Mark 4:21-34: Parables of the Mystery of the Kingdom 馬可福音4: 21-34 國度奧秘的比喻

of Mark



MARK'S GOSPEL GAZETTE

Jesus Changes Teaching Method as Opposition Mounts

"all the good news fit to print" Wednesday, September 30, 2020 Price 1 shekel

Gospel of the Kingdom in Parables

Jesus borrows Peter's Boat as a pulpit as crowds gather

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat

Jesus holds private mountain top meetings with Disciples

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.

Jesus' Parables on Agriculture **leave Farmers** Confused

Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat massa quis enim. Donec pede justo, fringilla vel, aliquet nec, vulputate eget, arcu. Etiam ultricies



Jesus teaching in the Fields of Galilee

馬可的福音公報

國

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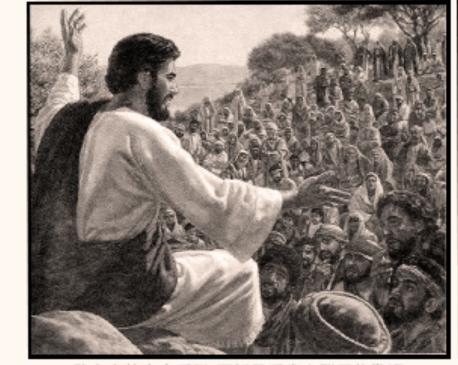
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"所有值得印刷的好消息" 公元二O二O年九月三十日星期三



的也要奪去・----」

人潮擁擠耶穌 祂便借用彼得 的船當講台

不了·例如主耶穌來所要建立、 賽亞的預言,說,「你們聽是要 僕人和信徒傳講福音真道,直: 比喻中,

為了祂門徒的益處,為了讓他們 的眼睛是有福的,因為看見了, 在祂降生為人時是這樣 考、體會出更多的真理亮光,對 見了。」甚至從前有許多先知和 謝、讚美這一位愛我們的救主和

耶穌私下在L

卻不曉得。因為這百姓油蒙了心,我們的救主和贖罪的羔羊, 這顯然是門徒當時難以領受的, 耳朵發沉,眼睛閉著;恐怕眼睛 是向我們撒種的人,祂不但在十 因此主耶穌就把國度的真理放在 看見,耳朵聽見,心裏明白,回 字架上為我們流血捨命, 轉過來,我就醫治他們,」」



復興的,不是屬世、屬地的以色 聽見,卻不明白;看是要看見, 今日。由此可見,主耶穌不但是 非大功,帝來救贖洪恩 邈之,主耶穌所以要用比喻,是 接著主耶稣對門徒説:『但你們 還懇勸我們接受祂的救恩。不但 能牢記這些比喻,並不斷從中思 你們的耳朵也是有福的,因為聽 现今仍然是這樣。我們實在要感

巴定伯教育中日傍口腔信 卻心地剛硬,不肯悔改的人 教會中已經信主的人・因此我 們務要檢查自己,究竟是屬於 那一種土地・

四種土地,不但代表了四種 人的不同心靈情況,而也可代 表一個人一生中不同時期內可 能有的心靈變化情況。

比 喻 裡

We've seen the first Galilean campaign: "Jesus" is the good news 我們已經看到了第一個在加利利的徵戰: "耶穌"就是好消息

- What authority Jesus of Nazareth brought to Galilee!
 - 拿撒勒人耶穌帶到加利利的是何等的權柄!
 - 1. Called 'ordinary' men as disciples 呼召"普通人"作門徒
 - 2. Preached with God-Present authority 帶著神同在的權柄教導
 - 3. Cast out demons

趕鬼

- 4. Mercifully healed the multitudes
 - 在憐恤中醫治眾人

Behold. I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

Isaiah 43:19

看哪,我要做一件新事 如今要發現, 尔們豈不知道嗎? 我必在曠野開道路, 在沙漠開江河。 以賽亞書 43:19



We've seen the first Galilean campaign: "Jesus" is the good news 我們已經看到了第一個在加利利的徵戰: "耶穌"就是好消息

- The Son of Man dealt with sin in Galilee's wilderness
 - 人子在加利利的曠野裡對付了罪 5. Cleansed the unclean sinner (leper) 潔淨了不潔淨的罪人(痲瘋病)
 - 6. Forgave the sins and healed the paralytic 赦免了罪, 並醫治了癱子
 - 7. Called and Befriended sinners as their Physician 呼召並成為罪人的朋友,作他們的醫生
 - 8. The Son of Man restored Sabbath Shalom to a withered hand

人子讓一個手枯萎的人恢復了安息日的平安

Behold I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

Isaiah 43:19

昏哪,我要做一件新事 如今要發現, 尔們豈不知道嗎? 我必在曠野開道路, 在沙漠開江河。 以賽亞書 43:19



In Mk 2-3 we saw the Gospel of Joy and Rest: 在馬可福音2-3章裡,我們看到了福音的喜樂及安息

- 1. Jesus' disciples enjoyed a feast of Kingdom grace in the Presence of the Bridegroom 耶穌的門徒在"新郎"的陪伴下,享受國度恩典的盛宴
- 2. The disciples were experiencing the new cloth of Grace and the new wine of the Holy Spirit 門徒們經歷著恩典的"新布"及聖靈的"新酒"
- 3. the Son of Man restored the Sabbath's original purpose of rest, satisfaction and healing 在他們的生命中,人子恢復了安息日的最初目的, 就是: 休息、滿足以及得到醫治



But the popular response to Jesus by the multitude was joined by increasing religious opposition

但是耶穌受到群眾歡迎的同時,也面臨日益加增的、來自宗教的反對

Yet those in religious authority in Galilee and Jerusalem began to oppose the Son of Man as He set Galilee free

當人子開始讓加利利受綑綁的得自由時, 那些 在加利利及耶路撒冷的宗教權威人士開始反對祂

- "He eats and drinks with publicans and sinners" "他和稅吏並罪人一同吃喝嗎?"
- "Your disciples do not fast" "你的門徒倒不禁食,這是為甚麼呢?"
- "they do that which is not lawful on the Sabbath" "門徒們在安息日為甚麼做不可做的事呢?"
- (silent accusation) They were watching Him ... on the Sabbath, so that they might accuse Him (無聲的控告)眾人窺探耶穌,在安息日…意思是要控告耶穌。
- "He is possessed by Beelzebul," "他是被別西卜附着"

"He casts out the demons by the ruler of the demons." "他是靠着鬼王趕鬼。"



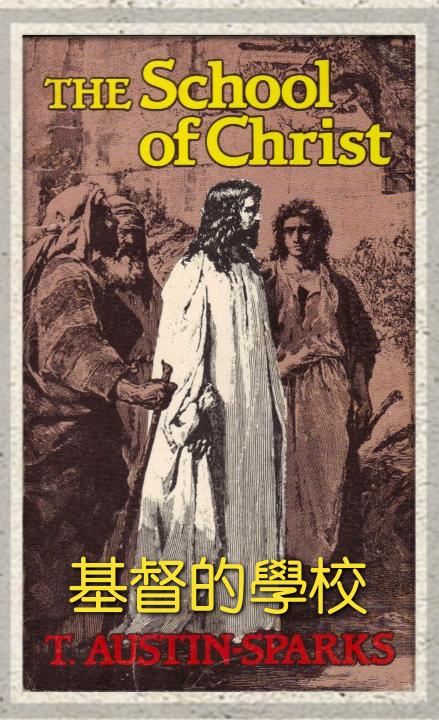
Mark's Gospel begins to change in tone 馬可的福音開始改變了語氣

- Mark enters into what is called the "year of opposition and controversy," a season of "sorting out" where a "new direction" emerges in the **Kingdom gospel** 馬可進入了所謂的"抵擋及爭議的一年",是個"篩選"的季節,因而在國度的
 - 福音中,產生了一個"新的方向"
- Three indications of a new direction emerge

由三個跡象可看見新方向的產生

- **#1- Jesus begins withdrawing from His former campaign of itinerant public** teaching, healing, casting out demons 耶穌開始從祂原先有次序的公開教導、醫治及趕鬼活動中退出
- #2 Jesus adjusts His methods of public ministry to circumvent growing spiritual opposition from the religious leaders of Jerusalem 耶穌調整了祂公開職事的方式,有智慧的迴避來自耶路撒冷宗教領袖們日益增長的 屬靈抵擋
- #3 Jesus takes His joyful disciples into a deeper discipline in the school of Christ before sending them out as apostles with the Kingdom gospel 耶穌將祂原來喜樂的門徒們,帶入基督的學校裡,在差派他們成為使徒而為了國度的 福音出去之前, 進入更深的管教







Parables 比喻

Mark 4.34 "and He did not speak to them without a parable; but He was explaining everything privately to His own disciples."

馬可福音4:34 "若不用比喻,就不對他們講;沒有人 的時候,就把一切的道講給門徒聽。





There were 3 reasons Jesus started speaking exclusively in parables 三個造成耶穌只用比喻說話的主要原因

Reason #1: to veil his teaching from opponents 原因一: 向抵擋祂的人掩飾祂的教導

Mark 4.11-12 And He was saying to them, "To you has been given the mystery of the kingdom of God, but <u>those who are outside</u> get everything in parables

<u>馬可</u>福音4:11-12 耶穌對他們說:「神國的奧祕只叫你們知道, **若是對外人講**,凡事就用比喻...」

Reason #2: to reveal the mystery to his disciples 原因二: 將奧秘啟示給祂的門徒們

Mark 4.34 "and He did not speak to them without a parable; but He was explaining everything privately to His own disciples." 馬可福音4:34 若不用比喻,就不對他們講; 沒有人的時候, 就把一切的道講給門徒聽。

Reason #3: to lure the attention of anyone searching 原因三: 吸引任何在尋找的人的注意

Mark 4.22 "For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light. 馬可福音4:22 因為掩藏的事,沒有不顯出來的;隱瞞的事,沒有 不露出來的。 Parables were simple picture stories which had a Kingdom revelation hiding within

比喻是簡單的圖畫,其中隱藏著國度的啟示

 Opponents immediately understood the outward story but not the Kingdom

抵擋的人馬上明白外在的故事,但看不見國度

 Because the disciples followed Christ they had the key to the mystery of the Kingdom

由於門徒們跟隨基督,他們就有了國度奧秘之匙

 But Jesus could only explain as much as their walk with Him revealed to them regarding the King and His Kingdom

但耶穌只能以他們與祂同行的程度,來啟示王跟祂的國度給他們

 The parable tells a common story from an "unexpected angle of elevation" hinting at deeper meaning if sought by listeners who "*seek and you shall find*"
 比喻乃是從一個"意想不到的提昇角度"描述一個普通的故事, 暗示著深層的意思,聽的人如果是尋找的,他"尋找就會尋見"



The parable of the sower revealed four things to the disciples 撒種的比喻啟示了門徒們四件事情

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#1: The Mystery of mysteries of the Kingdom of God (一): 神國的奧秘之奧秘

The Mystery of the Kingdom: Jesus is the King and he's bringing in the Kingdom of God right now 神國的奧秘: 耶穌是王, 並且祂現在正將神的國度帶來

- 1- The people were waiting for the Kingdom but it was already in their midst
- 百姓們在等候國度,但國度已經在他們中間了 2- The method of bringing in the Kingdom by sowing little, tiny seeds upon the ground was not as expected 藉著播撒微小的種子以帶人國度的這個方法是令人意想不到的

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life 約翰福音5:24 我實實在在地告訴你們,那聽我 話、又信差我來者的,就有永生; 不至於定罪,是已經出死入生了。

國度的奧秘

The Mystery of



#1: The Mystery of mysteries of the Kingdom of God (一): 神國的奧秘之奧秘

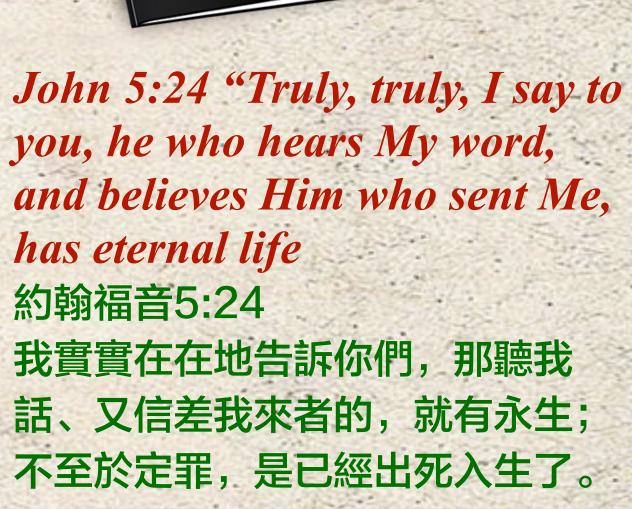
The Mystery behind the mysteries: Jesus is the Sower sowing Himself as the living seed which builds the Kingdom

在奥秘背後的奥秘:

耶穌是撒種的人,祂將自己作為活的種子撒出去,這能 建造國度

1-Jesus the Living Word is sowing Himself into the lives of the disciples

耶穌是活的道, 祂正將自己播種在門徒們的生命裡 2- The disciples would not understand this mystery of His abiding Life until after Pentecost 門徒們不會明白祂的內住生命的奧秘, 直等到五旬節之後



國度的奧秘

The Mystery of the Kingdom



#2: the outward appearance of the Kingdom is not the spiritual reality of the Kingdom (二) 國度外表的樣子並不是國度屬靈的實際

Context: The disciples had to understand that Jesus' tremendous popularity in Galilee was only temporary 上下文: 門徒們必須明白, 耶穌在加利利的超級知名度只不過

是暫時的

Reality: 3 out of 4 presently following will fall away and not bear Kingdom fruit

真實光景: 在目前跟随的人裡, 有四分之三會退出, 並且不能 結出國度的果子

• Lesson: KPOV cannot be gained by outward observation 功課: 國度的視角不能憑著觀察外表而得到

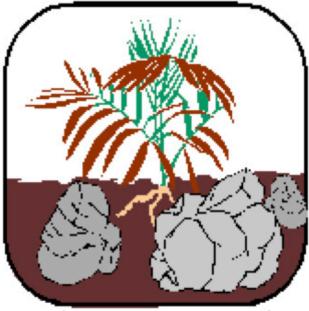
A Sower Went Out to Sow 有一個撒種的出去撒種



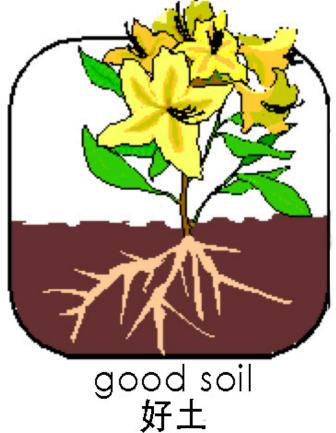
packed soil 飛鳥吃盡



thorny ground 荊棘地



stony ground





#3: Sowing the Kingdom Gospel reveals insiders and outsiders (三) 為著國度福音的撒種, 啟示出內部的人跟外部的人

• **The sowing:** Kingdom sowing scatters seed no matter what the soil looks like- only God knows who will receive the seed and be born again

撒種: 無論土壤的情況如何,國度的播種是到處撒的-只有神知道誰會 接受種子並得重生

The seed is the Word of God and gospel news regarding Jesus
 種子就是神的道以及有關耶穌的福音消息

The results: sometimes the harvest looks big and sometimes small but those who are saved will be fruitful 30, 60, 100 times for the Kingdom of God
 結果: 有時收成看來大、有時小, 但那些得救的, 會為神的國度結出30、

60、100倍的果子

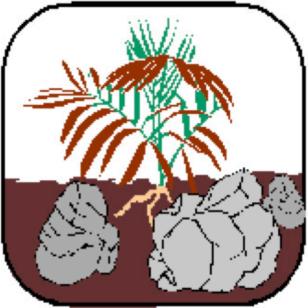
A Sower Went Out to Sow 有一個撒種的出去撒種



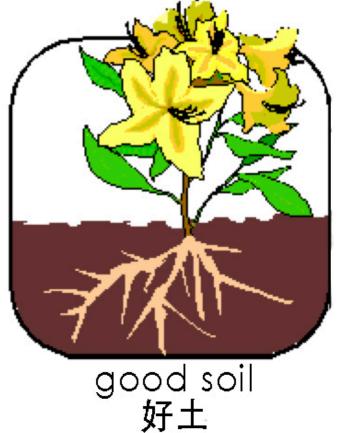
packed soil 飛鳥吃盡



norny groon 荊棘地



stony ground 石頭地





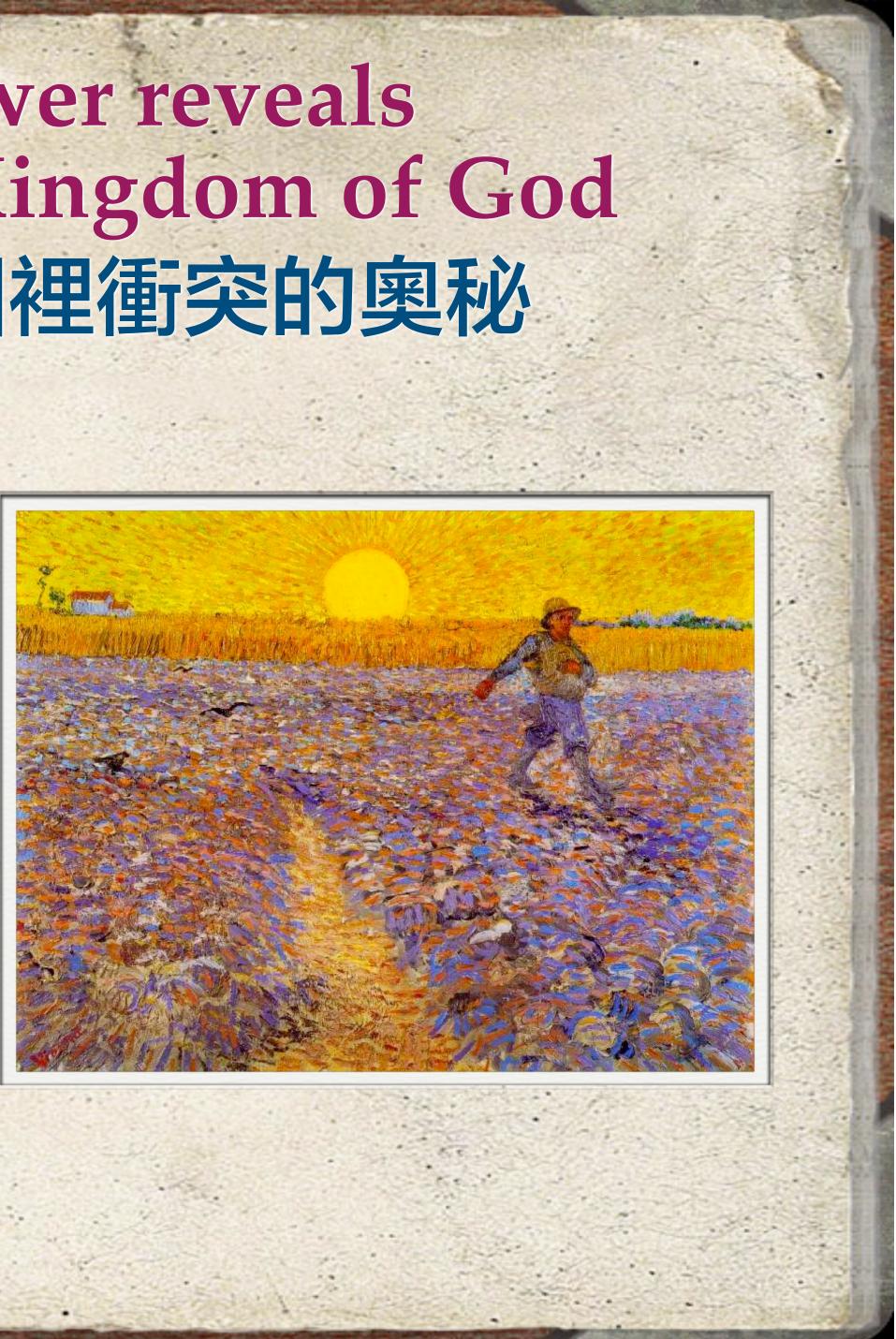
#4: The parable of the sower reveals the mystery of conflict in the Kingdom of God (四) 撒種的比喻揭示了在神國裡衝突的奧秘

The kingdom of Israel outwardly was thought to be the Kingdom of God but in reality not everything is: 以色列國的外表被認為是神的國,但實際上並非所有的 事物都是:

- The Jewish leaders hard soil rejecting the Messiah 猶太人的領袖們是硬土,拒絕彌賽亞
- Multitudes followed as shallow soil who would fall away in persecution
 - 大部分的跟隨者就像是淺的土,當逼迫臨到時,就會退去
- Some disciples began well but their love of the world made bearing the cross too costly for them to follow
- 有些門徒們起頭很好,但他們愛世界,使得背十字架的代價太高, 以至於他們無法跟隨

• Yet a fruitful remnant will bear Kingdom fruit 然而富有成果的餘民會結出國度的果子





Tonight we consider the rest of the parables of the kingdom of God' 今晚, 讓我們思想關於 神國度的其他比喻

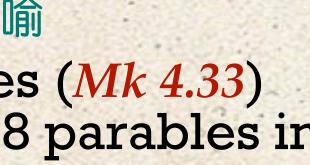
Mark 4.11 And he said unto them, "Unto you is given the mystery of the kingdom of God" 馬可福音4:11 耶穌對他們說: 「神國的奧祕只叫你們知道」 Not the same start in the same being the same and

Mark groups 4 more parables together with the Sower 馬可將另外四個比喻跟撒種的比喻組合在一起

- Mark connects these four parables by starting each with the phrase, "And He was saying..." (Mk 4.21,23,26,30) 馬可以"又對他們說/又說"(可4:21,24,26,30)作為每句話的開頭, 來連上這四個比喻
- These 4 are related to the Sower parable as further light upon the mysteries of the Kingdom

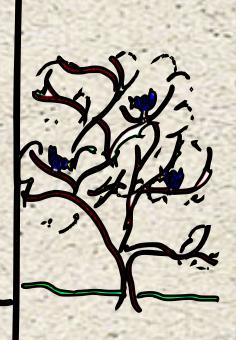
這四個跟撒種的比喻有關的,更進一步的說明了國度的奧秘

- 1. Parable of the Lamp 燈台的比喻
- 2. Parable of the Measure 度量的比喻
- 3. Parable of the Seed's Growth 種子生長的比喻
- 4. Parable of the Mustard Seed 芥菜(芥末)種的比喻 • These 4 are part of the "many such" parables (Mk 4.33) Jesus spoke at this time (Matthew records 8 parables in the parallel section in *Matthew* 13) 這四個是耶穌此時所說的"許多這樣的"比喻(可4:33)的一部分 (馬太在馬太福音13章裡記載了8個平行的比喻)









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Mark 4:21 ¶ Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? 馬可福音4:21 耶穌又對他們說: 「人拿燈來,豈是要放 在斗底下,床底下,不放在燈臺上嗎?

Mark 4:22 For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light.

<u>馬可</u>福音4:22 因為掩藏的事,沒有不顯出來的;隱瞞 的事,沒有不露出來的。

Mark 4:23 If anyone has ears to hear, let him hear." 馬可福音4:23 有耳可聽的,就應當聽! 」

#1 Parable of the Kingdom Lamp (一) 國度燈台的比喻

- Jesus warns his disciples to LISTEN until you SEE
 - 耶穌警告祂的門徒們要"聽,直等到看見為止"
- They must seek to catch the *light* hid within these parables
 - 他們必須尋找,去抓住隱藏在這些比喻中的亮光
- Revelation is essential to know the Kingdom proclaimed in the parables

若要知道比喻中所宣告的國度, 啟示是必不可少的

 Kingdom mysteries are all hidden temporarily until the fullness of time when all would be revealed in glory

國度的奧秘全都暫時是隱藏的,直等到時期滿足時, 全都會在榮耀裡顯現



Mark 4:24 ¶ Then He said to them, "Take heed what
you hear. With the same measure you use, it will be
measured to you; and to you who hear, more will be
given.馬可福音4:24 又說: 「你們所聽的要留心。你們用甚麼
量器量給人,也必用甚麼量器量給你們,
並且要多給你們。

Mark 4:25 For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him." 馬可福音4:25 因為有的,還要給他;沒有的,連他所 有的也要奪去。」

#2 Parable of Kingdom Measure いううう(二) 國度度量的比喻

- Jesus warns his disciples to "sow what you HEAR" (lit in Gk "see to")
 耶穌警告門徒們要"播撒你所聽到的"(希臘文"看見")
- Kingdom measure received must first be obeyed and worked out in you
- 所接受的國度度量,必須先順從,並從你裡面活出來
- But then you must measure out what you have received to others

然後你必須量出你所接受的給別人

- God increases Kingdom measure to those careful in measuring out the kingdom to others 神會增加國度的度量給那些小心量給別人的人
- Wasting your Kingdom measure will result in loss of your own measure

浪費你的國度度量會造成你失去自己的那份





Mark 4:26¶ And He was saying, "The kingdom of God is like a man who casts seed upon the soil; 馬可福音4:26 又說: 「神的國如同人把種撒在地上。 Mark 4:27 and he goes to bed at night and gets up by day, and the seed sprouts and grows — how, he himself does not know. 馬可福音4:27 黑夜睡覺,白日起來,這種就發芽漸長,那人卻 不曉得如何這樣。

Mark 4:28 "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 馬可福音4:28 地生五穀是出於自然的:先發苗,後長穗,再後 穗上結成飽滿的子粒;

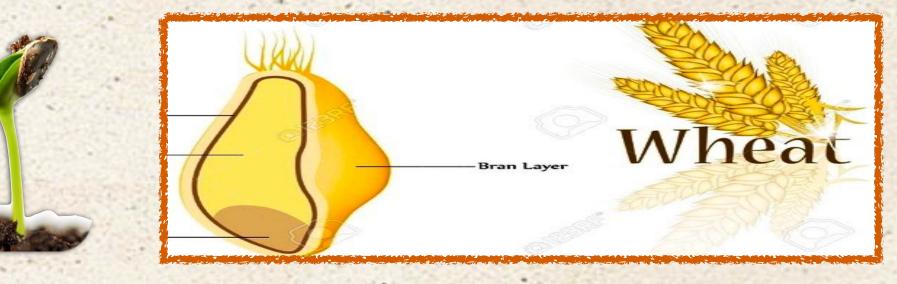
Mark 4:29 "But when the crop permits, he immediately puts in the sickle, because the harvest has come." 馬可福音4:29 穀既熟了,就用鐮刀去割,因為收成的時候到了。

#3 The Parable of the Growing Seed (三) 種子成長的比喻

- In these last 2 parables Jesus seems to be speaking again in public to the crowds
 - 在這最後兩個比喻中, 耶穌似乎再次向眾人說話
- These 2 parables highlight certain features of the previous Sower Parable
 - 這兩個比喻強調了先前撒種的比喻的某些特點
- Notice for first time in Mark both parables begin with "*the Kingdom of God is like*..." and specifically speak of the kingdom of God
 - 注意馬可在這二個比喻中,首次以"神的國如同..."
 - 作為開始,而且講的是神的國度
 - In the Sower the sower Himself was the Mystery of mysteries; now He is revealing the mystery of the Kingdom seed
 - 在撒種比喻中, 撒種者本身就是奧秘的奧秘; 現在 祂正在揭示**神國種子**的奧秘



#3 The Parable of the Growing Seed (三) 種子成長的比喻



Mark 4:26 ¶ And He was saying, "The kingdom of God is like a man who casts seed upon the soil; 馬可福音4:26 又說: 「神的國如同人把種撒在地上。 Mark 4:27 and he goes to bed at night and gets up by day, and the seed sprouts and grows — how, he himself does not know. 馬可福音4:27 黑夜睡覺,白日起來,這種就發芽漸長,那人卻 不曉得如何這樣。

Mark 4:28 "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 馬可福音4:28 地生五穀是出於自然的:先發苗,後長穗,再後 惠上結成飽滿的子粒;

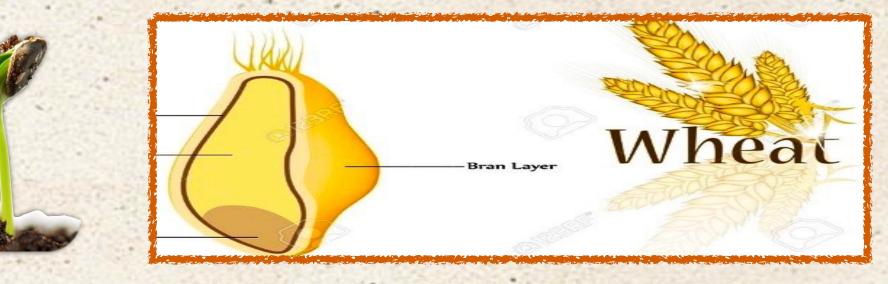
Mark 4:29 "But when the crop permits, he immediately puts in the sickle, because the harvest has come." 馬可福音4:29 穀既熟了,就用鐮刀去割,因為收成的時候到了。」 Note the change: a Kingdom seed here is not the "Word" but the children born into the kingdom and cast upon the field of world

注意變化: 在此, 國度的種子不是"道", 而是在國度產生的子民, 並被播種在世界的田裡

 Tremendous kingdom power is at work causing the seeds to thrive and grow without any apparent help
 極大的國度力量在起作用,導致種子蓬勃發展, 其成長沒有任何明顯的外在幫助



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- The King sovereignly arranges all the needed nourishment by hidden Providence as the 'blade' of grace grows to the 'head' of youthful strength until reaching 'mature' grain
- like 王主宰安排所有需要的養份, 藉著 神隱藏的供應, 恩典的"苗"增長成"穗"的年輕力量, 直長成為 "成熟"的子粒
 - **Timing** is a part of this parable as the gradual growth of the Kingdom is revealed with a time table all in due time leading to the Harvest when all the fruit of the Kingdom will finally be revealed

時機是這個比喻的一部分,當國度的逐步增長在 時間表中顯示出來,全都會在適當的時候帶來豐收, 直到國度所有的果實最終都顯現出來



#4 The Parable of the Mustard Seed (四)芥菜種的比喻



Mark 4:30 And He said, "How shall we picture the kingdom
of God, or by what parable shall we present it?馬可福音4:30 又說: 「神的國,我們可用甚麼比較呢? 可用
甚麼比喻表明呢?

Mark 4:31 "It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil,

<u>馬可</u>福音4:31 好像一粒芥菜種,種在地裏的時候,雖比地上的 百種都小,

Mark 4:32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE." 馬可福音4:32 但種上以後,就長起來,比各樣的菜都大,又長出 大枝來,甚至**天上的飛鳥**可以**宿在它的蔭下**。」

- "How shall we picture the Kingdom of God…?" reveals the parable's point 「神的國,我們可用甚麼比較呢…?」 顯示出 這個比喻的重點
- Jesus shocks those hearing by comparing the Kingdom of God to a tiny mustard seed
 耶穌通過將神的國度與芥菜籽作比較,震驚了聽眾
- This tiny seed falling into the ground and dying will produce a huge kingdom able to shade all the nations of the world in the Kingdom age
 - 這微小的種子落入地裡並且死了, 會產生一個 巨大的國度, 能夠在國度時代遮蓋列國。
 - The mystery: who or what is that tiny seed that will die to bring in the Kingdom of God?
 奥秘:是誰或什麼是那顆將要死了,並帶入神國的小種子,?



Why does Mark (Peter?) deliberately cluster these three 'seed' parables together? 為什麼馬可(彼得?)故意將這三個跟"種子"有關的比喻組合在一起?

- Mark's Gospel uniquely clusters just these three parables together: Sower, Growing Seed (only in Mark), and Mustard Seed
 - 馬可福音將這三個比喻獨特地組合在一起:撒種的比喻、種子成長的 比喻(只有馬可記載)和芥菜(芥末)種子的比喻
- What is Mark emphasizing by doing this? 馬可這樣做,是為了強調什麼?
- The mystery for all the hearers (disciples, Jews, Romans) was that God's kingdom was not in essence territorial, political, religious or governmental but **RELATIONAL** 這奧秘是給所有聽的人(門徒們、猶太人、羅馬人),那就是-神國的實質不是領土、政治的、宗教的或政府的,而是 關係上的
- T.A. Sparks always preferred the alternate translation of "the Reign of God" rather than the 'Kingdom of God" because it better expresses the relational nature of everything pertaining to the King who reigns
 - 史百克弟兄總是喜歡以"神的掌權"這個翻譯來代替"神的國度", 因為它更好地表達了與王有關的一切事物的自然關係





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- How many hearers in Jesus' day thought of the kingdom of God in terms of a living spiritual relationship to the King?
 - 有多少聽眾在耶穌時代會想到-神的國度是跟王之間活的屬靈關係有關?
- How many of the 12 disciples understood that they needed to be born again to enter it?
 在12個門徒們中,有多少人明白他們必須得重生才能 進入神的國?
- How many christians today think they must fall into the ground and die to be found in the King and to gain the Kingdom?
 - 今天有多少基督徒會想到,他們必須落在地裡死了, 才能被王尋見,並得到國度?



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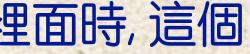


Summarizing the cluster these three 'seed' parables together 這三個"種子"比喻的匯結總結

• The Kingdom or Reign of God is in essence a spiritual relationship to the King Himself 神的國,或是掌權的要素,是跟王之間的屬靈關係有關

1. Mk. 4.3 "Listen. Behold the sower..." = the Sower is at the center of this mystery 馬可福音4:3"「你們聽啊!有一個撒種的出去撒種...」= 撒種的人 就是這個奧秘的中心點

2. The "Mystery" is revealed when we discover the Sower is sowing His own royal life into us (Christ in you the mystery of godliness) 當我們發現那個撒種的正將祂君尊的生命撒在我們裡面時,這個 "奥秘"就被啟示出來了(基督在你裡面,是神的奥秘)







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3. Those who "*hear*" the parable by faith become "*good soil*" where the implantation of His living seed produces first a 'blade' of grace growing into the 'head' of youthful strength until reaching 'mature' grain *Jas. 1.21, 1Pet. 1.23*

那些憑著信"**聽見**"這個比喻的人,成了"好土",祂活的種子撒在 他們裡面,首先發出恩典的"苗",然後成了有青春活力的"穗子", 直到長成"成熟"的子粒為止(雅各書1:21,彼前1:23)

4. This small seed laid down (Son of man a ransom for many [*Mk 10.45*]) is the guarantee of His victorious Kingdom accomplished by His finished work at Calvary 這個小種子被種下(人子成為多人的贖價[可 10:45]) 是藉著祂在 髑髏地完成的工作,所獲得國度得勝的保障



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How did the parables speak to the Roman's presuppositions as to how a king would gain a kingdom? 這個比喻如何與羅馬人設想的一個王要如何得國有關?

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Roman's presuppositions could never understand these parables 羅馬人因著先入為主的觀念,永遠無法領會這些比喻

- Such an authoritative and charismatic man as Jesus seems the obvious candidate to establish the kingdom of God
 - 像耶穌這樣具有權柄和魅力的人,似乎是建立神國度的明顯候選人
- But the necessary conquest strategy of a king with outward power and authority to receive his kingdom is missing and "sowing" the kingdom was absurd
 - 但在接收祂國度的征服策略裡,卻缺失所必需的外來勢力和權柄,而為著國度 "撒種",看來是荒謬的
 - 1. His disciples and followers were the worst possible candidates for a revolutionary army (except who?)
 - 祂的門徒們和追隨者是組成革命軍最糟糕的候選人(除了誰?)
 - 2. And supposing that Jesus was "sowing seeds" of his Kingdom, why would he scatter the seeds so haphazardly and waste his time on the soil of Galilee?
 - 假設耶穌在他的國度"撒種", 為什麼祂會如此隨意地撒散播種子, 並在加利利的 土地上浪費時間?
- The parable of the growing seed seems to be a way too passive, idealistic if not fatalistic model of how a kingdom is gained 以種子成長的比喻來描述建立國度的模式,如果不是致命的錯誤,就看來太過於消極、理想化



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How did the parables contradict the Jewish definition and understanding of God's kingdom?

這個比喻如何與猶太人對於神國的定義及領會相衝突?

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- The kingdom coming was seen by the Jews as either apocalyptic or military as their conflict with Rome was growing daily 由於猶太人與羅馬的衝突每天都在增加,因此猶太人認為國度來臨的觀點 是世界末日或是軍事的
- The 'kingdom' being likened to sowing or seed growth or a mustard seed made no sense to their outward understanding for two reasons
- 將"國度"比喻作撒種或種子生長或芥菜種子,以他們外在的理解沒有 任何意義,原因有兩個

How did the parables contradict the Jewish definition and understanding of God's kingdom? 這些比喻如何與猶太人對於神國的定義互相衝突?





the Jewish definition of God's kingdom 猶太人對於神的國度的定義

1. The kingdom of God is the outward and visible reign of God

神的國度是神外在及明顯的掌權

a. It would be gained by the victory of the 'righteous' over the gentiles' 4 kingdoms in Daniel (Rome was the last)

但以理書記載那"公義的"得勝,會勝過過外邦的4個王國 (羅馬是最後一個)

b. It would be brought in by a victorious messiah who would come in military power and defeat the gentiles and usher in peace

會由一位得勝的彌賽亞帶來,他會以軍事的力量戰勝外邦人 並帶來和平





the Jewish definition of God's kingdom 猶太人對於 神的國度的定義

- 2. God's kingdom could never include anything but righteous believers 神的國度除了公義的信徒外,不可能包括其他的任何人
 - a. There is no place in the Kingdom of God for 'bad soil' or 'birds in the trees' 在神的國度裡沒有空間給"壞土"跟"樹上的鳥"
 - b. How could the kingdom of God be compared to anything less than perfection?
 - 神的國度怎麼能與任何不完美的事物作比較呢?



How did the parables contradict the Jewish definition and understanding of God's kingdom? 這些比喻如何與猶太人對於神國的定義互相衝突?

Luke 17:20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with outward signs to be observed;

路加福音17:20 法利賽人問:「神的國幾時來到?」耶穌回答說:「神的國來到不是眼所能見的。 Luke 17:21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of

God is in your midst."

路加福音17:21 人也不得說: 『看哪, 在這裏! 看哪, 在那裏!』因為神的國就在你們心裏。」 Luke 17:22 And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. 路加福音17:22 他又對門徒說: 「日子將到,你們巴不得看見人子的一個日子,卻不得看見。 Luke 17:23 "They will say to you, 'Look there! Look here!' Do not go away, and do not run after them.

路加福音17:23 人將要對你們說: 『看哪,在那裏!看哪,在這裏! 』 你們不要出去, 也不要跟隨他們!

Luke 17:24 "For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day. 路加福音17:24 因為人子在他降臨的日子,好像閃電從天這邊一閃直照到天那邊。 Luke 17:25 "But first He must suffer many things and be rejected by this generation. 路加福音17:25 只是他必須先受許多苦,又被這世代棄絕。



Next week: Jesus takes His gospel beyond Galilee 下週: 耶穌將祂的福音帶到加利以外的地方

of Mark

