

Share your Talents 分享你的才幹

Matthew 馬太福音 25:14-30

John French, 23 March 2025 年 3 月 23 日

We're continuing in our Vision series, *Rhythms of Grace* for the Christian believer. As we consider what it means to follow Jesus, we've looked at:

我們在繼續我們的遠象系列，基督徒所擁有的恩典的節奏。我們在思考跟隨耶穌的意義，我們討論了：

worshipping God weekly, connecting with God daily, resting weekly, building spiritual friends and sharing your treasures.

每週敬拜上帝，每天與上帝聯繫，每週休息，建立屬靈的友誼並分享你的財寶。

This week, "Sharing your talents."

本週是，「分享您的才幹」。

Here's the thing: If you're a believer in Jesus like me, you have come to an understanding, the realisation that we belong to Jesus, and as we follow and listen to Jesus, our lives can never be the same again.

事實上：如果你像我一樣是耶穌的信徒，你就會理解並認識到我們是屬於耶穌，而且當我們追隨和聽從耶穌時，我們的生命生活就再也不會一樣了。

We can never think like an unbeliever again.

我們再也不能像不信的人那樣思考。

Our perspective on the world has changed, and the motivation of our hearts has been altered.

我們對世界的看法改變，我們內心的動機也改變了。

What was once important; career, success, financial security, social standing, accumulation of material delights and worldly pleasures, have been surpassed by the hope & joy we have in Christ.

曾經重要的事情…事業、成功、經濟保障、社會地位、物質享受的積累和世俗的快樂…都被我們在基督裡的盼望和喜樂所超越。

As Jesus has called us, He's told us there'll come a day when we will meet Him in person & give an account of how we have lived our lives. We know this meeting with Jesus gives us clarity and sheds light on everything we do now and everything in this world.

正如耶穌呼召我們一樣，他告訴我們，有一天我們會親自見到他，並向他會報我們的一生。我們知道，與耶穌的會面給予了我們清晰的認識，並照亮了我們現在所做的一切以及這個世界上的一切。

In these closing chapters of Matthew's gospel, we discover what's important in the time that we have right now until we meet Jesus face to face.

在《馬太福音》的最後幾章中，我們發現了在我們與耶穌面對面之前，現在的時間裡什麼是重要的。

And I guess, they're summarised most powerfully in the last three verses of Matthew 28, where he says, "*All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, ... and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*"

我想，《馬太福音》28 章最後三節對這些內容進行了最有力的總結，他說：「天上地下所有的權柄都賜給我了。所以，你們要去，使萬民作我的門徒，… 凡我所吩咐你們的，都教導他們遵守。看哪，我天天與你們同在，直到世代的終結。」

Now, this doesn't mean that we drop out of society and become weird.
這並不意味著我們脫離社會並變得古怪。

It just means that in living our normal life, we won't let disciple-making drop away. It will have priority. And we know that the priorities that Jesus has given us are right because he's moving himself to the cross.

這只是意味著，在正常的生命生活中，我們不會讓培育門徒的活動中斷。它將具有優先權。我們知道耶穌給我們的優先順序是正確的，因為祂將自己放在十字架上。

And he's going to the cross because that's the only way a person can become a disciple, by having their sins paid for, and then that friendship with God takes place. We know that these are the priorities because the great topic of Jesus is: cross, resurrection, and return.

他要上十字架，因為只有這樣，人才能成為門徒，通過祂的犧牲為我們的罪付上代價，我們才能與上帝建立友誼。我們知道這些是優先事項，因為耶穌的偉大主題是：十字架、復活和再來。

Everybody knows that life is temporary in this world, but any Christian knows that we're on a temporary assignment. The non-Christian doesn't understand the temporary assignment from Jesus. And so, the only question that is being asked of the person who doesn't yet know Jesus is, "*What will I do in the short time I have? What's my obligation to myself or my family?*"

每個人都知道在這個世界上的生命是短暫的，但任何基督徒都知道我們是在執行一項暫時的任務。非基督徒不理解耶穌的暫時任務。因此，對於那些還不認識耶穌的人，唯一的問題是：「在這短暫的時間裡，我要做什麼？我對自己或家人的義務是什麼？」

And for those people who've got masses of time and masses of resources, it's something like: "*How do I finish off my bucket list? How do I read those top 100 books, see the top 100 films, and visit the top global destinations?*"

而對於那些擁有大量時間和資源的人來說，問題可能是：「我如何完成我的願望清單？如何讀完那 100 本最佳書籍、看完那 100 部最佳電影，並遊覽全球熱門旅遊勝地？」

But the Christian can't fall into that because that could well cut across the task of the temporary assignment, which is to be available and to make disciples. And we know that everything hinges, on listening very carefully to what Jesus has told us.

但是基督徒不能陷入這些，因為這可能會與暫時任的目標相衝突，暫時任務就是隨時準備著去培養門徒。我們知道，一切都取決於仔細聆聽耶穌告訴我們的話。

Is he going to die on the cross? Well, that's going to be the key to forgiveness. Is he going to rise from the grave? That's going to be the proof there's a future. Is he going to return? Well, that means we're accountable.

他會被釘死在十字架上嗎？嗯，這就是赦免的關鍵。他會從墳墓中復活嗎？這將證明有未來。他會再來嗎？嗯，這意味著我們要為自己的行為負責。

And so, while we await Jesus' return, we must be in some way productive and responsible. We're going to have to give an account of how we have lived our lives.

因此，在我們等待耶穌再來的時候，我們必須以某種程度上保持生產力和責任感。我們必須為我們如何度過一生交賬。

Today's parable is about a man who gives resources to three servants; two of them are faithful, and one is not. There are three of these master-servant-type parables in the NT.

今天的比喻是關於一個人向三個僕人提供資源；其中兩個是忠心的，一個則不是。新約聖經中有三個這樣的主僕式的比喻。

There's one in Matthew 20, which is about a master who pays his workers an equal wage, whether they come at 8 or noon, or 5 in the afternoon, they all get an equal wage. This doesn't seem fair. But it's teaching us grace is freely given whatever time or age people turn to Christ; earlier or later in life.

其中一個在《馬太福音》第 20 章中，講的是一位主人支付給工人同等的工資，無論他們是早上 8 點或中午 12 點來，還是下午 5 點來，他們都會得到同等的工資。這似乎不公平。但它教導我們，無論人們何時何年何月歸信基督，或早或晚；恩典都是同樣無償的給予的。

Then there's another parable which is a kind of a bombshell aimed at the Jewish unbelief. It's recorded in Matthew, Mark, and Luke. And it's that parable where the master sends the workers to the vineyard to get some produce, & they take no notice of the messengers.

還有另外一個比喻，它是針對猶太人的不信而發出的重磅炸彈。《馬太福音》、《馬可福音》和《路加福音》都有記載。這個比喻講的是主人派遣僕人到葡萄園去收割莊稼，但是園戶們無視主人差遣的人。

And eventually, he sends his son, & he says, "*They will respect my son.*" But they don't, they kill the son. And Jesus, of course, is using this to expose the reaction of the Jewish people to their own Messiah.

最後，他派他的兒子來，並說：『他們會尊敬我的兒子。』但他們沒有，他們殺死了兒子。當然，耶穌用這個比喻來揭露猶太人對他們自己的彌賽亞的反應。

But the third type of master-servant parable is the one that we're looking at today in Matthew 25, and there's also a version of this in Luke 19. This is the parable where a master is giving out some resources to his servants. This is the only parable where the master gives different resources to different servants, so five to one, two to one, one to one. And this is the only

parable where the response to whether you've been faithful or unfaithful is so extreme. I want to ask four questions this morning:

但是第三種主僕比喻是我們今天在《馬太福音》25 章中看到的，在《路加福音》19 章中也有這樣的版本。這是唯一一個主人將不同資源給予不同僕人的比喻，一個給了五千，一個給了二千，一個給了一千。這是唯一一個對你是否忠心做出如此極端反應的比喻。今天早上我想問四個問題：

1. What is faithfulness 什麼是忠心？
2. What is the reward 獎勵是什麼？
3. What is unfaithfulness 什麼是不忠心？
4. What is the punishment 懲罰是什麼？

What is Faithfulness 忠心是什麼？

Here's our first question, what is faithfulness?

第一個問題，什麼是忠心？

Matthew 25:14-15 A man's on a journey. So obviously, Jesus. He's leaving, and he entrusts property to three servants. He gives them resources of varying portions. Talent is the word we normally use for ability, gift, or skill.

《馬太福音》25:14-15 一個人正要出外遠行。很明顯，是耶穌。他要走了，並把財產委託給三個僕人。他為他們提供不同份量的資源。我們通常用「才幹」這個詞來表示能力、天賦或技能。

The word talent here is a currency word, and it's a large sum; estimates for the value of 1 talent today range between ½ million dollars and 2½ million dollars. One got 5, one got 2, one got 1. It doesn't mean that they've just been given 1, 2, or 5 abilities.

這裡的「才幹」一詞是個貨幣詞，而且是一筆巨款；一千銀子現今的價值估計在 50 萬元至 250 美元之間。一個人得到了 5 千，一個人得到了 2 千，一個人得到了 1 千。

If we want to work out what this means for us today, it's **everything** that we've been given by God, resources, abilities, opportunities. What do you have that is God's gift to you? The brain you've got, the gifts you've got, the resources, the skill set, the plenty, or maybe the not so much, whatever the Lord has given to you, we might summarise these as the talents to be used in God's service.

如果我們想弄清楚這對我們今天意味著什麼，這就是上帝已給了我們**的一切**，資源、能力、機會。你擁有什麼是上帝給你的禮物？您所擁有的大腦、您所擁有的天賦、資源、技能、富足，或者可能是你的不足，無論主賦予了您什麼，我們都可以將這些概括為用於服務上帝的才幹。

Servant one, verse 16, has obviously been faithful and keen. Servant two, verse 17, seems to do the same. Servant number three buries the talent in the ground. It was common practice to bury treasure in the ground, kind of like a cheap bank.

第 16 節中的那一個僕人顯然是忠心而熱心的。第 17 節中的第二個僕人似乎也做了同樣的事情。第三個僕人將銀子埋入地下。將寶藏埋在地下是一種常見的做法，有點像廉價的銀行。

So, burying it in the ground was a way of keeping it safe but not doing anything with it. Before we see the challenge that the parable finishes with, **and we need to face it**, I want us to notice the inspirational first ten verses 25:14-23.

所以，將銀子埋入地下是一種保證其安全，但不用它做任何事情的方式。在我們看到這個比喻結束時的，以及我們需要面對的，挑戰之前，我希望大家注意一下鼓舞人心的前十節經文，25:14-23。

I want us to be encouraged by the first two men who are given all that they need to be faithful. They're not short-changed, they are not sent out to do something too difficult.

我希望我們能受到前兩位僕人的鼓舞，他們得到了成為忠心所需的一切。他們不會受到虧待，也不是被派去做一些太困難的事。

The master doesn't ask impossible things of his people. He doesn't ask us to produce rabbits out of hats or to create success. Jesus doesn't say, *"I'm sending you off with nothing, and I want you to produce masses."*

主人沒有要求他的人做不可能的事。他並沒有要求我們從帽子中變出兔子或去創造成功。耶穌並沒有說：「我讓你空著手地出發，而我希望你去創造大量的成果。」

These men simply use what they have. There's no instant success. It's not fast; it seems to take the whole of their life because the master is away for a very long time.

這些人只是使用他們所擁有的。不是要立竿見影的成功。它並不快；由於主人過了許久才回來，似乎是給了他們一生的時間才和他們算賬。

Verse 19, and the five produced five, and the two produced two. And the response from the master is as good as you could hope. He looks at his servants, and I'd say it's one of the most valued sentences in all the scriptures, and the one I hope we all long to hear; He says, ***"Well done, good and faithful servant."***

第 19 節，五千的賺了五千，二千的賺了二千。而主人的回應是你能希望的最好的。他看著他的僕人，我想這是所有經文中最珍貴的句子之一，也是我希望我們都渴望聽到的句子；他說：「好，你這又善良又忠心的僕人。」

He says the same thing to the man who had five and the man who had two. So I want us to be reminded; those of you, and this is most of you who serve the Lord in your home, in your work, in your normal life, in your church, when nobody gets what you do, nobody sees what you do, nobody appreciates what you do, nobody understands what you do, but you are seeking to put God's word into practice, this sentence from Jesus is going to totally compensate.

他對那領五千的和那領二千的人說了同樣的話。所以我希望我們能夠記住；我們當中，你們大多數人在家裡、在工作中、在日常生命中、在教堂裡侍奉主，當沒有人理解你們所做的，沒有人看到你們所做的，沒有人欣賞你們所做的，沒有人明白你們所做的，但你們是在尋求將上帝的話付諸實踐，耶穌的這句話將是對你的完全補償。

I'm not saying that it's easy to wait for that sentence to come. And I'm not saying that we shouldn't encourage one another along the way. But I'm saying that these words from Jesus will outweigh every cost and every struggle in the end.

我並不是說等待這句話的到來是件很容易的事。我並不是說我們不應該在這一路上互相鼓勵。但我想說，耶穌的這些話最終將勝過一切代價和一切掙扎。

What we see here, is the master is a great and gracious master. He gives abundant resources. He simply asks for willing service, not superhuman service, but the sort of service that says, ***"I would like to use what God has given me."*** And you will discover that God is thrilled by such faithfulness.

我們在這裡看到的是，主人是一位偉大而滿有恩典的主人。他提供了豐富的資源。他只是要求自願的侍奉，而不是超人的服事，而是「**我願意利用上帝給我的東西**」這樣的侍奉。你會發現上帝對這種忠心感到非常興奮。

So, faithfulness means, that you're looking at what he's given you, and you're working out how you might use it, for God's glory, doing what He's asked you to do.

所以，忠心意味著，你看著祂給了你什麼後，你在想如何，為了上帝的榮耀，做祂要求你做的事情上使用它。

Listening to what He asks you, especially those last three verses of Matthew 28, where we get our commission to make disciples, and use every opportunity we have and the time that we have left to treasure Jesus for God's glory and the joy of all people.

聆聽祂對你的要求，特別是《馬太福音》第 28 章的最後三節，從中我們得到大使命，去使萬民作門徒，利用我們擁有的每一個機會和剩下的時間來，為上帝的榮耀和所有人的喜樂，珍愛耶穌。

What is the Reward 獎勵是什麼？

Second question, what's the reward? We can't push all the details in a parable too far, but we see in verse 21 and verse 23, that the reward means commendation, well done. It means greater usefulness, you've been good in a few things, I'll now ask you for many things, and thirdly, come and enter the happiness.

第二個問題，獎勵是什麼？我們不能把比喻中的所有細節都講得太詳細，但我們在第 21 和 23 節中看到，獎勵意味著讚揚，做得好。意思是更有用，你在少許的事上忠心，我要派你管理許多的事，第三，進來享受你主人的快樂吧。

So those three things are the reward in the parable. The commendation of Jesus and his immeasurable approval is all that matters; and if we focus on Jesus' approval alone, it will free us from many worldly dangers, distractions & disappointments.

所以這三件事就是比喻中的獎賞。耶穌的讚美和祂無限的認可才是最重要的；如果我們只專注於耶穌的認可，我們將擺脫許多世俗的危險、幹擾和失望。

It can be a hard lesson to keep going & wait for that ***"well done good & faithful servant"*** on the last day. Look to Jesus, the author & perfecter of your faith. The commendation of Jesus is worth the wait.

堅持下去並等待最後一天的那個「好，你這又善良又忠心的僕人，」可能是一個艱難的功課。仰望我們信心的創始成終者耶穌。耶穌的讚美是值得等待的。

The 2nd thing in the reward is the greater usefulness. Verses 21 and 23, you've been faithful in a few things, I will entrust you now with many things. Ironically, the man who's been given the most is told he's done well with a few things. What could the reward be if you've already received so much, and you are now going to receive many things?

獎勵中的第二點是更大的實用性。第 21 和 23 節，你在少許的事上忠心，我要派你管理許多的事。諷刺的是，領到最多的人卻被告知他是在少許的事上做得很好。如果您已經領到這麼多，而現在又將收到更多東西，獎勵會是什麼呢？

Luke says in his equivalent of this parable, Chp 19, "*You've done well with some coins, now I'm going to give you some cities.*" It's almost as though the master has gone crazy with reward and affection.

路加在他的第 19 章對此的比喻中描述，「你既在最小的事上忠心，你有權柄管十座城。」主人彷彿在獎勵和喜愛的事情上發瘋了一樣。

We need to remember, that our master is incredibly generous. And I'm telling you this because when we come to the third servant if you've got bad views of the master, it will affect every decision badly.

我們需要記住，我們的主人非常慷慨。我告訴你這些是因為當我們談到第三個僕人時如果你對主人有不好的看法，這會嚴重影響你的每一個決定。

The third part of the reward is that we're invited to share the master's happiness. the Greek says, "*Enter the joy of your master.*" This could mean entering a joyful place. But it may well mean, I want you to enter into my joy and rejoice as I rejoice. I want you to experience what I experience. I want you to know what perfect joy is. This is amazing.

獎勵的第三部分是，邀請我們一起分享主人的快樂。希臘語中是這麼寫的：「進入你主人的快樂之中。」這可能意味著進入一個快樂的地方。但它很可能意味著，我希望你能進入我的快樂之中，和我一起快樂。我希望你也能經歷我所經歷的。我想讓你知道什麼是完美的快樂。這太神奇了。

Who's the happiest person in the universe? It's the living God. Not because He's careless about suffering and sadness, these things grieve Him dreadfully, but He knows exactly what He's doing, and nothing gets in His way. And He wants us to share in his joy.

誰是宇宙中最幸福快樂的人？是活著的上帝。這不是因為他對痛苦和悲傷無動於衷，這些事情讓他極度悲痛，而是因為他清楚知道自己在做什麼，沒有什麼能阻擋他。他希望我們分享他的快樂。

Tragically people look away from Christ to get their joy and their happiness, the idea that "*If I just collect and accumulate and get lots of money, and I spend it on myself, and gain personal recognition, then I'll be satisfied,*" but it never really satisfies or fills the void inside. 可悲的是，人們不再從仰望基督中尋求快樂和幸福，他們認為「只要我收集、積累了很多錢，花在自己身上，獲得個人認可，我就會滿足」，但這永遠無法真正滿足或填補內心的空虛。

Maybe for a short time, but the long-term effect of accumulating and hoarding, holding, and not releasing is deep dissatisfaction and even more seriously self-preoccupation, and the inability to serve or sacrifice for someone else.

或許只是短時間而已，但長期累積、儲存、持有、不釋放的後果是深深的不滿，更嚴重的是自我中心，無法為他人服務或犧牲。

When we're preoccupied with financial security & we're no different from the secular world, 'when money rules the day, ethical decisions become economic decisions'.

當我們專注於財務安全時，我們與世俗世界沒有什麼不同，『當金錢主宰一切時，道德決策就變成了經濟決策』。

And when ethical decisions become economic decisions, we're really in trouble as individuals and as a community. We've been made for Christ. It's fellowship with Jesus that will give us deep peace and real joy. And there is no peace like His peace, and there's no joy like His joy, and His reward is immeasurable.

當道德決策變成經濟決策時，我們作為個人和社群就會陷入困境。我們是為基督而生的。與耶穌的交流會帶給我們深深的平靜和真正的快樂。沒有任何平安能與祂的平安相比，沒有任何喜樂能與祂的喜樂相比，而祂的獎賞也是無法估量的。

Thirdly, what's unfaithfulness 第三，什麼叫不忠心？

I think we know what unfaithfulness is. I heard a story of a couple who were asleep in bed, the phone rang, and the lady reached over, picked up the receiver and after a few seconds, she said, "*Well, I don't know, we live 90 km away.*" After she put the phone down, her husband asked, "*Who was that?*" She said, "*I don't know. Some lady was asking if the coast was clear.*" That's unfaithfulness.

我想我們知道什麼是不忠心。我聽說過這樣一個故事：一對夫婦正在床上睡覺，電話鈴響了，女士伸手拿起聽筒，幾秒鐘後說：「嗯，我不知道，我們住在 90 公里外的內陸。」她放下電話後，丈夫問：「剛才那人是誰？」她回答說：「我不知道。有位女士問海上情況是否安全。」這就是不忠心。

What Drives Unfaithfulness 什麼導致了不忠心？

What drives unfaithfulness? In Matthew 25:24, we notice that the servant has a problem with the master. He says, "*You're a hard man. You don't sow, but you expect a harvest. You don't scatter, but you expect to gather. Well in the face of your hardness, I hid from fear what you'd given me.*"

什麼導致了不忠心？在《馬太福音》25:24 中，我們注意到僕人對主人心存問題。他說，「你是個嚴厲的人：沒有種的地方也要收割，沒有播的地方也要收穫，我就害怕，去把你的一千銀子埋藏在地裏。」

Now, we have to ask where this kind of thinking comes from, to think that God is a ruthless tyrant. It sounds like Genesis 3 where the serpent sows the idea in the man and the woman's head that this God who's given the whole of the garden, with all the trees and all the beauty, and all the perfection, is somehow holding out on them; He's a cruel tyrant.

我們要問，這種認為上帝是個無情的暴君的想法從何而來。這聽起來像《創世紀》第三章，蛇在男人和女人的頭腦中植入了這樣一種觀念：上帝賜予了他們整個花園，所有的樹木、所有的美麗和完美，但卻以某種方式對他們有所保留；他是個殘酷的暴君。

When you begin to think of God like that, it affects the way you behave. And it's completely different from the biblical picture. If you find yourself unbalanced in this area, I suggest in your Bible reading; that you collect every verse you possibly can to balance up, even out, and perfect a proper doctrine of God.

當你開始這樣看待上帝時，它會影響你的行為。這與聖經的描述完全不同。如果您發現在這方面不平衡，我建議您閱讀聖經；收集盡可能多的經文來平衡、均衡和完善對上帝的正確教義。

Psalm 103:8, comes to mind, *"The LORD is merciful and gracious, slow to anger and abounding in steadfast love."*

讓我想起《詩篇》103:8，「耶和華有憐憫，有恩典，不輕易發怒，且有豐盛的慈愛。」

That's the God of the Bible. And there's something very disturbing going on here where this servant says to the master, *"You're a bit of a tyrant."* The master, of course, doesn't agree. In verses 26 & 27, He says, *"Look, even if it were true, wouldn't it have been better if you were logical? If you were telling the truth, wouldn't it have been better if you just banked the money? At least something would have come in."*

這就是聖經裡的上帝。這裡僕人對主人說：「你真是個暴君。」是發生了一件令人非常不安的事情。主人當然不同意。在第 26 和 27 節中，他說：「你既知道我沒有種的地方也要收割，沒有播的地方也要收穫，就該把我的銀子放給兌換銀錢的人，到我來的時候可以連本帶利收回。」

But this servant is speaking very presumptuously. And the problem is not the master, the master gives everything that people could need, and does not take or squeeze, or treat us unfairly.

但這僕人說話非常自以為是。問題並不在於主人，主人給予人們所需要的一切，並且不索取、不壓榨，更不會不公平地對待我們。

The fatal sentence if you look at verse 26, is where the master lifts the lid on the servant, and sees right through this idea of fear, and strips away the excuses, and he says in very disturbing language, *"The servant is wicked and lazy."* The problem is not the master; the problem is the servant.

如果你看第 26 節，你會發現最致命的一句話是，主人揭開了僕人的面紗，看穿了僕人的恐懼，剝去了他的藉口，用令人不安的語言說道：「你這又惡又懶的僕人」問題不在於主人；問題出在僕人身上。

If we live in fear, we won't even begin to tap into our God-given potential. Instead, we'll act like this unfaithful servant who decided that burying his talents was a safer course of action than investing them for the benefit of his Master. According to Jesus, taking this approach to life is not just being cautious, it is being evil and lazy.

如果我們生活在害怕恐懼之中，我們甚至不會開始挖掘上帝給我們的潛力。相反，我們會像這個不忠心的僕人一樣，認為埋藏自己的才幹比為主人的利益而投資更為安全。根據耶穌的說法，採取這種生活方式不僅是謹慎，而且是邪惡和懶惰的。

There's a common "cartoon-like" view of God that He wants to smite us with lightning if we step out of place; like He's a cosmic cop, a spoilsport, or a tyrant. The fact of the matter is God is not a looming tyrant, he's a gracious Heavenly Father who can see through our excuses.

人們普遍對上帝有一種「卡通式」的看法，認為如果我們走錯一步，上帝就會用閃電擊打我們；就像他是一個宇宙警察、一個掃興的人或一個暴君。事實上，上帝祂不是迫在眉睫的暴君，而是一位滿有恩典的天父，祂能看穿我們的藉口。

One commentator says this 3rd servant has the philosophy of "*play it safe*." And I suppose some people do play it safe. They say, "*I don't want to get hurt, I don't want to be insulted. I don't want people to think badly of me. I'm just going to bury everything. I don't want to cause harm. I'm going to be a secret disciple.*"

有位釋經家說，這第三個僕人秉持的是「謹慎行事」的哲學。我想有些人確實會謹慎行事。他們說：「我不想受傷，我不想被侮辱。我不想讓人們對我產生不好的看法。我要埋藏一切。我不想造成傷害。我要成為一名秘密的門徒。」

But, nowhere in the scriptures are we encouraged to have a quiet "*keep it to myself*" *personal faith*.

但是，經文中沒有任何地方鼓勵我們保持一種「安靜的，只屬於自己的個人信仰。」

NOT bearing your responsibility according to this parable; conducting your Christianity as a private thing, being an invisible member of Christ's fellowship, coasting, travelling, being a passenger, and refusing to do what God asks you to will be exposed. And I fear for people who think they're getting away with it because it's just impossible on the last day. So, let's think about the punishment.

沒有按照這個比喻承擔你的責任；如果你把基督教信仰當成一件私事，作為基督團契中一個隱形的成員，隨波逐流，旅行，做一名乘客，拒絕做上帝要求你做的事情，那麼這些行為都會被暴露。我為那些以為自己可以逃脫懲罰的人感到擔心，因為在最後一天這根本是不可能的。那麼，讓我們考慮一下懲罰。

What is the Punishment 懲罰是什麼？

Fourth and last question, what's the punishment?

第四個也是最後一個問題，懲罰是什麼？

It looks excessive in verses 28 to 30. The gifts are taken away, the servant is sent away into the darkness, which is a code word in the rest of Matthew for hell, and you wonder whether the servant has really been over-punished and whether he's even lost his salvation.

28 至 30 節看起來有些過分。禮物被拿走，僕人被送入黑暗中，這是《馬太福音》其餘部分對地獄的代名詞，你想知道僕人是否真的受到了過度的懲罰，他是否甚至失去了救贖。

Now, I think the probable answer is that this man never had salvation. He's had a whole lifetime to respond to the master, but he has chosen to refuse and reject the master for the whole of his life, and now his time is gone. He's obviously treated the master as an enemy and refused to serve him.

現在，我認為可能的答案是這個人從未得到救贖。他已經有了一輩子的時間來回應主人，但他卻選擇了一生的拒絕、排斥主人，現在他的時間已經過去了。他明顯將主人視為敵人並拒絕服事他。

I think this sounds like an unbeliever. Being exposed for what he really is. This man has wanted to distance himself from the master and run his own life and forget about what he's obligated to do or think, and now he's getting his wish full-blown; he's completely distanced from God.

我認為這聽起來像是一個不信的人。揭露他的真面目。這個人一直想遠離主人，過自己的生命，忘記自己必須做的事情或想法，現在他如願以償了；他完全遠離了上帝。

C.S. Lewis once said, *"If you stand outside the door of the kingdom, and you're invited in, and you say no, and you're invited in, and you say no, and you're invited in, and you say no, and then the door closes and you find yourself outside, you can't be surprised if you're outside."*

路易斯曾經說過，「如果你站在天國的門外，有人邀請你進去，而你說不；再有人邀請你進去，而你說不；再有人邀請你進去，而你也說不；然後門關上了，你發現自己在門外，那麼你不能驚訝你是在外面。」

Of course, we deserve this treatment. We've treated God badly. We've viewed him badly. Our rebellion deserves the casting away. But we can't read the word darkness without remembering that somebody else has experienced darkness for us.

當然，我們值得得到這樣的待遇。我們很糟糕地對待了上帝。我們對他的評價很差。因我們的叛逆應該被拋棄。但我們不能讀到「黑暗」這個詞而不記得有人為我們經歷了黑暗。

The one reason that we can be at peace, and can keep going forward with joy, the one reason we can be glad about forgiveness and the future in front of us, is because this person, Jesus, voluntarily went into the darkness and acted like he was a rebellious servant for us, so that we might be treated as the utterly faithful servants.

我們之所以能夠心平氣和，能夠繼續快樂地前進，我們之所以能夠對寬恕和擺在我們面前的未來感到高興，是因為這個人，耶穌，自願進入黑暗，並像一個叛逆的僕人一樣為我們行事，這樣我們就可以被當作完全忠實的僕人來受到對待。

It's incredible, but what took place at the cross when Jesus went through with the crucifixion was that He took all the darkness that a rebellious servant like you, or I deserve, and He took it, and He dealt with it, and He consumed it.

這是令人難以置信，當耶穌被釘在十字架上時，他承擔了像你我這樣的叛逆僕人應得的所有黑暗，他承擔了它，處理了它，並消耗了它。

And He gives us the status of servants, sons & daughters. And the huge privilege of serving a Heavenly Father with the talents & resources that He's given each of us all in different measures, and in the strength that He provides and gives, for the number of days that He's given; is that there will be a reward at the end which will outweigh everything.

祂賦予我們僕人、兒女的身份地位。我們非常榮幸能夠用天父賜給我們的才幹和資源，以及祂賜給我們的力量，在我們所度過的歲月裡，為我們的每一個人服務；最終你將獲得超越一切的獎賞。

So, what's your next step 那麼，你的下一步是什麼？

Think about what you do well. Consider what tasks or roles come easily to you. Think about what you excel in. Consider your strengths & interests. We're all different. God has wired us this way for His glory.

想想自己做得好的事。考慮一下哪些任務或角色對你來說很容易。想想你擅長什麼。考慮你的優勢和興趣。我們都是不同的。上帝為了祂的榮耀創造了我們。

We've all got natural talents, spiritual gifts, and earthly treasures; all allocated in different portions. Some more some less, but we're all equipped.

我們都有天賦、屬靈的恩賜和世上的財富；都以不同的份量分配給我們。有的多，有的少，但我們都具備了裝備。

The main lesson we can learn from the parable of the talents is that we must NOT bury what God has given us, there is literally no place for a quiet, private, personal faith; rather we're to use the talents we have been given; to grow God's kingdom and make disciples.

我們可以從才幹的比喻中學到的主要教訓是，我們絕不能埋沒上帝給我們的東西，實際上沒有地方容納安靜、私密的個人的信仰；而是我們要運用我們被賦予的才幹；擴展上帝的國並培養門徒。

Put simply, the Lord has given to every believer in this building, gifts, resources, abilities, and opportunities, and the key is to be willing to share your talents, it's to say,

簡單來說，主賜給這棟建築裡的每一位信徒恩賜、資源、能力、機會，關鍵在於願意分享你的才幹，也就是說，

"Lord, here's the day you've given me, and here's the gifts and the grace you've given me."
How can I be useful today?

「主啊，這是您給我的一天，這是您給我的恩賜和恩典。」我今天能如何好好使用呢？

Because the way we live our lives will say a lot about the way, we see our master.

因為我們生命生活的方式在很大程度上反映了我們如何看待我們的主人。

Let's go out this day and use our talents for God's glory as we treasure Jesus for the joy of all people.

今天讓我們走出去，用我們的才幹來榮耀上帝，為所有人的喜樂，一起珍愛耶穌。