

第八堂 在小事上忠心而得獎賞（太 25）

I. 必須交帳，而且必定有機會得獎賞

- A. 每個信徒都必須在基督的審判座前，將為自己的一生向神交帳，並且要因為順服與殷勤而得著獎賞（羅 14:10-12; 林前 3:12-15; 林後 5:10）。

¹⁰...因我們都要站在神的臺前...¹²這樣看來，我們各人必要將自己的事，在神面前說明。
（羅 14:10-12）

⁸...但將來各人要照自己的工夫得自己的賞賜...¹¹因為那已經立好的根基就是耶穌基督，此外沒有人能立別的根基。¹²若有人用金、銀、寶石、草木、禾式在這根基上建造，¹³各人的工程必然顯露...有火發現；這火要試驗各人的工程怎樣。¹⁴人在那根基上所建造的工程若存得住，他就要得賞賜。¹⁵人的工程若被燒了，他就要受虧損，自己卻要得救；雖然得救，乃像從火裏經過的一樣。（林前 3:8-15）

- B. 相信神會獎賞祂的子民，乃是神國的一項基本原則。聖經中有五十多處提到耶穌關於永恆獎賞的教導—這是耶穌極為強調的一項主題。（太 5:5, 12, 19; 6:4, 6, 18, 20; 10:41-42; 16:27; 18:4; 19:21, 28, 30; 20:26-27; 23:12; 25:21, 23; 可 9:42; 10:21, 43-44; 路 6:23, 35; 9:48; 12:8, 21, 33; 14:11; 16:11; 18:14, 22; 19:17, 19; 22:30; 約 12:26; 啟 2:7, 10-11, 17, 26-27; 3:4-5, 11-12, 18, 21; 16:15; 19:7-8; 20:4, 6; 22:5, 12）。

⁶...到神面前來的人必須信...他賞賜那尋求他的人。（來 11:6）

II. 銀子/才幹的比喻（太 25:14-23）：忠心與喜樂/快樂

- A. 託付銀子/才幹的比喻，揭示出神會因為子民服事祂時所做的小事，而十分慷慨地賜下獎賞（太 25:14-19）。耶穌在路加福音中（12:34-38; 25:12-29），也特別強調類似的真理。神將管理權託付給僕人，這是我們必需交帳的事。

¹⁴天國又好比一個人要往外國去，就叫了僕人來，把他的家業交給他們，¹⁵按著各人的才幹給他們銀子：一個給了五千，一個給了二千，一個給了一千，就往外國去了。¹⁶那領五千的隨即拿去做買賣，另外賺了五千。¹⁷那領二千的也照樣另賺了二千。¹⁸但那領一千的去掘開地，把主人的銀子埋藏了。¹⁹過了許久，那些僕人的主人來了，和他們算帳。（太 25:14-19）

1. **把他的家業交給他們（25:14）**：神賜給每個人在一生中以及家庭狀況中，都有機會和能力—包括身體、心智、情緒、財務各方面的能力。
2. **交帳（25:19）**：每個人，都會在基督的審判座前受評估。

- B. The man with five talents and the man with two talents each received the same affirmation for their faithfulness and the same eternal reward of being made “a ruler over many things” (Mt. 25:21, 23). The man with two talents was entrusted with less abilities, gifts, increase, impact, and recognition than the man with five talents, yet they both received the same affirmation and reward.

²⁰“So he who had received five talents came and brought five other talents...²¹His lord said to him, ‘Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ ²²He also who had received two talents came and said, ‘...look, I have gained two more talents besides them.’ ²³His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’” (Mt. 25:20-23).

- C. **#1 Well done:** Jesus will affirm faithful believers before the Father and the angels (Rev. 3:5).

⁵He who overcomes...I will confess his name before My Father and before His angels.” (Rev. 3:5)

- D. **#2 Good and faithful servant:** Note three affirmations that Jesus will declare over His people.

1. **Good** points to godly motivations with sincere intentions to do God’s will.
2. **Faithful** highlights diligence and follow-through of our intentions to do good in the face of pressure, obstacles, mundaneness, and temptation. Steadiness over years is emphasized here.
3. **Servant** speaks of being willing to sacrifice our comfort, honor, and personal agenda.

- E. **#3 Few things:** Most people have a small “assignment” (sphere of responsibility and influence). Some believe that their work only matters if it impacts many people. Our life assignment may be small in man’s eyes, but it is so important in God’s eyes that He greatly rewards those who are faithful in it. “Faithfulness in little things is a great thing” (Hudson Taylor).

- F. **#4 I will make you ruler over many things:** Jesus’ generosity is seen here in that He rewards our “few things” with “many things.” The sphere in which saints will reign with Jesus in the age to come is related to their faithfulness in this age (Rev. 2:26-27; 3:21; 5:10; 20:4-6; 22:5; cf. Mt. 19:28; 20:21-23; Lk. 19:17-19; 22:29-30; Rom. 8:17; 1 Cor. 6:2-3; 2 Tim. 2:12). Jesus made this point in another parable while in Jericho: being faithful in “very little” leads to having authority over “ten cities” (Lk. 19:17). These promises find their fulfillment in the millennial kingdom.

¹“Well done...you were faithful in a very little, have authority over ten cities.” (Lk. 19:17)

- G. **#5 Enter into the joy (25:21):** We have joy in knowing that He values our efforts to serve and that our choices matter to Him. We can enter into some of the joy that we will have in fullness when Jesus openly declares His affirmation of the “few things” or “very little” things we did.

- H. The saints will have great joy ruling in partnership with Jesus. Our joy in being rewarded is to be with Him where He is and do what He is doing—that is, to be involved in the things He calls precious and work closely with the One we love in ruling the nations. We can receive tokens even now of the joy of Jesus saying “well done” to us.

- B. 由於忠心，領 5000 銀子的，以及領 2000 銀子的，都得到同樣的肯定，也得到同樣的永恆獎賞，也就是主要「把許多事派他們管理」（太 25:21, 23）。那領 2000 銀子的，雖然所託付給他的能力、恩賜、增長、影響以及受到的認可，都比那領 5000 銀子的少，他們二人得到的肯定和獎賞卻是一樣的。
- ²⁰ 那領五千銀子的又帶著那另外的五千來，說：「主啊，你交給我五千銀子。請看，我又賺了五千。」²¹ 主人說：「好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。」²² 那領二千的也來，說：「主啊，你交給我二千銀子。請看，我又賺了二千。」²³ 主人說：「好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。」（太 25:20-23）
- C. **#1 做得好**：耶穌會在天父和眾天使面前，肯定忠心的信徒（啟 3:5）。
- ⁵ 凡得勝的...我...要在我父面前，和我父眾使者面前，認他的名。（啟 3:5）
- D. **#2 忠心又良善的僕人**：請注意，耶穌會三次公開肯定祂的子民。
1. **良善**是指有敬虔的動機，加上真誠的心意，去奉行神的旨意。
 2. **忠心**強調的是，在壓力、障礙、枯燥與試探之中，仍然殷勤地將行善的心意付諸實踐。在此強調的是多年持續地去做。
 3. **僕人**是指願意犧牲自己的舒適、尊榮以及個人計劃的人。
- E. **#3 不多的事**：大家多半都有小「任務」（責任及影響力所及的範圍）。有些人以為，工作必須要影響很多人，才算重要；其實我們生命中的任務，雖然在別人眼中看為小，但是在神眼中卻極為重要，所以神會獎賞忠心做事的人。「在小事上忠心，乃是大事」（戴德生 Hudson Taylor）。
- F. **#4 我要把許多事派你管理**：在此可看出耶穌十分慷慨，會因為我們所做「不多的事」而賜給我們「許多的事」來管理。在來世，眾聖徒與耶穌一同掌權的程度，和我們今生忠心的程度有關（啟 2:26-27; 3:21; 5:10; 20:4-6; 22:5; 太 19:28; 20:21-23; 路 19:17-19; 22:29-30; 羅 8:17; 林前 6:2-3; 提後 2:12）。耶穌在耶利哥城中所說的另一個比喻，也是強調同樣的一點：在「非常小」的事上忠心，將來就有權柄得以管理「十座城」（路 19:17）。這些應許，到了千禧國度，必要實現。
- ¹⁷ ...好！良善的僕人，你既在最小的事上有忠心，可以有權柄管十座城。（路 19:17）
- G. **#5 進來享受你主人的快樂（太 25:21）**：我們如果知道耶穌非常看重我們努力服事，而且知道自己所做的選擇對祂很重要，我們就會很快樂。我們今生可以略嚐這樣的快樂；而等到耶穌公開肯定我們所做「不多的事」或是「非常小的事」時，我們的喜樂便達到完全了。
- H. 眾聖徒與耶穌一同掌權時，會非常喜樂。我們的喜樂，也就是得蒙耶穌賞賜，可以與祂在一起，並且也行祂所行的事——也就是說，可以和祂一同去做祂認為寶貴的事，並且和我們所愛的耶穌親密地一同治理列邦。我們其實在現在就可以領受一點這樣的喜樂，也就是蒙耶穌誇獎我們「做得好」。

- I. When we serve God, we act in accordance with how God designed us—He created us in His image (Gen. 1:26). A person is never so joyful, wise, or rational as when they are serving God. Serving God in this life foreshadows the joy that we will know in serving Him in the age to come.
- J. One message of this parable is that our smallest efforts will not be forgotten by a God who knows the number of hairs on our head (Mt. 10:30) and when we give a cup of water (Mt. 10:42).

¹⁰God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister. (Heb. 6:10)

- K. The Lord does not forget the love that we show Him in serving our family, friends, and others. He remembers every cup of cold water, and our every conversation is recorded in His book.

¹⁶Then those who feared the LORD spoke to one another, and the LORD...heard them; so a book of remembrance was written before Him for those who fear the LORD. (Mal. 3:16)

- L. Paul encouraged believers to be diligent in knowing that the Lord watches and rewards them. By knowing that He watches us, we can serve “heartily,” with diligence. Some only serve with diligence before the people who can promote them! The Lord is our ultimate promoter.

²³Whatever you do, do it heartily, as to the Lord and not to men, ²⁴knowing that from the Lord you will receive the reward...for you serve the Lord Christ. (Col. 3:23-24)

III. PARABLE OF THE TALENTS (MT. 25:24-30): SUFFERING LOSS

- A. Jesus described the mindset of the man who responded wrongly to God’s grace (Mt. 25:24-30). In this parable, we see the tragedy of a wasted opportunity in the grace of God.

²⁴“Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown...²⁵I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.’ ²⁶But his lord answered..., ‘You wicked and lazy servant, you knew that I reap where I have not sown...²⁷So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.’” (Mt. 25:24-27)

1. ***I knew you to be a hard man (25:24)***: This type of person complains that Jesus’ leadership is unfair and unreasonable; they say that He requires too much, offers too little help, and does not understand how difficult their life is. Those who allow such accusations against Jesus’ leadership to take root in their heart open the door to spiritual dullness to hinder them.
2. ***Reaping where you have not sown (25:24)***: The complaint, or accusation, against the Lord in this statement is that He requires more from His servants than He invests in them.
3. ***I was afraid (25:25)***: This servant claimed that he buried his talent in the ground because of fear. Fear of failure, rejection, shame, difficulty, mundaneness, fatigue, loss of free time, or inconvenience leads many to refuse to seek and serve God with diligence and consistency.
4. ***You wicked and lazy servant (25:26)***: The issue was the servant’s sinfulness and laziness. He would rather spend his time and money on his comfort and honor than on God’s purposes.

- I. 我們服事神時，要按照神設計我們的方式來行 — 因為祂是按照自己的形像創造我們的（創 1:26）。我們再也沒有比服事神時，那樣喜樂、有智慧或有理性了。在今生服事神，就能夠預嚐我們在來世服事神時會體驗到的喜樂。
- J. 這個比喻的含意之一，就是這位連我們頭上的頭髮都數過的神，對我們所付出最微小的努力，也絕不會忘記（太 10:30），包括拿一杯水給別人喝（太 10:42）。
- ¹⁰ 因為神並非不公義，竟忘記你們所做的工和你們為他名所顯的愛心，就是先前伺候聖徒，如今還是伺候。（來 6:10）
- K. 主絕對不會忘記我們在服事自己家人、朋友和其他人時，所展現的那份愛。祂記念我們給出去的每一杯涼水，也將我們所說的每一句話，都記錄在祂的冊子上。
- ¹⁶ 那時，敬畏耶和華的彼此談論，耶和華側耳而聽，且有紀念冊在他面前，記錄那敬畏耶和華、思念他名的人。瑪 3:16）
- L. 保羅鼓勵信徒，要主動去明白，神必眷顧並獎賞信徒。一旦知道祂眷顧我們，我們就能夠「從心裡」來事奉，並且十分殷勤。有些人只會在能夠提升自己的人面前殷勤服事！而主才是最能夠提升我們的那一位。
- ²³ 無論做甚麼，都要從心裏做，像是給主做的，不是給人做的，²⁴ 因你們知道從主那裏必得著基業為賞賜；你們所事奉的乃是主基督。（西 3:23-24）

III. 銀子/才幹的比喻（太 25:24-30）：受虧損

- A. 耶穌描繪出對神恩典有錯誤回應之人的心態（太 25:24-30）。在這個比喻中，我們看見有人浪費了靠神恩典服事的大好機會，這實在是太可悲了。
- ²⁴ 那領一千的也來，說：「主啊，我知道你是忍心的人，沒有種的地方要收割...²⁵ 我就害怕，去把你的一千銀子埋藏在地裏。請看，你的原銀子在這裏。」²⁶ 主人回答說：「你這又惡又懶的僕人，你既知道我沒有種的地方要收割...²⁷ 就當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。」（太 25:24-27）
1. 我知道你是忍心的人（25:24）：這種人抱怨耶穌的引導不公平又不合理，直說耶穌對他們的要求太多，幫助太少，而且不明白他們的生活有多麼困難。凡是允許這種控告耶穌引導的想法在心中扎根的人，就等於敞開門，歡迎屬靈的呆滯來攔阻自己。
 2. 沒有種的地方要收割（25:24）：這是對主的埋怨或控告，說主對僕人的要求，過於在他們身上所投資的。
 3. 我就害怕（25:25）：這個僕人口口聲聲說，他是因為害怕，才將主所賜的銀子埋在土裡。害怕失敗、拒絕、羞恥、困難、枯燥、疲憊、或是怕失去休閒時間、不方便，會讓很多人都不願殷勤地持續尋求神、服事神。
 4. 你這又懶又惡的僕人（25:26）：問題在於僕人有罪又懶惰。他寧願將時間和金錢花在享安逸與尊榮上，而不願花在神的旨意上。

- B. The parable ends with a spiritual principle containing a promise and sober warning (Mt. 25:29-30).

²⁹*“For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.³⁰ And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.” (Mt. 25:29-30)*

- C. **Spiritual principle:** “Everyone who has, more will be given, but from him who does not have, even what he has will be taken away”—Jesus spoke this principle five times (Mt. 13:12; 25:29; Mk. 4:25; Lk. 8:18; 19:26). **Truth is not neutral**—it tenderizes or hardens those who hear it. *The rich get richer in their spiritual life.* We must use truth to keep from losing it—we must take new ground in our spiritual growth to keep from losing the ground we previously gained.

1. **Everyone who has:** This includes spiritual understanding, inspiration, a tender heart, responsiveness to God, and opportunities to grow in knowing and serving God, etc.
2. **More will be given—an abundance:** All who faithfully respond to spiritual understanding, inspiration, tenderness, and opportunities to know and serve God will in due time experience an increase in their capacity to experience these aspects of grace more and more. Increased understanding leads to an enlarged capacity for even more understanding. The increase will augment, becoming “abundant” in the age to come, as in being “a ruler over much” (25:21).
3. **He who does not have:** Jesus described a man who was initially stirred by God’s grace, receiving a small measure of spiritual understanding, zeal, tenderness, etc. It initially inspired him and was within his reach in the grace of God; therefore, it can be described as something that *he does not have* as well as something that *he has* (25:29). Luke described this spiritual paradox as, “what he *seems* to have” (Lk. 8:18).

¹⁸*“...whoever does not have, even what he seems to have will be taken from him.” (Lk. 8:18)*

4. **What he has will be taken away:** Those who fail to respond to various aspects of God’s grace will find that those aspects of grace will diminish and eventually be removed. When the Spirit gives understanding, we must respond to it in an appropriate way or our heart will slowly harden until it is eventually unmoved by the truths that deeply moved us in the past. What one *has* can diminish or be taken away by one’s lack of response to the Spirit and progressive hardening of the heart. This describes the tragedy of a wasted opportunity in God’s grace.
- D. **Cast the unprofitable servant into outer darkness:** Jesus described the most extreme scenario—a servant of God whose heart became progressively hardened until he fell away from the faith (Rom. 11:22; 2 Thes. 2:3; 1 Tim. 4:1-2; 5:15; 2 Tim. 3:1-7; 4:3-5; Heb. 3:12; 6:4-6; 10:26-31, 39; Jas 5:19-20; 2 Pet. 2:1-3, 20-22; 3:17). I view this servant as referring to a believer who fell away from the faith. Some view him as an unbeliever who never had a relationship with the Lord.
- E. Paul described a less extreme scenario—one whose heart grew progressively hard, but not to the point of falling away, yet suffering the loss of rewards that were within reach in grace.

¹⁵*If anyone’s work is burned, he will suffer loss; but he himself will be saved. (1 Cor. 3:15)*

- B. 這個比喻，最後用屬靈原則來做結論，其中包含應許，也有嚴峻的警告（太 25:29-30）。

²⁹ 因為凡有的，還要加給他，叫他有餘；沒有的，連他所有的也要奪過來。³⁰ 把這無用的僕人丟在外面黑暗裏；在那裏必要哀哭切齒了。（太 25:29-30）

- C. **屬靈原則**：凡有的、還要加給他，沒有的、連他所有的、也要奪過來 — 這項屬靈原則耶穌說過五次（太 13:12; 25:29; 可 4:25; 路 8:18; 19-26）。**真理並非空言**，不具影響力 — 聽見真理的人，心會變得或柔軟或剛硬。**靈命富足的，會更加富足**。我們必須用真理來避免失去屬靈的產業 — 我們的靈命必須成長，擴張地土，才不會失去先前已得的地土。

1. **凡有的**：這包括屬靈的領悟力、感動、溫柔的心、對神有反應，以及有機會更加認識神、事奉神等。
2. **還要加給他 — 豐盛有餘**：所有對屬靈的領悟力、感動、溫柔，以及有機會認識神並服事神這些方面，能忠心回應的人，時候到了，必然會能力增長，在不同方面更加經歷神的恩典。領悟力增長，就是能力更為提升，可以有進一步的領悟。這樣的增長會擴張，在來世成為「豐盛有餘」，來「管理許多的事」（25:21）。
3. **沒有的**：耶穌形容，有人原來是被神的恩典所激勵，得著些許屬靈的領悟力、熱心、心變柔軟等。在一開始，這會感動他，而且靠神的恩典來得著這些；因此，既可以說這是他沒有的，也可以算是他所有的（25:29）。路加將這種屬靈的矛盾描述為「他自以為有的他似乎有的 what he seems to have」（路 8:18）。

18...凡沒有的，連他自以為有的也要奪去。（路 8:18）

4. **連他所有的，也要奪去**：凡是對神恩典的各方面沒有回應的人會發現，恩典的這些方面會減少，最後完全都挪去了。聖靈賜下領悟力時，我們必須有適當的回應，否則心就會慢慢變硬，以前曾經深深感動我們的真理，最後我們竟都不為所動了。因為對聖靈缺乏反應，而且心逐漸變得剛硬，我們所有的就可能減少或被奪去了。這描繪出浪費了蒙神恩典的機會，實在可悲。
- D. **把這無用的僕人丟在外面黑暗裡**：耶穌描繪出壞到底的情況 — 一位神的僕人，心逐漸剛硬，最後從真道上滑落了（羅 11:22; 帖後 2:3; 提前 4:1-2; 5:15; 提後 3:1-7; 4:3-5; 來 3:12; 6:4-6; 10:26-31, 39; 雅 5:19-20; 彼後 2:1-3, 20-22; 3:17）。依我看，這位僕人是指信徒從真道上滑落了;而有些人則將這看為不信的人，從來沒有與主建立關係。
- E. 保羅描繪出一個不算壞到底的情況 — 有人心裡逐漸剛硬，雖然還沒有到滑落的地步，卻是仍然要受虧損，失去靠恩典能夠得到的種種獎賞。

¹⁵ 人的工程若被燒了，他就要受虧損，自己卻要得救...（林前 3:15）

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