

The Kingdom of God and the Coming of the Son of Man

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References: Luke 17-18, Revelation 12:13-14; 1 Thessalonians 4

Welcome, Lydia. We're glad we're here tonight. Welcome, Lydia and her friend. That's very good, Mindy. Ah, friends—more than one friend, very good. It's Cindy and Baby. Alright, so yeah, very good. Luke chapter seventeen. Last week we were considering some truths in verse twenty and twenty-one, but we're going to start again tonight in verse twenty.

欢迎丽丽啊，非常高兴来这边，我们在这里还有森迪。丽丽和她的朋友，非常好。哦，不只是一个朋友，是森迪和Baby。好的，非常棒。路加福音第十七章。上个星期呢，我们学习了二十、二十一节的一些真理，那么今天晚上呢，我们要重新从二十节开始。

[Luke 17:20 NKJV]

²⁰ Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;

路加福音 17:20：法利赛人问：“神的国几时来到？”耶稣回答说：“神的国来到不是眼所能见的。

This little phrase, "the kingdom of God" here, basically introduces a theme that is going to be carried on directly or indirectly over the verses that we'll study tonight. The kingdom of God is a **different** kind of kingdom. I think that the disciples knew that, but the Pharisees didn't understand it, and so He explains it to them.

这里的“神的国”这个短语，基本上引出了一个主题，这个主题将直接或间接地贯穿我们今晚要学习的经文。神的国是一个**不同**的国度。我想门徒们知道这一点，但法利赛人并不明白，所以主向他们解释。

He has to say to them in verse twenty-one:

祂在第二十一节必须对他们说：

[Luke 17:21 NKJV]

²¹ nor will they say, "See here!" or "See there!" For indeed, the kingdom of God is within you."

路加福音 17:21: 人也不得说: ‘看哪, 在这里! 看哪, 在那里!’ 因为神的国就在你们心里。”

The kingdom of God is different than the other earthly kingdoms. Most kingdoms are defined by geographic boundaries, but the kingdom of God is made up of citizens—not within a geographic boundary, but citizens whose hearts have been given to the Lord Jesus Christ. The Pharisees had to learn that the kingdom was not something that they could see or fight against in a normal way. They had to realize that as individuals, they would have to enter the kingdom. They would have to believe in the Lord Jesus Christ, or they would never be in the kingdom.

神的国度与地上其他的国度不同。大多数国度是由地理边界定义的, 但神的国是由公民组成的——不是在地 理边界之内, 而是那些将心交给主耶稣基督的公民。法利赛人必须学会, 神的国度不是他们可以用普通方式 看见或对抗的东西。他们必须意识到, 作为个人, 他们必须进入这个国度。他们必须相信主耶稣基督, 否则 他们永远无法进入神的国。

But then in verse twenty-two, He turns to the disciples. And He says to them, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it."

然后在第二十二节, 祂转向门徒。祂对他们说: “日子将到, 你们巴不得看见人子的一个日子, 却不得看 见。”

So now He's going to tell the disciples something about the kingdom of God. The kingdom of God was obvious to the disciples when He was on the earth because they recognized that He was God's Son. He was leading the kingdom; they were part of it. It was all by natural observation. But then in a few weeks' time, He's going to be up in Jerusalem. They will have condemned Him to death, and He will rise from the dead and then go back to heaven. They will not see the Son of Man physically anymore. But the promise was that He will be coming back. They then will be very keen to see His soon return.

现在祂要告诉门徒一些关于神国的事情。当主在地上时, 神的国对门徒来说是很明显的, 因为他们认出祂是 神的儿子。祂在领导这个国度, 他们是其中的一部分, 这都是可以通过自然观察到的。但过几周后, 祂将前 往耶路撒冷。他们会判祂死刑, 祂将从死里复活, 然后回到天上。他们将不再能亲眼看到人子了。但应许是 祂会再来。因此, 他们会非常渴望看到祂快点回来。

[Luke 17:23-24 NKJV]

²³ And they say to you, "Look here!" or "Look there!" Do not go after them or follow them. ²⁴ For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.

路加福音 17:23-24：人将对你们说：‘看哪，在那里！看哪，在这里！’你们不要出去，也不要跟随他们。因为电光从天这边一闪，直照到天那边，人子在祂的日子也要这样。

So when the Son of Man comes back, He's going to come in a very visible way; everyone will know that He has come. He will come like lightning. And remember now, lightning can be seen from very great distances. So when the Lord Jesus Christ comes back, everybody will see Him. But verse twenty-five begins to answer the question: When will that be?

所以当人子再来时，祂将以一种非常明显的方式降临；每个人都会知道祂已经来了。祂会像闪电一样降临。请记住，闪电从很远的地方就能看到。所以当主耶稣基督再来时，每个人都会看见祂。但第二十五节开始回答这个问题：那会是什么时候？

[Luke 17:25 NKJV]

²⁵ But first He must suffer many things and be rejected by this generation.

路加福音 17:25：只是祂必须先受许多苦，又被这世代弃绝。

So that's what happened to the Lord Jesus Christ. He was rejected by the generation, and in a few weeks, He would be on a cross. But now He turns and addresses the issue: What the world will be like when Jesus returns.

这就是发生在主耶稣基督身上的事。祂被那个世代弃绝，几周后，祂就被钉在十字架上。但现在祂转向并谈论这个话题：当耶稣再来时，世界会是什么样子。

[Luke 17:26 NKJV]

²⁶ And as it was in the days of Noah, so it will be also in the days of the Son of Man:

路加福音 17:26：挪亚的日子怎样，人子的日子也要怎样。

So what is the simple story of the days of Noah?

挪亚日子的故事简单来说是什么样的呢？

[Luke 17:27 NKJV]

²⁷ They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

路加福音 17:27：那时候的人又吃又喝，又娶又嫁，到挪亚进方舟的那日，洪水就来，把他们全都灭了。

So, when is the Lord Jesus Christ going to come back to set up His kingdom? Well, He will do that in those days when the people on the earth are just like they were in Noah's day. Remember, the sin in the world was exceedingly great in Noah's day. And they had been warned that the judgment of God would come, but they didn't pay any attention. Instead of getting ready, instead of repenting at the news that the Judge of all the earth would be coming back, they ate, they drank, they married wives, and they gave in marriage. It pretty much said, "We're going to do whatever we want to do today. We're not worried about God; we don't need to worry about judgment. We're okay; we'll just carry on. We're going to have a good meal tonight, get drunk maybe, and we'll go marry some more wives."

那么，主耶稣基督什么时候回来建立祂的国度呢？祂会在世人正如挪亚时代那样生活的时候回来。记住，在挪亚的日子，世上的罪恶极大。他们一直受到警告，神的审判将要来临，但他们毫不理会。他们没有做好准备，也没有因全地审判者要回来的消息而悔改，反而又吃又喝，又娶又嫁。这基本上是在说：“我们今天想做什么就做什么。我们不担心神，也不需要担心审判。我们很好，就这样继续过吧。我们今晚要吃顿好的，也许喝个烂醉，然后再多娶几个妻子。”

So these now are the days that are going to be very similar to what will be when the Lord Jesus Christ returns to set up His kingdom. But it's not just going to be like Noah's day; verse twenty-eight says it's going to be like Lot's day too.

所以，当主耶稣基督回来建立祂的国度时，那段日子将与此非常相似。但不仅仅是像挪亚的日子，第二十八节说，也会像罗得的日子。

[Luke 17:28-29 NKJV]

²⁸ Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; ²⁹ but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.

路加福音 17:28-29: 又好像罗得的日子, 人又吃又喝, 又买又卖, 又耕种又盖造。到罗得出所多玛的那日, 就有火与硫磺从天上降下来, 把他们全都灭了。

They were doing all manner of evil things, but even the normal things they did, they did without caring about God.

他们做着各种邪恶的事情, 但即便是在做正常的事情时, 他们也完全不顾念神。

[Luke 17:30 NKJV]

³⁰ Even so will it be in the day when the Son of Man is revealed.

路加福音 17:30: 人子显现的日子也要这样。

So we can talk in our day about judgment coming, but people say, "Oh, I don't worry. It didn't come today, didn't come yesterday, didn't come five years ago. It'll never come, don't worry about that." But it will be when the Lord Jesus Christ returns. He will come to set up His kingdom, and all opposition to that kingdom will be destroyed. Now it's true, most people in the world in Noah's day didn't believe that, and they died. Most people in Lot's day didn't believe it, and they also were destroyed. And in the days to come, when the Lord Jesus comes back, the world will be exactly the same. They will say, "We don't care about that. We're not worried." And the Lord will come! And destruction will come upon them.

因此, 我们在今天谈论审判将至, 但人们会说: “哦, 我不担心。今天没来, 昨天没来, 五年前也没来。它永远不会来的, 别担心。” 但当主耶稣基督再来时, 这事必会发生。祂会来建立祂的国度, 所有反对那个国度的势力都将被摧毁。这是事实, 挪亚时代世上大多数人不相信, 结果他们死了。罗得时代大多数人不相信, 结果他们也被毁灭了。在将来的日子, 当主耶稣再来时, 世界也会是一模一样。人们会说: “我们不在乎, 我们不担心。” 然后主就来了! 毁灭也会临到他们。

Now, this is the day when the Lord Jesus Christ will return to the earth. I want you to remember now that this is **not** the day when the Lord Jesus Christ comes back for the Christians. He will do that at the Rapture, and that will come before this day. So God's schedule of events is very simple. We will continue in this world until things get worse, and then God will call and all the Christians, living and passed on, they will all rise to meet the Lord in the air and will be with the Lord forever! First Thessalonians chapter four tells us this.

这就是主耶稣基督回到地上的日子。我希望你们记住, 这**不是**主耶稣基督为基督徒回来的日子。祂会在“被提”时那样做, 而那件事会发生在这个日子之前。所以神的时间表非常简单。我们会继续在这个世界上

上，直到情况变得更糟，然后神会呼召，所有的基督徒，无论是活着的还是已经去世的，都会复活在空中与主相遇，并永远与主同在！帖撒罗尼迦前书第四章告诉了我们这一点。

[1 Thessalonians 4 NKJV]

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

帖撒罗尼迦前书 4:13-18：论到睡了的人，我们不愿意弟兄们不知道，恐怕你们忧伤，像那些没有指望的人一样。我们若信耶稣死而复活了，那已经在耶稣里睡了的人，神也必将他们与耶稣一同带来。我们现在照主的话告诉你们一件事：我们这活着还存留到主降临的人，断不能在那已经睡了的人之先。因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有神的号吹响；那在基督里死了的人必先复活。以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。所以，你们当用这些话彼此劝慰。

But you will note specifically in that story that the Lord Jesus does not come to the earth; the Christians go up to meet the Lord Jesus in the air. So these verses in Luke are talking about another group of people. These will be the people who have been left on the earth after the Lord Jesus takes the church to heaven. And in that day, there will be two kinds of people in the world: those who believe in the Lord Jesus and those who have rejected Him. What is going to happen to those two groups?

但你会特别注意到那个故事中，主耶稣并没有来到地上；而是基督徒升上去，在空中与主耶稣相遇。所以路加福音里的这些经文谈论的是另一群人。这些是主耶稣将教会带到天上后，被留在地上的人。在那日，世上会有两种人：相信主耶稣的人和拒绝祂的人。这两组人会发生什么事呢？

[Luke 17:31 NKJV]

³¹ "In that day, he who is on the housetop, and his goods are in the house, let him

not come down to take them away. And likewise the one who is in the field, let him not turn back.

路加福音 17:31: 当那日, 人在房上, 器具在屋里, 不要下来拿; 人在田里, 也不要回家。

Alright, Lord Jesus Christ is going to return! And the question is: In that day, if a person is working on his house, on the roof, and he realizes the Lord Jesus Christ is coming back, he is not to go into the house to take anything with him; he is to run as fast as he can for safety. Why? Because the judgment of God will be coming, or the tribulation upon them will be coming so quickly that they won't have time to take anything. If they are wise, they leave everything, flee, and get away from the judgment that's coming.

好的, 主耶稣基督就要回来了! 问题是: 在那日, 如果一个人正在房顶上修房子, 他意识到主耶稣基督要回来了, 他不要进屋去拿任何东西; 他要尽其所能地跑向安全的地方。为什么? 因为神的审判就要临到, 或者大灾难会来得如此迅速, 以至于他们没有时间拿任何东西。如果他们聪明, 就撇下一切, 逃跑, 远离即将到来的审判。

[Luke 17:32 NKJV]

³² Remember Lot's wife.

路加福音 17:32: 你们要回想罗得的妻子。

What do we know about Lot's wife? She had been told that the judgment of God was coming right away. And the angels took her and her husband and her two daughters, and they led them out of the town as fast as they could go. And instead of running fast away from Sodom, Lot's wife turned around and looked back. Maybe she even stopped to watch what was happening. And so she was destroyed while the other three were preserved—because she looked back. If this happens, don't look back.

我们对罗得的妻子了解多少? 她被告之神的审判马上就要临到。天使拉着她、她丈夫和两个女儿的手, 尽力领他们出城。罗得的妻子没有迅速逃离所多玛, 反而转身回头看。也许她甚至停下来看发生了什么。结果她被毁灭了, 而其他三人保全了性命——就是因为她回头看了。如果这事发生, 千万不要回头看。

Now, this is not really a problem that we have because the Christians are going to be in heaven then. But those who came afterwards and had not rejected the Lord, they will have a chance to be saved. Others will be born; they will have a chance to be saved. So there will be many Christians and non-Christians in the world at that time. And then the Lord says:

现在，这对我们来说并不真的是个问题，因为那时基督徒已经在天上了。但那些后来没有拒绝主的人，他们将有机会得救。还会有新出生的人，他们也有机会得救。所以那时世界上会有许多基督徒和非基督徒。然后主说：

[Luke 17:33 NKJV]

³³ Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

路加福音 17:33：凡想要保全生命的，必丧掉生命；凡丧掉生命的，必救活生命。

The logic there is that if one is on the housetop and he sees the tragedy coming, he might say, "If I go into the house, I can get some things, and those things will preserve my life." And the Lord is saying, "Don't believe that." If you see that He's coming, then what you do is you flee as fast as you can. You leave everything behind, lose all of it behind, and if you go fast, you will preserve your life. And you'll have life—you won't have your things, but you will have life. Now verse thirty-four goes on and explains what's going to happen on that occasion.

这里的逻辑是，如果一个人在房顶上看到灾难临到，他可能会说：“如果我进屋去，我可以拿些东西，这些东西可以保住我的命。”主在说：“不要相信那个。”如果你看到祂来了，你该做的是尽力逃跑。你把一切都留在身后，失去所有的财物，但如果你跑得快，你就能保全性命。你会拥有生命——你不会拥有财物，但你会拥有生命。现在第三十四节继续解释那种情况下会发生的事。

[Luke 17:34-36 NKJV]

³⁴ I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. ³⁵ Two women will be grinding together: the one will be taken and the other left. ³⁶ Two men will be in the field: the one will be taken and the other left."

路加福音 17:34-36：我告诉你们：当那一夜，两个人在一个床上，要取去一个，撇下一个；两个女人一同推磨，要取去一个，撇下一个；两个人在田里，要取去一个，撇下一个。”

In the context, one person will be taken—he'll run away, he'll go as fast as he can, and he will be saved. But the one who is left will be left for judgment. Two women will be grinding together; the one will be taken and spared, the other left for judgment. Two men will be in the field; the one will be taken and the other left for judgment. The implication being that the

Lord Himself will signal to the one who's taken. He will signal that they should go and they will flee, but the others will be left for judgment.

在上下文中，一个人会被取去——他会跑掉，尽可能快地跑，然后他会得救。但那个被撇下的人将被留在审判中。两个女人一同推磨，一个被取去而得救，另一个被撇下受审判。两个人在田里，一个被取去，另一个被撇下受审判。这意味着主亲自给那个被取去的人发信号。祂会示意他们该走了，他们就会逃跑，但其他人将被留下接受审判。

Now that's all kind of hard for us to understand in terms of a context of when and precisely how is all that going to happen. So let me give you the order of events again. Number one: the church carries on today as it is today. Number two: the church goes to heaven! It is raptured, and the Lord Jesus calls His own up to heaven, and they meet Him in the air. Number three: because of the great evil that will come upon the earth after that, when the church is gone, the world will become extremely wicked. And then the judgments of the Lord will begin to fall.

从“何时”以及“确切如何发生”的角度来看，这些都很难理解。所以我再给你们讲一下事件的顺序。第一：教会今天依然照常运行。第二：教会去到天上！教会将被提，主耶稣呼召属祂的人去天上，他们在空中与主相遇。第三：此后大灾难临到全地，当教会离去后，世界将变得极其邪恶。然后主的审判就开始降临。

Now turn to Revelation chapter twelve. I believe this gives a description of what will happen.

现在翻到启示录第十二章。我相信这描述了将要发生的事。

[Revelation 12:13-14 NKJV]

¹³ Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. ¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

启示录 12:13-14：龙见自己被摔在地上，就逼迫那生男孩子的妇人。于是有大鹰的两个翅膀赐给妇人，叫她能飞到旷野，到自己的地方，躲避那蛇，她在那里被养活一载二载半载。

So, there will be Jewish believers in the world at that time, and the devil will have a particular hatred toward them. Recognizing his time is short, he will be extremely ruthless toward the Jewish people and the believers in God. But to this "woman"—the believers in the Lord Jesus Christ at that time—to them will be given the opportunity to flee. They will be given wings like an eagle. They will have the opportunity to flee to a place in the wilderness

where she will be nourished and delivered from the judgments of the devil. And they will be delivered for a "time and times and half a time."

所以，那时世上会有犹太信徒，魔鬼会对他们怀有特别的恨恶。魔鬼意识到自己的时间不多了，会对犹太人和信神的信徒极其冷酷。但对这个“妇人”——即当时在主耶稣基督里的信徒——他们将获得逃跑的机会。他们将被赐予如鹰般的翅膀。他们将有机会逃到旷野的一个地方，在那里得到供养并从魔鬼的审判中蒙拯救。他们将被拯救“一载二载半载”。

And that coding given to us many times in scripture indicates three and a half years. "Time" is one year; "times" would be two years; "half a time" is half a year. That's three and a half years, which is half the length of the Tribulation period. So this is the problem that is going to come on the earth. And the Lord is giving it to them in very simple detail in Luke chapter seventeen. Let's go back there.

圣经中多次给出的这个暗语指的是三年半。“一载”是一年；“二载”是两年；“半载”是半年。加起来就是三年半，也就是大灾难时期的一半。所以这就是将要临到地上的灾难。主在路加福音第十七章中用非常简单的细节告诉了他们。我们回到那里。

So the two men at night, the two women at the mill, and the two men in the field—they will all be divided. The ones will be taken and delivered as we've just described, and the ones who will be left will face the terrible judgments that will be falling. And this was pretty new, I guess, to these disciples. They said, "Lord, where is this going to happen?" Verse thirty-seven:

所以，夜里的两个男人，推磨的两个女人，以及田里的两个男人——他们都会被分开。一个被取去并蒙拯救，正如我们刚才描述的那样；而留下的那个人将面临降临的可怕审判。我想这对门徒来说是很新鲜的事。他们问：“主啊，这事在哪里发生呢？”第三十七节：

[Luke 17:37 NKJV]

³⁷ And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."

路加福音 17:37：门徒说：“主啊，在哪里有这事呢？”耶稣说：“尸首在哪里，鹰也必聚在那里。”

And here the "body" is probably the Jewish people; they will be mainly in the city of Jerusalem. And the "eagles" are the birds of prey, which would be the devil and his angels. And so that's the warfare that we're up against.

这里的“尸首”可能指犹太人；他们主要会在耶路撒冷城。而“鹰”是食肉鸟，代表魔鬼和他的使者。这就是我们要面对的战斗。

The Parable of the Persistent Widow

All right. So all of that is a simple description of a very serious, very tragic situation. Trouble in the earth like is far worse than we've ever known—far worse than in the days of Noah, far worse than in the days of Sodom. Now remember, by the grace of God, the Christians won't be there. They will have been taken to heaven before this terrible Tribulation spoken of mainly in the book of Revelation. That Tribulation will be coming on the world, but it will not be coming on the Christian because they get to go to heaven first. Hallelujah! And so the great question is: what would the people who are on the earth at that time do? What should they do? Verse one of chapter eighteen says:

好。所有这些都是对一个非常严重、非常悲惨的情况的简单描述。地上的灾难将远超我们所知——远比挪亚的日子更糟，远比所多玛的日子更糟。现在请记住，蒙神的恩典，基督徒不会在那里。在启示录主要提到的这场可怕的大灾难之前，他们就已经被带到天上了。那场大灾难将临到世界，但不会临到基督徒，因为他们先去天上。哈利路亚！所以大问题是：那时留在地上的人该怎么办？他们应该做什么？第十八章第一节说：

[Luke 18:1 NKJV]

¹ Then He spoke a parable to them, that men always ought to pray and not lose heart,

路加福音 18:1: 耶稣设一个比喻，是要人常常祷告，不可灰心。

What should believers do in this terrible day that's coming? What should they do? They should pray. What do we do when really bad days come? We pray. We should pray. What does Amir do when he listens to the news and sees what's happening to his country, and consequently his friends and family? What does he do? Verse one says men are always to pray, regardless of how bad the situation is and becomes.

信徒在即将到来的可怕日子里应该做什么？他们应该做什么？他们应该祷告。当极其糟糕的日子来临时，我们该怎么办？我们祷告。我们应当祷告。当阿米尔听新闻，看到他的国家发生的事，以及他的朋友和家人受到的影响时，他该怎么办？第一节说，无论情况变得多么糟糕，人们都要常常祷告。

In times of great problem, what is the alternative to prayer? Well, the alternative is you could lose heart. As a matter of fact, you **would** lose heart if you didn't pray. Prayer is a wonderful thing. Prayer encourages our heart in the midst of very extreme circumstances. And

basically He's saying: You pray and you will not lose heart, but if you don't pray, you will lose heart.

在面临巨大问题的时候，除了祷告还有什么选择？嗯，另一种选择就是你会灰心。事实上，如果你不祷告，你**肯定**会灰心。祷告是一件奇妙的事。祷告在极其极端的环境下鼓励我们的心。基本上祂是在说：你祷告，就不会灰心；但如果你不祷告，你就会灰心。

Now, how serious is it? The Lord is telling them in verse one to pray. And then He reminds them in verse eight, at the end of the verse, He says: "When He comes, will He really find faith on the earth?" The days are going to be so bad that many will say, "I prayed and it didn't work. There's no point in praying anymore." So now verses one to eight are great encouragement for us to keep on praying, regardless of the circumstances. And so He tells this story:

那么，情况有多严重？主在第一节告诉他们要祷告。然后在第八节末尾提醒他们，祂说：“人子来的时候，遇得见世上有信德吗？”日子将变得如此糟糕，以至于许多人会说：“我祷告了，但没用。再祷告也没意义了。”所以，第一到第八节极大地鼓励我们要坚持祷告，无论环境如何。于是祂讲了这个故事：

[Luke 18:2-5 NKJV]

² saying: "There was in a certain city a judge who did not fear God nor regard man.

³ Now there was a widow in that city; and she came to him, saying, "Get justice for me from my adversary." ⁴ And he would not for a while; but afterward he said within himself, "Though I do not fear God nor regard man, ⁵ yet because this widow troubles me I will avenge her, lest by her continual coming she weary me."

路加福音 18:2-5：说：“某城里有一个官，不惧怕神，也不尊重人。那城里有个寡妇，常到他那里，说：‘我有一个对头，求你给我伸冤。’他多日不准。后来心里说：‘我虽不惧怕神，也不尊重人，只因这寡妇烦扰我，我就给她伸冤吧，免得她常来缠磨我！’”

So you can understand a story like that. This woman has a huge need, and she just basically said, "I'm going to keep pestering this judge until he does something." And the judge says, "I don't really care about her, and I certainly don't care about doing right or wrong—that's not important—but she's bothering me. If I set it right, she'll go home and I'll be able to rest in peace." Now, the Lord Jesus is saying even an unrighteous judge would be expected to do something under those circumstances. Much more will the Lord do for His believers in circumstances like that. And so He says in verse six:

所以你可以理解这样的故事。这个女人有一个巨大的需求，她基本上是说：“我会一直烦着这个法官，直到他采取行动。”法官说：“我并不真的在乎她，我当然也不在乎做得对不对——那不重要——但她在烦我。如果我把事情办妥了，她就会回家，我也能得清静了。”现在，主耶稣是说，即便是一个不义的官，在那种情况下也预料会做点什么。在那样的情况下，主岂不更要为属祂的信徒行事吗？所以祂在第六节说：

[Luke 18:6-7 NKJV]

⁶ Then the Lord said, "Hear what the unjust judge said. ⁷ And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?"

路加福音 18:6-7：主说：“你们听这不义之官所说的话。神的选民昼夜呼吁祂，祂纵然为他们忍了多时，岂不终久给他们伸冤吗？”

So the Lord says: God is listening. And when you come to Him and pray, He will hear. But there are times when He bears long with them—in other words, He doesn't answer immediately. So when He doesn't answer immediately, it simply implies the fact that the Christian cries out more frequently; he cries day and night. Have you prayed about a problem? What do you do when you don't get the answer immediately? Yeah, keep on praying. And what is the Lord doing? The Lord is organizing to answer your prayer at the right time for the maximum blessing for you. That's really encouraging. Verse eight says the Lord Jesus says, "I tell you that He will avenge them speedily."

所以主说：神在听。当你来到祂面前祷告时，祂会垂听。但有时祂会“忍了多时”——换句话说，祂没有立即回应。所以当祂没有立即回应时，这仅仅意味着基督徒呼求得更频繁了；他昼夜呼求。你为某个问题祷告过吗？当你没有立即得到答案时，你会怎么做？是的，继续祷告。那主在做什么呢？主正在安排，要在最合适的时间回应你的祷告，好让你获得**最大的福分**。这真的很令人受鼓舞。第八节说，主耶稣说：“我告诉你们，祂要快地给他们伸冤了。”

Now, that word "speedily" doesn't necessarily imply immediately. It implies, I believe, that He will answer them in a quick manner once He decides to answer, or once He answers. So the answer is often speedily, but the timing that the answer comes is often delayed.

现在，这个“快地”并不一定意味着立即。我相信它的意思是，一旦祂决定回应，或者当祂回应时，祂会以迅速的方式回应。所以答案往往是迅速的，但答案到来的时间往往是有延迟的。

Now the warning: "Nevertheless, when the Son of Man comes, will He really find faith on the earth?" And many people will be delayed in their response because they basically say, "I prayed and nothing happened, and therefore I won't bother praying anymore." So we pray based on the promises of God—that He will at the right time and in the right way answer the

prayer. But we don't pray simply because I gave the Lord two days' warning, I gave the Lord a schedule, an ultimatum, and He didn't meet it. That's not God's way.

现在是警告：“然而，人子来的时候，遇得见世上有信德吗？”许多人的反应会迟缓，因为他们基本上会说：“我祷告了，什么也没发生，所以我不想再费劲祷告了。”所以，我们是根据**神的应许**来祷告——相信祂会在正确的时间以正确的方式回应祷告。我们不能因为给了主两天期限，给了主一个时间表或最后通牒，而祂没有达成，就不祷告了。那不是神的方式。

Alright! Well, I find all this very interesting and helpful for me. Because I see that if the Lord has promised to answer these people in the extremity of need, surely He will answer me in my moderate need. And so I say, "Praise the Lord!" Keep on praying. Keep on coming to prayer meetings and pray with your brothers. Don't just pray alone; pray with us! The Lord has promised to answer prayer.

好！我觉得这些非常有趣，对我很有帮助。因为我看到，如果主应许在这些人极度匮乏时回应他们，祂肯定也会在我中度的需求中回应我。所以我说：“赞美主！”继续祷告。继续参加祷告会，和弟兄们一起祷告。不要只是一个人祷告；和我们一起祷告！主已经应许垂听祷告。

The Pharisee and the Tax Collector

All right, now some other things to be discussed about the subject of the coming kingdom. Who is going to get into this kingdom? And why? So verse nine says:

好，现在关于将临国度的主题还有一些其他事情要讨论。谁能进入这个国度？为什么？第九节说：

[Luke 18:9 NKJV]

⁹ Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:

路加福音 18:9：耶稣向那些仗着自己是义人，藐视别人的，设一个比喻。

Many people say this; they say, "I think I will get into heaven because I'm actually better than he is." They say, "I'm sure God will honor me because He looks at me and He says, 'Harold, you're way better than the others, you know.'" So He tells this story:

许多人会这样说；他们说：“我觉得我会进天堂，因为我其实比他强。”他们说：“我肯定神会看重我，因为祂看着我说，‘哈罗德，你知道你比别人好多了。’”于是祂讲了这个故事：

[Luke 18:10-13 NKJV]

¹⁰ "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood and prayed thus with himself, "God, I thank You that I am not like other men--extortioners, unjust, adulterers, or even as this tax collector. ¹² I fast twice a week; I give tithes of all that I possess.' ¹³ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner!"

路加福音 18:10-13: “有两个人上殿里去祷告: 一个是法利赛人, 一个是税吏。法利赛人站着, 自言自语地祷告说: ‘神啊, 我感谢祢, 我不像别人勒索、不义、奸淫, 也不像这个税吏。我一个礼拜禁食两次, 凡我所得的都捐上十分之一。’ 那税吏远远地站着, 连举目望天也不敢, 只捶着胸说: ‘神啊, 开恩可怜我这个罪人!’ ”

Who gets the answer to prayer? The one who brags about how good he is, or the one who acknowledges that in God's sight, he's not very good at all? The one says, "I should get into heaven because I'm good." The other acknowledges that he is not good, and he says, "The only way I'll get into heaven is if God is merciful to me." That's really our approach when we come to pray. We don't say, "Lord, You should really bless me because I did all these good things yesterday." We say, "Lord, would You please be gracious to me? I don't deserve anything; I'm just a sinner, You know that. But I believe that You're able to answer prayer. I ask You to answer me."

谁得到了祷告的回应? 是那个吹嘘自己有多好的人, 还是那个承认在神眼中自己一点也不好的人? 一个人说: “我应该进天堂, 因为我很优秀。”另一个人承认自己不好, 他说: “我能进天堂的唯一途径就是神怜悯我。”这正是我们来祷告时该有的态度。我们不该说: “主啊, 祢真该赐福给我, 因为我昨天做了这么多好事。”我们该说: “主啊, 求祢施恩于我好吗? 我不配得任何东西; 我只是个罪人, 祢是知道的。但我相信祢能垂听祷告, 我请求祢回应我。”

So, there is—by the grace of God—humility in prayer. As a matter of fact, prayer encourages humility, does it not? If you have confidence in yourself, you don't pray; you just go to work. But if you don't have confidence in yourself, instead of just plunging into work, you pray and you say, "Lord, please help me. I will go to work, but You have got to help me." So now verse fourteen summarizes this section.

所以, 蒙神的恩典, 祷告中带着谦卑。事实上, 祷告确实能促进谦卑, 不是吗? 如果你对自己有信心, 你就不会祷告, 只会去干活。但如果你对自己没有信心, 你不会盲目投入工作, 而是会祷告说: “主啊, 请帮助我。我会去工作, 但祢必须帮助我。”现在第十四节总结了这一部分。

[Luke 18:14 NKJV]

¹⁴ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

路加福音 18:14：我告诉你们：这人回家去比那人倒算为义了。因为，凡自高的，必降为卑；自卑的，必升为高。”

So when you pray, don't tell God how good you are. Tell God how good **He** is. Tell God how good Jesus is. Tell Him that you need His help because He's good and you're the sinner.

所以当你祷告时，不要告诉神你有多好。要告诉神**祂**有多好。告诉神耶稣有多好。告诉祂你需要祂的帮助，因为祂是良善的，而你是罪人。

Receiving the Kingdom as a Child

All right, well. Now another look at the kingdom of heaven and how you get into the kingdom of heaven. Remember now verse twenty-one: the kingdom of God is within you. It's not a geographic location; it's not an organizational location. It is simply that the Lord is the God, and He collects one Christian at a time from all over and puts them together. That's how His kingdom is put together. All right, so just to make sure we're all on the same page, we're going to start reading Luke chapter eighteen, verse fifteen.

好。现在再来看看天国，以及你如何进入天国。记住第二十一节：神的国就在你心里。它不是一个地理位置，也不是一个组织所在地。简单来说，主就是神，祂从各地一次召集一个基督徒，把他们聚在一起。祂的国就是这样建立起来的。好，为了确保我们在同一个进度，我们开始读路加福音第十八章第十五节。

[Luke 18:15-16 NKJV]

¹⁵ Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them. ¹⁶ But Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

路加福音 18:15-16：有人抱着自己的婴孩来见耶稣，要祂摸他们；门徒看见就责备那些人。耶稣却叫他们来，说：“让小孩子到我这里来，不要禁止他们，因为在神国的正是这样的人。

One would think that a kingdom should be made up of mature people with physical power, mental power, organizational power, and lots of experience! "The better the man, the better the kingdom!" But God's kingdom is made up of simple people like little children, who simply say, "Daddy, I'm hungry." And the Father says, "You can eat this." And in a wonderful way, the Lord provides for those who are like little children and are prepared to follow the Father wherever He goes and eat whatever He gives.

人们通常会认为，一个国度应该由体力强壮、智力成熟、有组织能力和丰富经验的人组成！“人越优秀，国度越强大！”但神的国是由像小孩一样单纯的人组成的，他们只会说：“爸爸，我饿了。”父亲就说：“你可以吃这个。”主以一种奇妙的方式供应那些像小孩子一样的人，他们准备好无论父亲去哪里都跟随，无论父亲给什么都吃。

[Luke 18:17 NKJV]

¹⁷ Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

路加福音 18:17：我实在告诉你们，凡要承受神国的，若不像小孩子，断不能进去。”

Okay, a little child simply says, "Yes, I'll come in." Others will try to come in and they'll say, "I'll come, but I've got this agenda, I've got that agenda; this is the way I'm going to do it." The logic is that the kingdom is something like an army in our present day. When you sign up for the American Marine Corps, you don't say to the sergeant, "This is how I'm going to be a soldier." You say, "I would like to be a soldier," but you're going to have to obey the sergeant. The recruit comes in and he is subject to every instruction of the sergeant, and he himself has submitted all rights, everything, to the army. And that's how you get an effective army—you've got to have an army that moves as a unit. And so the Lord Jesus said, "This is how you get into My kingdom. You become like a little child." And consequently, that's parallel to the concept of you becoming a believer by being born again. You surrender all; you get a complete new life. That's what being a Christian is.

好，一个小孩子只会说：“是的，我要进来。”而其他人想进来时会说：“我会来，但我有这个计划，我有那个安排；我要按我的方式来。”逻辑是，这个国度有点像我们今天的军队。当你报名参加美国海军陆战队时，你不会对中士说：“我要这样当兵。”你会说：“我想当兵”，但你必须服从中士。新兵进来后，要服从中士的每一项指示，他自己已经把所有的权利和一切都交给了军队。这就是你获得一支有效率的军队的方法——你必须有一支作为整体行动的军队。所以主耶稣说：“这就是你进入我国度的方法。你要变得像小孩子一样。”因此，这与你通过“重生”成为信徒的概念是平行的。你放弃一切；你获得一个全新的生命。这就是基督徒的真谛。

Wow, so interestingly in this passage, we've had the contrast between the disciples and the Pharisees. We've had the contrast between those who abandoned everything they had when they saw the Lord Jesus—they left it and they fled—and those who said, "No, I'll go back to get some stuff in the house." We've had the contrast between the Pharisee and the publican; the one who says, "I'm pretty good," and the other who says, "No, I'm not good." And now the contrast between the infant who says, "I've got nothing; I'm just happy to be adopted into this family," and the man who says, "I've got everything."

哇，非常有意思，在这段经文中，我们看到了门徒和法利赛人的对比。我们看到了那些看见主耶稣就撇下一切逃跑的人，与那些说“不，我要回屋里拿点东西”的人之间的对比。我们看到了法利赛人和税吏的对比；一个说“我很不错”，另一个说“不，我不好”。现在又有了婴孩与那个人的对比，婴孩说“我一无所有，我只是很高兴能被领养进这个家庭”，而那个人说“我拥有一切”。

And so, compared to the infant, verse eighteen says:

所以，与婴孩形成对比的是，第十八节说：

[Luke 18:18 NKJV]

¹⁸ Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

路加福音 18:18：有一个官问耶稣说：“良善的老师，我该做什么事才可以承受永生？”

So this fellow was not only a ruler, but he was rich, as we'll find out. Big contrast between this rich younger ruler and the infants. And again, the theme is going to be that the kingdom of heaven is made up of people who are humble enough before God to come in and do His will, rather than those who've got all kinds of accomplishments and basically say, "God, I'll do You a favor. I'll come and I'll give all my good stuff to You." So verse nineteen responds—Jesus responds:

这个家伙不仅是个官，而且很有钱，我们后面会发现。这个富有的年轻官员和婴孩之间形成了鲜明的对比。主题再次出现：天国是由那些在神面前足够谦卑、愿意进来遵行祂旨意的人组成的，而不是那些拥有各种成就、基本上在说“神啊，我帮祢个忙。我来了，我会把我所有的好东西都献给祢”的人。所以第十九节回应了——耶稣回应说：

[Luke 18:19 NKJV]

¹⁹ So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.

路加福音 18:19: 耶稣对他说：“你为什么称我是良善的？除了神一位之外，再没有良善的。

Why did He say that? Because the fact is, He **was** good and He **was** God. And no one else is good but God. Jesus is God. He's saying to this man, "You've got to recognize who I am. I'm not just a good man; I am the only good man. I am God." It is possible, isn't it, to give God or to give Jesus an incomplete compliment? To call Him something that basically is nice, but it fails to recognize who He is. There are whole religions built like that, aren't there? The Jehovah's Witnesses would teach you that Jesus was a very good man, but they will not admit that He was God and equal with God.

祂为什么要这么说？因为事实是，祂**确实**是良善的，祂**确实**是神。除了神之外，没有别人是良善的。耶稣就是神。祂是在对这个人说：“你必须认清我是谁。我不只是一个好人；我是唯一的那个好人。我就是神。”给神或耶稣一个不完整的赞美，这是可能的，不是吗？称呼祂一些听起来不错的东西，但却未能认出祂究竟是谁。有些宗教就是建立在这样的基础上的，不是吗？耶和華见证人会教导你耶稣是一个非常好的人，但他们不会承认祂是神，也不会承认祂与神同等。

Well, our time has gone again for tonight, and we're going to leave our studies here. We'll pick it up in verse number twenty next week again. Good to see each one tonight. Especially it's encouraging to me to see some from the far land to the west. We're just delighted that you're here. We pray that you'll be blessed as you listen in on these studies. So the Lord bless you. And Carl, could you just commit this to the Lord tonight, ask His blessing on each one?

好了，今晚的时间又到了，我们的学习就到此为止。下周我们将从第二十节开始。今晚很高兴见到大家。看到有些从遥远的西方国家来的人，对我尤其是一种鼓励。我们很高兴你们能来。我们祈求你们在听这些学习时能蒙福。愿主赐福给你们。卡尔，你能今晚把这事交托给主，祈求祂赐福给每一个人吗？

We thank You, Heavenly Father, for Your wonderful Word. We thank You for all the discussions You had, Lord, with Your disciples and what we can learn from them. Thank You, Lord, that we have needs, and You knew those needs, Lord, so You prepared the disciples and the questions they would ask and how You would answer them. Thank You, Lord, for the physical food, and thank You, Lord, also for the intellectual and spiritual food, Lord. Bless us all, Lord, and take us home safely, in Jesus' name. Amen!

天父，我们为祢奇妙的话语感谢祢。主啊，我们感谢祢与门徒们所进行的所有讨论，以及我们可以从中学习到的。主啊，感谢祢知道我们的需要，所以祢预备了门徒以及他们会问的问题，并预备了祢将如何回答他们。主啊，为肉身的食物感谢祢，主啊，也为心智和属灵的食物感谢祢。主啊，赐福给我们众人，带领我们平安回家，奉耶稣的名求。阿们！