

The Stewardship of Our Future

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References: **Luke 15-16**, Luke 15:1-2; Luke 15:28-29; Luke 15:31-32; Luke 16:1-26

So, we're studying tonight in the book of Luke. I thought it was Matthew, but Matthew is for Tuesdays; we are still in Luke. We are in Luke chapter fifteen, verse twenty-nine. We've been studying about the three lost items in Luke fifteen: there was the lost sheep, there was the lost coin, and there are the lost sons. There was the lost son who went down into the far country, and then there's his brother, the lost son at home.

所以，我们今天晚上学习路加福音。我以为是在马太福音，但马太福音是星期二学的；我们还在学习路加福音。我们现在在路加福音第十五章第二十九节。我们在路加福音第十五章学习了三件失丧的东西：有迷失的羊，有遗失的硬币，还有失丧的儿子们。有一个儿子去了远方迷失了，还有他的哥哥，那是在家里的失丧的儿子。

Last time we were together, we considered the fact that the prodigal son—the son who went away and wasted all his father's money—had the **wisdom** to return to the father. He realized that his own wayward way was foolishness and there would be no blessing there. I want to again welcome Shirley and Linda; just to remind you both, we're studying in Luke chapter fifteen.

上次我们在一起时，我们考虑到浪子——就是那个离家并挥霍了父亲所有钱财的儿子——他有**智慧**回到父亲那里。他意识到自己任性的道路是愚蠢的，在那里不会有福分。再次欢迎Shirley和Linda；只是提醒你们两位，我们在学习路加福音第十五章。

You'll remember that there were two audiences for this particular message from Luke fifteen. The first audience was in verse one: they were called tax collectors and sinners; they came to hear Him. And the second audience were the Pharisees and the scribes; we read about them in verse two. I'm not sure that they came to hear Him; I think they came to criticize. And so our hearts are humbled this evening, and we say: "Lord, I don't want to come to criticize. I want to come to hear You; I want You to speak to me."

你们大家也都知道，在路加福音第十五章的这个信息中有两类听众。第一类听众是在第一节，他们被称为税吏和罪人，他们是来听道的。第二类听众是法利赛人和文士，我们在第二节读到他们。我不确定他们是来听主讲道的，我想他们是来挑刺的。所以我们今天晚上都要谦卑，说：“主啊，我们不想来挑刺。我们想来听您的教导，想让您对我说话。”

[Luke 15:1-2 NKJV]

¹ Then all the tax collectors and the sinners drew near to Him to hear Him. ² And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them."

The message for the tax collectors and sinners was simple: it was to be like the prodigal son and come back from the pigsty, and come back to the house of God. But the proud Pharisees, they weren't interested in that. All they wanted to do was criticize the Lord Jesus. They said He received sinners and eats with them; that's what He told them in verse two.

对这些税吏和罪人的信息非常简单：就是叫他们要像浪子一样，从猪圈里回来，回到神的家里，回到正确的这一方来。但骄傲的法利赛人对这些根本不感兴趣。他们只想批评主耶稣。他们说主接待罪人并与他们一同吃饭，这就是在第二节里讲的。

Regarding this elder son, when he heard that his brother had come back, verse twenty-eight says he was angry and would not go in to see his brother or his father. Therefore, his father came out and pleaded with him. The Pharisees were not interested in the good things of God. All they wanted to do was criticize; they wanted to criticize even God because they wanted to be their own religious leaders.

关于这个大儿子，当他听说他的弟弟回来时，第二十八节说他生气了，不肯进去看他的弟弟或父亲。因此，他的父亲出来劝他。法利赛人对神的美善不感兴趣。他们只想挑刺，甚至想挑神的刺，因为他们想做自己的宗教领袖。

[Luke 15:28-29 NKJV]

²⁸ "But he was angry and would not go in. Therefore his father came out and pleaded with him. ²⁹ So he answered and said to his father, "Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends."

He'd been serving with the father for many years, and he said, "Lo, these many years I've served you. I never transgressed your commandment at any time, and yet you never gave me a young goat, that I might make merry with my friends." I guess I wonder whether any of those statements that this elder brother made were really true. "Many years serving you"—is that true? Or was he just serving himself, saying, "Sooner or later my dad will die, and I'll get all this for myself"?

大儿子服事了他父亲很多年，他说：“看哪，我服事你这多年。从来没有违背过你的命，你并没有给我一只山羊羔，叫我和我的朋友一同快乐。”我不禁怀疑这个大儿子所说的这些话是否每一句都是真的。“服事你这么多年”——这是真的吗？还是他其实只是在服事他自己，心想：“我的父亲迟早要死的，死了以后，所有的遗产都归我”？

He said, "I never transgressed your commandment at any time." Is that true? No. His father invited him into the dinner and he said, "No, I won't go." Was this the first time he said no to his father? Of course not. He says, "And yet you never gave me a young goat, that I might make merry with my friends." Who were his friends? Were they his father? No. Who were his friends? Did they include his brother? No. He was very like the Pharisees, wasn't he?

他说：“我从来没有违背过你的命令。”这是真的吗？不。他的父亲邀请他来吃饭，他说：“我不去。”这是他第一次对他父亲说“不”吗？当然不是了。他说：“你并没有给我一只山羊羔，叫我和朋友一同快乐。”他的朋友是谁呢？是他的父亲吗？不是。谁是他的朋友？包括他的弟弟吗？不包括。他非常像法利赛人，是不是呢？

They were involved in the "work of God," they said. They were in the temple; they were at the door; they were the ones who collected the money. Were they really the friends of the father? No. The job of the priests and the Levites and those who were senior in the work of God was to rejoice and bring sinners to the Lord. Did they do that? No, they were like this elder brother. When the sinner came back, instead of rejoicing that God had got His son back, they were bitter and they said, "I don't want to have anything to do with him."

他们声称在做“神的工作”。他们在圣殿里，在门口收钱。他们真的是父亲的朋友吗？不是。祭司、利未人和那些在神的工作中资深的人，他们的工作本应该是欢喜快乐地把罪人带到主这里来。他们这么做了吗？没有，他们就像这个大儿子一样。当罪人回来时，他们不但不为神找回了儿子而欢喜，反而心里苦毒，说：“我不想跟他有任何关系。”

Are there people like that in the church today? And the answer is yes. Many of them are in the church just for their own purpose: for their own money, for their own contacts. They may be there for any number of reasons, but not for God and not for their brothers and sisters in the Lord—if they are even brothers and sisters! So the teaching is that not everyone in the church, or in the so-called church, is there for the right reasons. Each of us has got to remember that we are sinners. Maybe not as flagrant sinners as was this prodigal son, but sinners nevertheless wandering away from God. Our responsibility is, in humility, to come back to God and say, "Lord, I'm a sinner. I need You. I want to be Your son and in Your family."

今天在教会里有这样的人吗？答案是肯定的。他们来到教堂只是为了自己的目的：为了赚钱，为了建立人脉。他们来教会可能有各种原因，但肯定不是为了神，也不是为了主里的弟兄姊妹——如果他们自己真的是

弟兄姊妹的话。所以这个教导是：并不是每一个去到教会或所谓教会的人，他们的理由都是正确的。我们每个人都必须记住我们是罪人。也许不像这个浪子那样罪大恶极，但我们确实是远离神在外流浪的罪人。我们的责任是以谦卑的心回到神那里，对神说：“主啊，我是个罪人。我需要您。我要进入您的家庭，成为您的儿子。”

It's interesting; we'll see in verse thirty-one and thirty-two that the elder son never did repent.

非常有意思，在三十一节和三十二节，我们看到这个大儿子从来没有悔改。

[Luke 15:31-32 NKJV]

³¹ "And he said to him, "Son, you are always with me, and all that I have is yours. ³² It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found."

The problem with the elder brother, and the Pharisees he represents, is that they were **self-righteous**. They said, "Because I'm better than my brother, because I don't do some of the things that my sinful brother does, I am good; God loves me because I'm so good." Many people today make the error of comparing themselves to other people rather than comparing themselves to God. They basically say, "Because I'm better than so-and-so, I'll get into heaven. Some people have got to get in, and I'm really good; I'm better, so I'll get into heaven that way."

大儿子和他所代表的人的问题在于，他们是**自义**的。他们说：“因为我比我的弟弟强，因为我没有做我那罪人弟弟所做的那些坏事，所以我是个好人；神爱我是因为我是个好人。”当今的很多人犯了一个错误，就是把自己和别人比较，而不是把自己和神比较。他们基本上是说：“因为我比某某人强一点，我比他好，所以我应该进天堂。总得有人能进去，而我确实很不错，我更好，所以我理当通过这种方式进天堂。”

But our problem is we're not to be comparing ourselves to one another; we've got to compare ourselves to Jesus. And we don't get into heaven because we're as good as or better than Jesus. We're all sinners and we all need to be saved. All right, so we remember now that when the shepherd found the sheep, he rejoiced. When the woman found the coin, she rejoiced. And remember, when the Lord finds you, He rejoices. You make sure you keep coming to Him, and when He saves you, He rejoices. Keep coming after that too.

但我们的问题是，我们不应该互相比较；我们要去和耶稣基督相比。我们进天堂并不是因为我们和耶稣一样好，或者比耶稣更好。我们所有人都是罪人，都需要被拯救。我们要记得，当牧羊人找到羊时，他非常喜

乐；当那个妇人找到硬币时，她也非常喜乐。记住，当主耶稣找到你时，祂也非常喜乐。你要确保你一直来到祂面前；当祂拯救你时，祂就喜乐。在那之后也要继续亲近祂。

The Shrewd Steward and Eternal Planning

All right, well now, chapter sixteen. We'll read and consider this next story together.

好了，现在看第十六章。我们一起来阅读并学习接下来的这个故事。

[Luke 16:1-2 NKJV]

¹ He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. ² So he called him and said to him, "What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

Then the steward said within himself, "What shall I do? My master is taking the stewardship away from me. I'm going to be fired! I cannot dig; I am also ashamed to beg."

管家心里说：“主人辞了我，我不再做管家，我被炒鱿鱼了，那我将来做什么呢？我不能挖地，我也没有力气去讨饭，我又怕羞。”

[Luke 16:3-4 NKJV]

³ "Then the steward said within himself, "What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. ⁴ I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

[Luke 16:5-7 NKJV]

⁵ "So he called every one of his master's debtors to him, and said to the first, "How much do you owe my master?" ⁶ And he said, "A hundred measures of oil.'" So he said to him, "Take your bill, and sit down quickly and write fifty.'" ⁷ Then he said to another, "And how much do you owe?" So he said, "A hundred measures of wheat.'" And he said to him, "Take your bill, and write eighty.'

[Luke 16:8 NKJV]

⁸ So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

Well, that is a very confusing story. Sometimes we read it and we say, "Why would the Lord commend that man?" Was this man a good man because he cheated his former master? He didn't just give these people a discount; he had no authority to give these people a discount. Why did he do it? He did it to make friends so that when he was fired, he could go to them. They would give him a job or work with him because they said, "This man's a good man; he protected us."

这故事听起来有点让人困惑。有时我们读到这里会问：“为什么主要夸奖这个人呢？”这个人是个好人吗？他欺骗了他的前主人。他不仅仅是给这些人折扣，他根本没有权利给这些人折扣。他为什么要这么做？他这么做是为了结交朋友，这样等他被炒鱿鱼后，他可以去找这些人，这些人可能会接济他或给他一份工作，因为他们会觉得：“这个人是个好人，他帮了我们。”

So what is the outstanding characteristic of this unjust steward? The answer is: **he prepared for his future**. I marvel at how many people there are in the world today who don't prepare for the future. They somehow think that they won't die; they somehow think that they will not be judged by the Lord for their behavior. But the fact is, and we all know it, sooner or later we're all going to die. Sooner or later, we're all going to be judged. We don't all believe that, but it's true. When we consider the logic of it and the circumstances of life, it's obvious we will be judged.

那么这个不义的管家突出的特点是什么？答案是：****他为他的将来做准备****。我感到惊奇的是，今天世界上有多少人不为自己的将来做打算。他们总觉得死是很遥远的事，或者认为将来不会受到主的审判。但事实是，我们都知道迟早有一天我们都会死。迟早有一天，我们都要受审判。虽然并不是每个人都相信这一点，但这是事实。当我们考虑到人生的逻辑和现状时，很明显我们将来一定会受到审判。

So the logic is: **plan ahead**. Make plans for your future. Where are you going to be after you die? In the former story, the prodigal son planned ahead and made all manner of foolish decisions. But in the end, he decided, "I'd better do what's right; I'd better go back to my father." This steward obviously made many foolish decisions or he never would have been fired. But in the recognition that he was being fired, he had enough sense to say, "I've got to do something to prepare for my future."

所以这个逻辑就是：****要提早做计划****。为你的将来做好计划。你死以后想待在哪里？在之前的那个浪子的故事里，小儿子提前做了计划，却做出了各种愚蠢的决定。但在最后，他决定：“我最好还是做正确的事，回到父亲那里去。”这个管家肯定也干了很多蠢事，否则他也不会被炒。但当他意识到自己要被炒鱿鱼时，他有足够的理智说：“我要为我的将来做一些准备。”

The prodigal son did the right thing: he came back to God. The elder son didn't care about his father at all; all he wanted was his money, just like the younger son did at the start. The good thing about this steward is that he considered the future. He did the wrong thing—he

stole again from his master—but at least he did think about the future. Our responsibility is to think about the future and do what is **right**, rather than think about the future and do what is **wrong** as this man did.

浪子做了正确的事：他回到了神那里。而大儿子对他父亲根本不感兴趣，他感兴趣的只是父亲的钱财，就像小儿子最开始那样。这个管家的可取之处在于他考虑了将来。虽然他做错了事——又一次偷了主人的财物——但至少他在考虑将来该怎么办。我们的职责是思考未来的事情，并且去做正确的事情，而不是像这个人一样，虽然思考了未来，却做了错事。

So, back to verse eight again: "So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light." This man did the right thing in that he was planning for his future. He did the right thing the wrong way, but at least he did the right thing. And so the moral of the story, the conclusion in verse nine, is: "And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home."

回到第八节：“主人就夸奖这不义的管家做事聪明。因为今世之子，在世事之上，较比光明之子更加聪明。”这个人做对了一件事，就是他在为自己的将来做计划。虽然他用错了方式，但“做计划”这件事是对的。所以这个故事的寓意，也就是第九节的结论是：“我要告诉你们，要借着那不义的玛门结交朋友，倘若钱财无用的时候，他们可以接你们到永存的帐幕里去。”

How do you use your money? It's a very important question. Very often we simply save it up for ourselves. And in the end, instead of being a great benefit, it becomes a great problem. Don't do that. Use your money for the Lord. Follow the wisdom of the Lord regarding money. Now, in order to help you focus your attention on things of eternity, verse ten says:

你怎样去使用你的钱财？这是一个非常重要的问题。通常我们只会为自己积攒。最终，钱财不但没有带来益处，反而造成了大麻烦。不要那样做。要把你的钱财用在主的身上，按照主的智慧去使用。为了帮助你们把焦点放在永恒的事上，第十节说：

[Luke 16:10-13 NKJV]

¹⁰ He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. ¹¹ Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? ¹² And if you have not been faithful in what is another man's, who will give you what is your own? ¹³ "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

So, use your money wisely. The conclusion in verse thirteen is wonderful. No servant can serve two masters. It's true that there are many people, like the Pharisees, who use God in order to get money. On the other side, there are those who use money in order to get God. Remember the Lord says: where your money is, there will your heart be also.

所以，要明智地使用你的金钱。第十三节给出的结论是非常奇妙的。一个仆人不能事奉两个主。事实确实如此，很多人像法利赛人一样，利用神来敛财。反过来说，也有些人想用钱去得到神。要记住主说过：你的财宝在哪里，你的心也在哪里。

We sit back and we say, "Lord, I want to use my bank account for You. I would like to use my bank account in such a way that it will encourage me to love You and serve You more." It's probably true most Christians would say, "I want to serve God in such a way that He will give me more money." But the pursuit of more money often means I serve God **less** rather than more.

我们坐下来想：“主啊，我要把我的银行账户用在您身上。我要以一种能激励我更爱您、更服事您的方式来使用我的存款。”事实上，大多数基督徒可能会说：“我要通过服事神来赚更多的钱。”但追求更多的金钱往往意味着我服事神更少，而不是更多。

[Luke 16:14-15 NKJV]

¹⁴ Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. ¹⁵ And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

Have you noticed that most people, when they are confronted by others with the truth of God, they try to justify themselves? Like the older brother, they say, "Well, I'm not so bad; my brother wasted all his money, but I was with you all the time." They spend their time justifying themselves. Don't do that. It is true that people look at themselves through the eyes of their friends rather than through the eyes of God. Very often that which is approved by men is disapproved by God, and what is approved by God is disapproved by man.

你们有没有注意到，当人们面对神的真理时，他们往往试图为自己辩护？就像那个大儿子，他说：“我不像我的弟弟，他把您的钱全挥霍了，而我一直陪着您。”他们花在自以为义上。不要那样做。事实是，人们往往通过朋友的眼光来看待自己，而不是通过神的眼光。通常人所称赞的，神却不称赞；而神所称赞的，人却不称赞。

Therefore, make sure as you read your Bible, as you listen to sermons, make sure that you are justified by God. And if your friends don't like it, if your family doesn't understand, even if other Christians don't understand—that doesn't matter. All that matters is that God recognizes that you have done what is right.

因此，当你读圣经、听讲道时，你要确保神认为你是对的。哪怕你的朋友不喜欢，家人不理解，甚至其他基督徒也不理解，那都没关系。唯一重要的是神认可你做的是对的。

[Luke 16:16 NKJV]

¹⁶ "The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.

The Lord is making a big distinction here. He's saying that the law and the prophets were until John, but the new has come. Since that time, the kingdom of God has been preached. The Lord is preaching the new kingdom—the kingdom of God—rather than the old kingdom of Israel. Our focus is not the kingdom here on the earth; we're not trying to be rich in Canada. We're not trying to make big names for ourselves here or even have huge funds here. Our focus is to be "big" for God in the day to come when He will reward us.

主在这里做了一个非常大的区分，说律法和先知到约翰为止，现在新的已经来了。从那时起，神的国被传讲了。主传讲的是神的新国度，而不是旧约时代的以色列国。我们的焦点不应该是地上的国度；我们不是为了在加拿大发财，不是为了在这里成名，甚至不是为了在这里拥有财富。我们的焦点是在将来神奖赏我们的日子里，在神面前得荣光。

The kingdom of Canada is not terribly important. If you were Jewish, the kingdom of Judah in Jerusalem is not important. It's the kingdom of God that is **within** us, rather than the kingdom of God outside. It's the kingdom of God that's in us that's important. We have got to do everything, not for this life, but for eternity. Many people say, "Well, that's really not the truth." But Jesus says:

加拿大这个国家并不那么重要。如果你是犹太人，在耶路撒冷的犹大国也不重要。重要的是在我们**内心**的神的国，而不是外在的国。内心的神之国才是至关重要的。我们要确保我们所做的一切都是为了永恒，而不仅仅是为了今生。很多人说：“那不一定是事实。”但耶稣基督说：

[Luke 16:17-18 NKJV]

¹⁷ And it is easier for heaven and earth to pass away than for one tittle of the law to

fail. ¹⁸ "Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.

All that the Lord Jesus is saying is going to be fulfilled. All that was said in the Old Testament regarding the kingdom of this world will be fulfilled. But in order for us to get blessings from God in the future, we must follow Him in our heart now, recognizing that our kingdom right now is not in the world—it's in God.

主耶稣所说的一切话都要实现。旧约中关于这个世界国度的一切预言将来也会实现。但为了让我们在将来得到神的赐福，我们现在必须在心里跟从祂，意识到我们现在的国度不在这个世界上，而是在神里面。

He seems to change the subject in verse eighteen regarding marriage and divorce. All down through time, people have been trying to change the law regarding marriage because they want to do what they want to do. In Canada and most of the world, our generation has been changing the law in order to make it possible for them to disobey God. But God says adultery is still sin. It includes far more than people would pretend. Don't try to change God's moral laws; they are true, they are valid, and God expects us in our moral life to live up to them.

在第十八节，祂的话题转到了婚姻和离婚上。一直以来，人们都在试图改变关于婚姻的法律，因为他们只想按自己的心意而行。在加拿大和世界上大多数国家，我们这一代人一直在修改法律，好让他们可以不顺服神。但神说，奸淫仍然是罪。它包含的意义远超人们所假装的程度。不要试图改变神的道德律；它一直有效，神期望我们在道德生活中达到这些标准。

The Rich Man and Lazarus

Now, concluding with another story. Remember, the stories are about: are the Pharisees right, or are the tax collectors right? The tax collectors were wrong because they sinned, but they are "right" when they come back to God. The Pharisees are "wrong" because they don't come back to God. So here is the example now of what should be:

现在，以另一个故事作为结束。记住，这些故事的核心是：法利赛人是对的，还是税吏是对的？税吏做错了，因为他们犯罪，但当他们回到神面前时，他们就“对”了。法利赛人做错了，因为他们不回到神面前。下面这个故事讲到了事情本该有的样子：

[Luke 16:19-21 NKJV]

¹⁹ "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. ²⁰ But there was a certain beggar named Lazarus, full

of sores, who was laid at his gate, ²¹ desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

What do we know about this man? Well, he was rich, and he spent his money on what most people spend their money on. The Lord tells us that people ask the question: "What shall we eat? What shall we drink? What shall we wear?" This fellow basically had everything the world wants. He was dressed well in purple and fine linen—both materials were very popular but very expensive. And he "fared sumptuously every day." That implies two things: number one, he had whatever he wanted to eat, the finest food; and number two, he had enough **time** to eat it. Many people work so hard they don't have time for lunch, but he had time to have a feast every day, probably two or three hours a day.

关于这个富人我们知道多少？他很有钱，他把钱花在大多数人都花的事情上。主告诉我们，人们总是在问：“我们吃什么？喝什么？穿什么？”这个人基本上拥有了世界想要的一切。他穿得非常漂亮，穿着紫色袍和细麻布衣服——这些布料在当时非常流行且极其昂贵。他“天天奢华宴乐”，这包含了两个意思：第一，他想吃什么就能吃什么，有最精美的食物；第二，他有足够的**时间**去享用。很多人工作很辛苦，甚至连吃午饭的时间都没有，但他每天都有时间去宴乐，可能一天要花两三个小时在吃喝上。

And then there's the other man, a beggar named Lazarus. The immediate question is: who would you rather be? The answer is, you'd rather be the rich man as far as this world is concerned. But what does the name "Lazarus" mean? It means "The Lord is my Helper." Lazarus had nothing apart from the Lord. And the rich man had everything apart from the Lord. Which would you rather have? Nothing and Jesus, or everything and no Jesus?

接着是另一个人，名叫拉撒路的讨饭的。马上问题是：你想成为谁？如果从这个世界的观点来看，答案是你肯定想当那个富人。但“拉撒路”这个名字是什么意思呢？它的意思是“主是我的帮助”。拉撒路除了主以外一无所有。而富人除了主以外拥有一切。你想拥有哪一样？是一无所有但有耶稣，还是拥有一切却没有耶稣？

Think of your future. That's what the unjust steward did; he realized he was in trouble and thought, "I've got to do something." He did the wrong thing, but at least he thought about it. How poor was this beggar? Verse twenty-one says he desired to be fed with the crumbs. What's the good of having the Lord as your helper if you go through life and you don't seem to get His help? But could the Lord have sent somebody to feed that poor man? Of course He could. Has the Lord ever helped you in a time of need? You say, "Yes, He's helped me." But this man Lazarus didn't get much help from the Lord in this life.

考虑一下你的将来。这就是那个不义的管家所做的；他意识到自己有麻烦了，心想：“我得做点什么。”虽然他做错了，但至少他思考了。这个乞丐有多穷？第二十一节说他想要得碎渣充饥。如果主是你的帮助，但

在人生中你似乎一点主的帮助也没得到，那有什么好处呢？主难道不能派人去喂饱那个穷人吗？祂当然可以。在你需要的时候，主有没有帮助过你？你会说：“是的，祂帮助过我。”但拉撒路这个人在今生并没有得到主太多的物质帮助。

[Luke 16:22 NKJV]

²² So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.

What happens after death? That is the big question in life. It's the big question, but actually, few spend much time thinking about it, and very few have the answer.

人死了以后会怎么样？这是人生的一个大问题。虽然这很重要，但很少有人花时间去思考，更少的人知道答案。

[Luke 16:23 NKJV]

²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

We don't understand much about the afterlife, but the Bible makes it abundantly clear that there is a heaven to gain and a hell to shun. There will be justice meted out because of what we did in our lives. This story tells us much about the afterlife, and it's wise for us to consider it often and seriously.

我们对人死后的了解并不多，但圣经讲得非常清楚：有一个可以赢得的天堂，也有一个应当避开的地狱。我们在今生所做的事，将来会有一个公平的审判。这个故事告诉了我们很多关于死后世界的事情，我们应当经常且认真地思考。

"And being in torments in Hades." What does "torment" mean? The word is based on a root associated with being at the bottom. How bad is it in hell? It's like being at the very bottom. We usually don't understand how bad "bottom" is because we never really get there, but hell is going to be the bottom. The rich man lifted up his eyes and saw. Hell is a place where you can see what is going on around you, and you can see afar off. And what you can see is what **might have been.**

“他在阴间受痛苦。”“痛苦”或“折磨”是什么意思？这个词的词根与“在最底层”有关。地狱里有多糟？就像是落到了最底层。我们通常不知道最底层到底是什么样子，因为我们从来没到过那里，但地狱就是

最底层。富人举目观看。地狱是一个你可以看见周围情况的地方，甚至可以望见远处。而你所能看见的，就是本可以拥有的一切。

Have you ever had that experience in life? I'm older now. My great advantage in life was that I trusted the Lord Jesus Christ as my Savior when I was very young. When I was doing those things that are formative in life, the Lord was with me; the Lord was my Helper, as He was Lazarus's helper. The Lord kept me from doing a lot of bad things. I think back on my life and see situations where, instead of doing something wrong, the Lord prevented me. I smile and say, "Thank You, Lord, You saved me!" I could have been in deep disaster, but You delivered me.

在你的人生中，你有没有过这样的经历？我现在老了。我人生中最大的优势就是我在很年轻的时候就相信主耶稣基督是我的救主。在我性格形成的时期，主一直与我同在；主是我的帮助，就像祂是拉撒路的帮助一样。主保守了我，让我没去干很多坏事。我回顾人生，看到在某些情况下，当我要做错事时，是主阻止了我。我微笑着说：“感谢主，您救了我！”如果没有您，我可能会陷入巨大的灾难，但您拯救了我。

It is a blessing to look back and see what I **didn't** do that was wrong. What would it be like if I looked back and saw only the terrible consequences of the wrong things I did? This rich man looks back and he sees Abraham and Lazarus—and Lazarus is enjoying the blessings of Abraham. The rich man was a child of Abraham; he could have enjoyed those blessings if he had trusted the Lord while he was alive. But all he wanted was the good things of this life, and that's all he got. Instead of reward in eternity, he got the consequences of his terrible life.

回顾人生，看到自己没有做那些错事，这是一种福气。如果我回头看时，看到的尽是错事所引起的各种可怕后果，那会是什么样？这个富人往远处看，他看见亚伯拉罕和拉撒路——拉撒路正在享受亚伯拉罕的福气。富人本身也是亚伯拉罕的子孙；如果他在活着的时候相信主，他也本可以得到这些赐福。但他想要的只是今生的好处，他也确实都得到了。结果他没有得到永恒里的奖赏，反而得到了他那糟糕人生的结局。

[Luke 16:24 NKJV]

²⁴ "Then he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

Lazarus probably cried that out as he sat at the rich man's gate: "Sir, would you have mercy on me, please? Could you give me something to eat?" In Luke fifteen, the elder brother had a younger brother who came back and said, "Have mercy on me," but the elder brother basically said, "You don't deserve mercy." Do we deserve mercy? No. But if we come to the

Lord and ask for forgiveness, will He give us mercy? The answer is yes. But when can He give us mercy? The answer is **while we are alive**, not after death. How tragic!

拉撒路在富人家门口时，可能也曾这样喊过：“先生，请怜悯我一下，能不能给我点吃的？”在第十五章里，大儿子的弟弟回来求怜悯，但大儿子的内心基本上是在说：“你不配得任何怜悯。”我们配得怜悯吗？不配。但如果我们来到主面前求赦免，祂会赐给我们怜悯吗？答案是肯定的。但问题是，祂什么时候能给我们怜悯？答案是**在我们活着的时候**，而不是死后。那是多么大的悲剧！

Lazarus asked for a meal; the rich man said no. Now the rich man is asking not for a meal, but just a drop of water. The rich man denied Lazarus a proper diet; now he doesn't get even a drop of water. Some people ask, "How bad is hell?" The answer is: it is very bad. The word "torment" appears three times in this story. Some critics say, "Well, you can't really believe this story because it's just a parable." But God says Lazarus was a man, not a parable. And even if it were a parable, it would be describing the horrors of hell. If it describes it this way, would the real hell be better or worse? Don't minimize Scripture. God is very careful with His words; He means what He says.

拉撒路曾求一顿饭，富人拒绝了。现在富人求的不是一顿饭，而仅仅是一滴水。富人曾拒绝给拉撒路恰当的食物；现在他连一滴水也得不到。有些人问：“地狱有多糟？”答案是：非常糟糕。“折磨”或“痛苦”这个词在故事里出现了三次。有些批评家说：“你不能当真，这只是个比喻。”但神说拉撒路是个人，不是个比喻。即便这是个比喻，它描述的也是地狱的可怕。如果经文这样描述，那真正的地狱会比这更好还是更糟？不要小看圣经。神使用语言是非常谨慎的，祂说出的意思就是祂原本的意思。

[Luke 16:25 NKJV]

²⁵ But Abraham said, "Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

Think of your future. Plan for your future. That's the teaching of this paragraph.

考虑你的未来。为你的未来做计划。这就是这一段经文的教导。

[Luke 16:26 NKJV]

²⁶ And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

Here the rich man is in hell. Is there any way that he could get to heaven? The answer is no! He couldn't get there. There is no way you could pass from Hades up to heaven; it cannot be done. If it could have been done, do you think the rich man would like to do it? Yes, he would. It's also true that you can't get from heaven to hell. If you could have gone from heaven to hell, I think Lazarus would have been happy to take a bottle of water down to the rich man, even though the rich man hated him when he was alive. But remember, neither is possible. You can't help your loved ones if they are in hell; you can't go down and help them then. So when are you going to help them? You help them **now**.

我们看到富人在地狱里。他有没有任何方式可以去到天堂？答案是没有！他去不了。你不可能从阴间去到天堂，这条路已经断了。如果可以的话，你认为那个富人想去吗？他当然想去。同样，你也无法从天堂去到地狱。如果真有路，我想拉撒路会很愿意拿瓶水下去给那个富人，尽管那富人在生前对他不好。但请记住，这两样都不可能。如果你的亲人在地狱里，你死后是无法下去帮助他们的。那你打算什么时候帮他们？你要**现在**就去帮助他们。

There is a completely new world coming. It's the kingdom of God that is within us. The next phase is going to be the reward for the life that we've lived here. If we trust the Lord as Savior, we end up like Lazarus. If we reject the Lord, we could even end up like the rich man. The Lord tells these stories to remind us of the certainty of His teaching. Most people hear the stories of the Bible and consider them like a new movie or a book they read, but they don't understand the absolute certainty and finality of it all. God's Word is final; He isn't going to come out with a "new edition" in a few years. It's exactly the same as it always was: certain and final.

一个全新的世界即将到来。那是已经在我们心里的神的国。下一步将是我们在今生所做一切的奖赏。如果我们相信主为救主，我们最终会像拉撒路一样。如果我们拒绝主，我们甚至可能像那个富人一样。主讲这些故事是为了提醒我们祂教导的确定性。很多人听了圣经故事，觉得就像看了一部新电影或读了一本新书，却不理解这一切的确定性和终极性。神的话语是终极的；祂不会在几年后又出个“新版本”。它永远是一模一样的：确定的，终极的。

Our time has gone, and that's as far as we'll go tonight. We'll pick up the last five verses next week and understand a little bit more about the certainty of the day of judgment. Again, thank you for being here this evening. May the blessings of the Lord be upon us all. Amen.

我们的时间到了，今天就讲到这里。下个星期我们会接着读最后五节经文，进一步了解审判日的确定性。再次感谢大家今晚的参与。愿主的赐福降临在每一个人身上。阿们。