

24 Another parable He put forth to them, saying,

The kingdom of heaven is like a man who sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares / a degenerate kind of wheat; a weed. This enemy sowed weeds; check out Chris Pinto's documentary by this title;

tares among the wheat, and went his way.

26 But when the blade sprung up, and brought forth fruit, then appeared the tares also / this degenerate wheat; these weeds.

27 So the servants of the householder came and asked him, Sir, did you **not sow good seed in your field? / even the servants obviously could see something happened that was inconsistent with what they knew about their master; and they wondered... why then does it have tares? / they were perplexed and couldn't figure out where the tares came from**

28 He said to them an enemy has done this / notice, he didn't even pause to think about it. He knew the answer.

The servants asked him, Do you want us to go and gather them up? / I'm sure... thinking they are being helpful; is it your desire then... that we go and gather up the tares? We'll do that for you!

29 But he said, No! / without having to pause and think of the answer; lest while you gather up the tares, you also root up the wheat with them / so this master, he counts the cost. He's a little bit of a risk taker! Wouldn't you say?! And he said, NO!



24 耶稣又设个比喻对他们说，

天国好像人撒好种在田里。

25 及至人睡觉的时候，有仇敌来，/一种退化的小麦;杂草。这个敌人播种野草;看看克里斯·平托的纪录片吧;

将稗子撒在麦子里，就走了。

26 到长苗吐穗的时候，稗子也显出来。/这个退化的小麦;这些杂草。

27 田主的仆人来告诉他说，主阿，你不**是撒好种在田里吗? /就连仆人们显然也看得出来，有些事情与他们所知道的主人的情况不相符;他们想知道，从哪里来的稗子呢? /他们迷惑不解，想不出稗子从何而来**

28 主人说，这是仇敌作的。/注意，他甚至没有停下来想一想。他知道答案。

仆人说，你要我们去薅出来吗? /我肯定...我认为他们是有帮助的;那么，我们去收集稗子，这是你的愿望吗?我们会帮你的!

29 主人说，不必! /不需要停下来思考答案;恐怕薅稗子，连麦子也拔出来。/所以这个大师，他计算成本。他有点喜欢冒险!你不会说? !他说，不!

And Jesus clearly adds...

30 Let both grow together until the harvest.

To this verse, **John Calvin's words** are excellent. He says, There is a dangerous temptation that we should think there is NO church where perfect purity is not apparent. When a man is victim to this temptation, it must come to this: that either he will secede from everyone else, and think himself the only holy person in the world, or he will join with a few hypocrites in setting up a peculiar and strange church.

Archbishop Trench says, The later roman expositors and as many in the middle-ages wrote in the interest of Rome... they find a loop-hole whereby they may escape the prohibition. And as this roman leader thinks he substitutes for the householder, he concludes his exposition... with an exhortation... that they imitate the zeal of these servants! And require NO restraint in rooting out: heresies and heretics!

But the householder in the kingdom of God says:

NO! lest while you gather up the tares, you also root up the wheat with them.

Let both grow together until the harvest, and in the time of harvest I will say to the reapers / so it sounds like he's already planned for the future, and the reapers are ready to go!

first gather together the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Now, what does this parable all mean? I mean, at least it has a happy ending... for some! So, let's jump to verse 36!

耶稣补充道...

30 容这两样一齐长，等着收割。

对于这节经文，约翰·加尔文的话是极好的。他说，有一个危险的诱惑，我们应该认为没有教会是完全纯洁的，不明显的。当一个人成为这种诱惑的牺牲品时，必然会有这样的结局：他要么脱离所有人，认为自己是世界上唯一圣洁的人，要么他会和几个伪君子一起建立一个特殊而奇怪的教会。

特伦奇大主教说，后来的罗马解释者和中世纪的许多人都是为了罗马的利益而写作的...他们找到了一个漏洞，可以借此逃避禁令。正如这位罗马领袖所认为的那样，他是在替户主说话，他以一段规劝来结束他的论述：“要效法这些仆人的热心！”并且毫不拘束地铲除异端邪说！

但神国里的家主说：

不！恐怕薅出稗子，连麦子也薅出来了。

容这两样一齐长，等着收割。当收割的时候，我要对收割的人说，/ 听起来他已经为未来做好了计划，收割者也准备好了！

先将稗子薅出来，捆成捆，留着烧。惟有麦子，要收在仓里。

那么，这则寓言是什么意思呢？我的意思是，至少它有一个幸福的结局...对一些人来说！所以，让我们跳到 36 节！



36 Then Jesus sent the multitude away / and don't you sort of wonder... how many went away with what Jesus said going in one ear and out the other?! making no impression. Can you imagine sitting under the liveliest teaching from the liveliest teacher... with a dead, stupid, untouched heart? It is no hearing at all; if it is not with understanding.

and entered the house: and His disciples / those doing the math, **came to Him, saying, Declare to us the parable of the tares of the field** / so they are asking this lively Teacher... to help them fill in their gaps of understanding.

They were having a **metanoia moment**; a time to **change their thinking**; a time to **think differently**, a time to **think correctly**... turning to their Teacher and saying, Help us understand.

37 He answered and said, He that sowed the good seed is the Son of Man;

38 The field is the world / and for 2,000 years the religious clerics and theologians have argued with the Teacher... because they asked: Is that the church world... or the secular world?

Jesus said...

The field is the world / the real world, this world. So, let's go with Jesus because He makes things clear!

the good seed are the children of the kingdom / where God our Father in heaven governs; and provides His children with all the resources they need, even today;

but the tares are the children of the wicked one / the word is: **poneros**. In the New Testament, this word appears 76 times... Often it is translated: **evil**; but you know, some people don't think evil even exists.

36 当下耶稣离开众人，/你有没有想过，耶稣的话是左耳朵进，右耳朵出，有多少人跟着走了？没有印象。你能想象坐在最生动活泼的老师给你讲课的情景吗？用一颗愚蠢的未被触动没有生命的心？它根本听不见；如果不理解。

进了房子。他的门徒进前来说，请把田间稗子的比喻，讲给我们听。/所以他们请这位活泼的老师来帮助他们填补理解上的空白。

他们正在经历一段发酒疯的时刻;**改变他们思想**的时候;他们**转向**老师说:“请帮助我们理解。”

37 他回答说，那撒好种的，就是人子。

38 田地，就是世界。/两千年来，宗教牧师和神学家们一直在与这位老师争论，因为他们问:这是教会的世界，还是世俗的世界?

耶稣说...

田地，就是世界。/真实的世界，这个世界。所以，让我们相信耶稣，因为他把事情讲清楚了。

好种，就是天国之子。/在那里有神我们天上的父管辖;并为他的孩子提供他们所需要的一切资源，直到今天;

稗子，就是那恶者之子。/这个词是:poneros。在《新约》中，这个词出现了 76 次，经常被翻译成:邪恶;但你知道，有些人认为邪恶根本不存在。

Now days, this generation celebrates what is: **wicked**. And if you want to know something scary... do a Word search for its synonyms in English; you discover its alternatives are: **good, great, terrific, cool, fabulous, fantastic, impressive**.... ALL synonyms for **wicked**. Check it out!. What is going on?

The field is the world; the good seed are the children of the kingdom;

but the tares are the children... of the wicked one / the absolutely evil one.

As God is light and in Him NO darkness; so, Satan is darkness, and in him NO light, none at all! As Christ, the Messiah sent to Liberate God's people is the Truth -- the Sum of all Truth; so the wicked one has NO truth in him at all! He is the father of lies!

³⁹ **And the enemy that sowed them is the devil / the enemy is always the devil; and the harvest is the end / the end-point;** long after the time of the Gentiles comes to a close. Since this is a parable, these words are a composite of many final messianic events, as we step over the 3 remaining Days of the Lord that usher in the millennial kingdom of Messiah moving to what Peter calls: **the Day of God**

and the reapers are the angels.

⁴⁰ **Therefore as the tares are gathered and burned in the fire; so it will happen at the end of the world.**

⁴¹ **The Son of man will send His angels, and they will gather out of His kingdom all things that offend, and those who do iniquity / those who are lawless; who neither love God more than all others; nor, lovingly prefer one another;**

⁴² **And His angels / the citizens of heaven will cast them in a furnace of fire.**

现在，这一代人庆祝的是:邪恶。如果你想知道一些可怕的事情，查一下英语中它的同义词吧;你会发现它的替代品有:good, great, terrific, cool, fabulous, fantastic, impressive....都是邪恶的同义词。点击这里查看详情! 这是怎么回事?

田地，就是世界。好种，就是天国之子。

稗子，就是那恶者之子。 / 绝对的恶者

就如神是光，在他里面没有黑暗。所以撒旦是黑暗的，在他里面没有光，一点也没有!作为基督，派来解放上帝子民的弥赛亚就是真理—所有真理的总和;所以这个邪恶的家伙身上根本就无真相!他是谎言之父!

³⁹ 撒稗子的仇敌就是魔鬼/仇敌永远都是魔鬼。收割的时候，就是世界的末了。/在外邦人的时代结束很久之后。因为这是一个寓言，这些话是许多最后的弥赛亚事件的组合，当我们走过主剩下的 3 天，迎来弥赛亚的千年王国，进入彼得所说的:上帝的日子

收割的人，就是天使。

⁴⁰ 将稗子薅出来，用火焚烧。世界的末了，也要如此。

⁴¹ 人子要差遣使者，把一切叫人跌倒的，和作恶的，从他国里挑出来， /无法无天的人;他们并不爱神过于爱众人;也不是爱着彼此;

⁴² 丢在火炉里。 /天国的子民

It's interesting. In Jewish tradition of great antiquity... it said, Nimrod threw Abraham into a furnace of fire for refusing to worship. In Babylon, Nebuchadnezzar threw Shadrack, Meshach and Abednego into a furnace of fire. Antiochus Epiphanes used the fires at the time of the Maccabees. Herod the great—Herod... the great what?! Well, let's continue.... at the time of Jesus, Herod used the furnace of fire. Nero, when Rome was burning... burned the Christian martyrs... for entertainment. And the fires of the Inquisition burnt over whole centuries... of that worthless history... of that faithless church.

Tertullian / circa 200AD said, He who has once appointed an eternal judgment after the end of the world, does not hasten that separation which is the condition of judgment... before the end of the world.

Augustine / around 400AD asked: Do you dare to usurp the office of Another which even in the harvest shall not be yours?

Jerome / living at the same time as Augustine... who translated the Vulgate... he wrote, No one can take to himself the Office of Christ, or can judge of men... before the Day of judgment. If the Church has already been purified... what do we reserve for the Lord to do? Jesus says...

Let both grow together until the harvest.

And the Son of man will send His angels, and they will gather out of His kingdom all... that offend, and those who do iniquity / those who are lawless, and probably loveless, too.

and they will cast them in a furnace of fire, and there will be wailing and gnashing of teeth / Archbishop Trench says, This furnace of everlasting fire... points to some doom so intolerable that the Son of God came down from heaven and tasted all the bitterness of death, that He might deliver us from ever knowing the secrets of anguish which, unless God is

这很有趣。在古代的犹太传统中，宁录把亚伯拉罕扔进火炉里，因为他拒绝礼拜。在巴比伦，尼布甲尼撒将沙得拉克，米煞，亚伯尼歌扔进火炉里。安条 chus Epiphanes 在马加比时期使用了火。伟大的希律王，伟大的什么?!好吧,我们继续...在耶稣的时代，希律用了火炉。尼禄，罗马在燃烧的时候，为了娱乐，焚烧基督教殉道者。那毫无价值的历史，那不忠的教会，被宗教裁判所的大火烧毁了整整几个世纪。

德尔图良/大约公元 200 年说过，一个人一旦在世界末日之后指定了一个永恒的审判，他就不会加速作为审判条件的分离...在世界末日之前。

奥古斯丁/公元 400 年左右问：“你敢篡夺别人的职位吗?即使在收割的时候也不属于你。”

杰罗姆/与奥古斯丁生活在同一时期...他翻译了拉丁文圣经...他写道，没有人能担任基督的职务，或能审判人...在审判日之前。如果教会已经被净化...我们还保留什么给主去做？耶稣说...

在收割之前让它们一起生长。

人子要差遣使者，把一切叫人跌倒的，和作恶的，从他国里挑出来，/那些无法无天，可能也没有爱的人。

丢在火炉里。在那里必要哀哭切齿了。/特伦奇大主教说，这永恒之火...预示着某种无法忍受的厄运上帝之子从天堂降临，尝尽死亡的痛苦，他将拯救我们脱离痛苦的秘密，除非上帝是

And Jesus adds...

mocking men with empty threats are shut up in these terrible words.

43 Then the righteous will shine as the sun in the kingdom of their Father / immediately after that separation, can you imagine? as Jesus Himself was transformed and clothed in brilliant light on that Mount of Transfiguration. They will shine as glorious light... to God be the glory!

Who has ears? let him hear! / In other words: if your ears are functioning then use them!

耶稣说...

带着空洞威胁的嘲弄人的人被关在这些可怕的话语里。

43 那时义人在他们父的国里，要发出光来，像太阳一样。/分手之后，你能想象吗？耶稣自己也改变了，在这改变的过程中穿上了耀眼的光芒。他们将像荣耀的光一样闪耀，荣耀归给神！

有耳可听的，就当听。/换句话说：如果你的耳朵还能正常工作，那就用它们吧！

This is My Father's World

JESUS, It is YOU

O Come Let Us Adore Him

God of Wonders

The Privileged Planet

Fibonacci in Nature; The Code of Life |

We Came From Where?

We are grateful to God that the Saudi govt has preserved the Mountain of Moses

看看世界各地的弟兄姐妹一起敬拜神
歌单 ▀

自然中的斐波那契; 生命密码 | 我们来自哪里？

三天三夜 -- 在坟墓

让我们一同来敬拜他

Dr James Tour: 见证 世界顶级纳米专家

Steve Olin 的见证: 犹太亿万富翁