can never be undone.

Both the weeds and the bad fish are destined to be **thrown into the fiery furnace - where there will be weeping and gnashing of teeth.** Jesus says these exact words 6 times over – Do we get the point?

Will that be what will happen at the end of your life? On that day - which will come – you will find yourself cast into the furnace to everlasting misery and sorrow. Those who lived among Christ's people but in their hearts would have nothing to do with Him. How chilling.

Christ himself preached often of hells torments. It is right for us to be reminded of this awakening, quickening truth.

Jesus in v50 is repeating the exact same phrase earlier in v42 **throw them into the fiery furnace, where there will be weeping and gnashing of teeth.** So then is implied is the following v43 **“Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”**

- **Christ will send his angels to collect in the good fish. The righteous will be gathered to him as wheat is gathered. Make sure that is you. x2 He who has ears, let him hear.”**
- Ex US President Ronald Reagan when he was a young man was for a time a life-guard. He said he knew the underwater currents so well that he could know which people would be in trouble - before the people themselves knew they would be in trouble.

We have come to the end of the parable. Do you now know? Do you know what will happened to you?

- 在車站的火車窗邊。你發現自己離另一列火車窗邊的人只有一兩英尺的距離。片刻之後，你們都開始移動，但你們的目的地不同。
- 那指的是不同的列車。即使你坐在同一列火車上，也會因為前四節車廂開往一個方向而分開，後四節車廂則開往另一個方向。

你們雖然在同一個房間裡，但這種分離也會發生在同一棟房子裡的人身上，是的，甚至發生在同一張床上的人身上。

終有一天，那些不信基督的惡人將與那些被告為義人的人隔絕開來。而那個岔路口即將到來。

主已定意，在審判日，罪人必不能站立，也不能與義人一同聚集。一部分人將坐在基督的右邊，另一部分人將坐在祂的左邊；一部分人將進入永生，另一部分人將遭受永刑。這種彼此分離，永遠無法挽回。

雜草和壞魚都注定要被丟進烈火熊熊的窯裡——在那裡，它們將哀哭切齒。耶穌重複了六次這句話——我們明白了嗎？

這就是你生命的盡頭嗎？在那一天——終會到來——你會發現自己被投入火爐，遭受永恆的痛苦和悲傷。那些身處基督的信徒之中，內心卻與他毫無瓜葛的人。多麼令人不寒而慄。

基督自己也多次宣講地獄的酷刑。我們應當時時被提醒這令人警醒、振奮人心的真理。

第42節所說的同一句話。把他們丟進火爐裡，在那裡必要哀哭切齒了。由此引申出第43節：“那時，義人在他們父的國裡，要像太陽一樣發光。有耳可聽的，就應當聽。”

- 基督會差遣祂的天使來收集好魚。義人將像收割麥子一樣被聚集到他那裡。確保你就是其中之一。（重複兩遍）凡有耳的，就應當聽。

- 美國前總統雷根年輕時曾做過一段時間的救生員。他說他對水下洋流非常了解，甚至能在人們自己意識到危險之前就預感到哪些人會遇到危險。

寓言故事講完了。現在明白了嗎？你知道你將會遭遇什麼嗎？

耶穌問了我們一個問題：第51節“你都明白了嗎？”

Jesus asks us a question: v51 "**Have you understood all these things?**"

Is "**Yes,**" your answer? I hope you can say not only "yes I understand", but also "yes I know I am going to Glory". *Hallelujah!* _____ *END*

你的答案是「是」嗎？我希望你不僅能說“是的，我明白”，還能說“是的，我知道我將升入榮耀”。哈利路亞！ _____ *結束*