

馬太福音

The Gospel of
Matthew

Chapter 13: Kingdom Parables

Parable of the Mustard Seed and Leaven

第13章：國度的比喻－芥菜種和麵酵的比喻

天國的 The Mysteries 奧秘
of the
Kingdom of Heaven

Matt. 13.10 And the disciples came and said to Him, "Why do You speak to them in parables?"

太13：10 門徒進前來，問耶穌說：「對眾人講話，為甚麼用比喻呢？」

Matt. 13.11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

太13：11 耶穌回答說：「因為天國的奧秘，只叫你們知道，不叫他們知道。」

Matt. 13.12-13 "For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables..."

太13：12-13 凡有的，還要加給他，叫他有餘；凡沒有的，連他所有的，也要奪去。所以我用比喻對他們講……」

Matthew 13: Parables Hide Mysteries

馬太福音13章：隱藏著奧秘的比喻

A. Definition: Gk. word *paraballo* means “to throw together in parallel” as when a comparison is being made

希臘字 *paraballo* 的意思是「並列在一起」，就像比較時一樣

1. The Jews knew the letter of the Bible but not the spiritual revelation of the Messiah

猶太人只知道聖經的文字，卻不知道彌賽亞的屬靈啟示

2. Jesus compared/contrasted ‘true to life’ daily events with some hidden spiritual principle in order to reveal deeper, spiritual kingdom reality

耶穌將「真實生活中」的日常事件與隱藏的屬靈原則作比較/對照，以揭示更深層的屬靈國度實際

3. Parables should alert those “with an ear to hear” that there is something presently ‘hidden’ from unaided human intelligence that we in the kingdom should seek out

比喻應該提醒那些「有耳可聽」的人，有一些目前「隱藏」於人類智慧之外的東西，是我們在國度中的人應該尋找的

Matthew 13: Parables Hide Mysteries

馬太福音13章：隱藏著奧秘的比喻

B. Kingdom parables convey a kingdom whose appearance is often contradictory to what God's kingdom is really like in Heaven

國度的比喻傳達了一個國度，而這個國度的外貌往往與神在天上的國度的真實面貌相矛盾

1. When Jesus begins, "the kingdom of the heavens is like..." it does not mean the following is really what the kingdom is but the way it presently appears

當耶穌開始說「天國好像.....」時，並不表示接下來所提到的國度是真實的，而是指它目前呈現的樣子

2. Kingdom parables have these two major components:

國度的比喻有這兩個主要部分：

a. The Presence of the King Himself revealed or hidden within the story
在故事中顯示或隱藏國王本身的存在

b. The Sovereignty of God's 'reign' is hidden now in His permissive will but it will be vindicated when His righteous rule is revealed in the end
神「統治」的主權現在隱藏在祂允許的旨意中，但當祂公義的統治在末日顯露時，主權就會得到辯白

Matthew 馬太福音 13:1-35

4 Public Parables on mysteries of Kingdom Growth

4個關於國度成長奧秘的公開比喻

Parable of the Sower

撒種的比喻

Parable of the Wheat and Tares

麥子和稗子的比喻

Parable of the Mustard Seed

芥菜種的比喻

Parable of the Leaven

麵酵的比喻

Parable of the Sower

撒種的比喻

Matthew 馬太福音 13.3-9, 18-23



1. The Word of the Gospel is the Seed Bearing
Organic Life in the Kingdom

福音的道是國度裡結果子的有機生命

Matthew 13: Parable of the Sower

馬太福音13章：撒種的比喻

Two keys to understand the meaning of the parable
了解比喻意義的二把鑰匙

#1. The kingdom of the heavens comes when the King sows the kingdom gospel into the field of the world.

(一) 天國的來臨是藉著王將國度的福音播在世界的田中

#2. The “seed” of the kingdom is the Word of saving grace which produces life and fruitfulness in the good soil.

(二) 國度的「種子」是救恩的道，它在接受它的好土中產生生命和果實

#3. The key revelation in this first parable is man’s individual responsibility for the condition of his heart when the gospel is sown upon him

(三) 在第一個比喻的關鍵啟示是，當福音種子撒在人身上時，人要對自己心態負責



Parable of the Wheat and Tares

麥子和稗子的比喻

Matthew 馬太福音 13.24-30, 36-43



2. The King Sows more than seed; The 'new birth' brings 'Sons of the kingdom' into this World

國度播撒的不只是種子；「新生」將
「國度之子」帶入世界

Matthew 13: Parable of the Wheat and Tares

馬太福音13章麥子和稗子的比喻

Four keys to understand the meaning of the parable

四把明白比喻的鑰匙

#1. The King begins his rule by sowing his good sons of the kingdom into the field of the world.

王藉著把祂國度的好兒子播種到世界的田地裡作為祂掌權的開始

#2. The kingdom then comes into cosmic conflict because the “god of this world” sows his evil sons to try to undermine the King’s rulership.

然後，王進入宇宙衝突，因為「這世界的神」種下牠的惡子，試圖破壞王的統治



Matthew 13: Parable of the Wheat and Tares

馬太福音13章麥子和稗子的比喻

Four keys to understand the meaning of the parable

四把明白比喻的鑰匙

#3. As a result, the sons of the kingdom must endure their cross in much opposition, trial and battle as they come into the kingdom

因此，國度之子在進入國度時，必須在許多的抵擋、患難和爭戰中忍受他們的十字架

#4. The key revelation is trusting the King's sovereignty (now hidden) as He sows, allows, rules and overrules in light of the kingdom Harvest and Judgment

關鍵的啟示是信靠王的主權（現在是隱藏的），因為祂會根據國度的收穫和審判來播種、允許、掌權並決定



Parable of the Mustard Seed

芥菜種的比喻

Matthew 馬太福音 13.31-32



3. Outer corporate growth of the kingdom of the heavens: separation
諸天之國的外在團體成長：分別

The Mustard Seed 芥菜種

Matt. 13.31 *He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field;*

太13:31 他又設個比喻對他們說：「天國好像一粒芥菜種，有人拿去種在田裡。」

Matt. 13.32 *and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."*

太13:32 這原是百種裡最小的，等到長起來，卻比各樣的菜都大，且成了樹，天上的飛鳥來宿在他的枝上。



Kingdom corporate growth 國度的團體生長

The same sower is now sowing something else: an organic herb with a very small seed indeed

同一個播種者現在播種的是另一種東西：一種種子非常小的有機草本植物

1. Using such a small seed to plant a Kingdom in the world seems contradictory as a method of kingdom building

用這麼小的種子在世界上種植一個國度，作為建立國度的方法似乎是矛盾的

The Mustard Seed 芥菜種

Matt. 13.31 *He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field;*

太13:31 他又設個比喻對他們說：「天國好像一粒芥菜種，有人拿去種在田裡。」

Matt. 13.32 *and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."*

太13:32 這原是百種裡最小的，等到長起來，卻比各樣的菜都大，且成了樹，天上的飛鳥來宿在他的枝上。



Kingdom corporate growth 國度的團體生長

2. Jesus used the small mustard seed elsewhere to illustrate the power of kingdom *faith* to move mountains

耶穌在其他地方用小芥菜種來說明國度信心移山的力量

Luke 17:6, "If you had faith like a mustard seed, you could say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey you."

路17:6 主說：「你們若有信心像一粒芥菜種，就是對這棵桑樹說：『你要拔起根來，栽在海裡』它也必聽從你們。」

Matthew 13: Parable of the Mustard is the chapter's most disputed parable as to interpretation

馬太福音13章芥菜種的比喻是本章解釋中最具爭議性的比喻

Matt. 13.31 He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field;

太13:31 他又設個比喻對他們說：「天國好像一粒芥菜種，有人拿去種在田裡。」

Matt. 13.32 and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."

太13:32 這原是百種裡最小的，等到長起來，卻比各樣的菜都大，且成了樹，天上的飛鳥來宿在他的枝上。

Interpreters all agree that the emphasis is upon the smallness of the mustard seed beginnings

解經家全都同意，這句話的重點在於芥菜種開始時的渺小

1. The comparison made in verse 32 emphasizes that it is the smallest seed among seeds (lit. "the least of all seeds") planted in a garden though not necessarily actually the smallest seeds in the world

第 32 節中的比較強調這是種子中最小的種子（「所有種子中最小的」），種在園裡，但不一定是世界上最小的種子

Matthew 13: Parable of the Mustard is the chapter's most disputed parable as to interpretation

馬太福音13章芥菜種的比喻是本章解釋中最具爭議性的比喻

Matt. 13.31 He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field;

太13:31 他又設個比喻對他們說：「天國好像一粒芥菜種，有人拿去種在田裡。」

Matt. 13.32 and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."

太13:32 這原是百種裡最小的，等到長起來，卻比各樣的菜都大，且成了樹，天上的飛鳥來宿在他的枝上。

Interpreters all agree that the emphasis is upon the smallness of the mustard seed beginnings

解經家全都同意，這句話的重點在於芥菜種開始時的渺小

2. Certainly in history the kingdom growth in Acts began with only 12 disciples who preached the gospel to disciples gathered but unknown and very small in size when compared to the great kingdoms and nations at that time
當然，在使徒行傳中國度成長的歷史是從12個門徒開始的，他們向聚集在一起的門徒們傳福音，但與當時的大國和列國相比，這些門徒是無人知的，而且規模很小

Matthew 13: Parable of the Mustard Seed interpreted as a positive picture

馬太福音13章：芥菜種的比喻以正面的圖畫解釋

POSITIVE INTERPRETATION 正面的解釋

1. Many interpreters see this as revealing the mystery of the Kingdom's sovereign growth by God's grace
許多解經家認為這揭示了國度因神的恩典而主權增長的奧秘
2. Once a kingdom seed is planted, the small beginnings burgeon into a mighty kingdom
一但種下國度的種子，小小的開始就會萌生成為偉大的王國

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。

Matthew 13: Parable of the Mustard Seed interpreted as a positive picture

馬太福音13章：芥菜種的比喻以正面的圖畫解釋

POSITIVE INTERPRETATION 正面的解釋

3. In Mark's gospel another parable (unique) precedes the Mustard Seed parable recounting the mysterious growth of a seed (not mustard) from blade to full grain enabling the kingdom harvest to come
在馬可福音中，芥菜種比喻之前有另一個比喻（獨特的），敘述一粒種子的神秘成長（不是芥菜種）從葉片到穀粒，使國度的收割得以來臨。
4. The birds in the branches represent many nations (Ez. 17.23; 31.6; Dan. 4.12) which will come to rest in the kingdom when it rules the world
枝子上的鳥代表許多國家（結17:23；31:6；但4:12），當王統治世界時，這些國家會在國度中安息

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。

Matthew 13: Parable of the Mustard Seed interpreted as a negative warning

馬太福音13章：芥菜種的比喻作為負面的警告

INTERPRETATION OF PARABLES MUST FIT CONTEXT AND SYMBOLISM OF BIBLE

比喻的解釋必須符合聖經的上下文

和表號的意義

1. Many other interpreters see problems with this positive interpretation because no hidden mystery is revealed neither does it fit in the context of the paradoxical comparisons or contrasts of the remaining parables in Matt. 13

許多其他的解經家看見這正面解釋的問題，因為它沒有揭示任何隱藏的奧秘，也不符合馬太福音13章中其餘比喻中上下文的矛盾比較或對比

2. Though agreeing with the small beginnings of the kingdom, the growth of the mustard herb plant becomes **abnormal** as it grows to the size of a **tree** (the herb is a stalk not of wood)

雖然國度開始時的確渺小，但當芥子草的植株長到樹的大小時，它的生長就變得不正常了（芥菜種是一種莖而不是木頭）

The Hidden Mystery

隱藏的奧秘

1. The context is now seed planted in the 'garden' of the world to become a mustard shrub not a tree

從上下文看見現在種在世界的「花園」裡的種子成為了芥菜灌木，而不是樹

2. Any Galilean would have caught this as very abnormal and would wonder what was happening

任何加利利人都會覺得這很不尋常，並會想知道發生了什麼事

Matthew 13: Parable of the Mustard Seed interpreted as a negative warning

馬太福音13章：芥菜種的比喻作為負面的警告

INTERPRETATION OF PARABLES MUST FIT CONTEXT AND SYMBOLISM OF BIBLE

比喻的解釋必須符合聖經的上下文

和表號的意義

3. The Mustard Seed comes right after 'Wheat and Tares' and seems to add to the warning of the mystery of problems as the kingdom grows
「芥菜種」緊接在「麥子和稗子」之後，似乎增加了國度成長時的問題的神秘性警告
4. The Leaven parable immediately following Mustard Seed adds yet another negative mystery to the growth of the kingdom
緊接在「芥菜種」之後的「酵」比喻，增添了國度成長的另一個負面的奧秘

The Hidden Mystery

隱藏的奧秘

3. A large tree in the OT is always a prophetic symbol of great man-made worldly kingdoms Dan.4.20-22
大樹在舊約中，經常是偉大之人為國度的預言象徵（但4:20-22）
4. The birds are already represented as 'evil' in the Sower and are pictured in OT as nesting in the branches of kingdoms - not of Israel - but of Egypt, Assyria and Babylon (Ez.17.23; 31.6; Dan.4.12)
鳥在撒種的比喻中已經被代表為「邪惡」，在舊約中被描繪為在國度的樹枝上築巢 - 不是以色列，而是埃及、亞述和巴比倫（結17：23，31:6；但4:12）

Matthew 13: Parable of the Mustard Seed reveals the outer effects of this world's toxic environment upon 'organic' kingdom growth

馬太福音13章：芥菜種的比喻揭示了這個世界的危壞環境對於「有機」的國度成長的外在影響

SOBER INTERPRETATION OF MUSTARD SEED PARABLE

對芥菜種比喻的慎重解釋

1. Jesus is encouraging his disciples not to be discouraged by the day of small things because their little 'mustard seed' **Faith** will build the organic kingdom of the heavens by faithful sowing
耶穌鼓勵門徒們不要因小事而灰心，因為他們小小的「芥菜種」**信心**將透過忠心的播種建立有機的天國
2. But He is also warning sons of the kingdom about the toxic environment of this world which can mutate an herb plant into an anomalous tree
但祂也警告國度的子民，這個世界的危壞環境會使草本植物變異為異常的樹木

Matthew 13: Parable of the Mustard Seed reveals the outer effects of this world's toxic environment upon 'organic' kingdom growth

馬太福音13章：芥菜種的比喻揭示了這個世界的危壞環境對於「有機」的國度成長的外在影響

3. The mustard seed parable reveals how the kingdom/church which began growing as a living **organic** fragrant herb becomes somehow polluted by men of worldly motives as their ambitions and power turns the kingdom into a worldly harlot

芥菜種的比喻揭示了國度/教會是如何像有生命的有機芳香草本植物開始成長，卻不知何故被懷有世俗動機的人所玷污，因為他們的野心和權力使國度變成世俗的淫婦

4. Both in the history of Israel and the church this abnormal growth of the organic beginnings into a huge outward human kingdom occurred

在以色列和教會的歷史上，都曾發生過這種異常的增長，由有機的開始變成一個龐大的外在人類王國

5. Separation from the world by "holding fast the Head" (Col.2.19) are the only way an 'organic kingdom' can grow with a growth which is from God

藉著「持定元首」（西 2：19）與世界分別，是「有機國度」能夠成長的唯一方法，而成長是來自神

Matthew 13: Parable of the Mustard Seed reveals the outer effects of this world's toxic environment upon 'organic' kingdom growth

馬太福音13章：芥菜種的比喻揭示了這個世界的危壞環境對於「有機」的國度成長的外在影響

Summary 摘要

“Let's bring this discussion to a close. As Christians, we must be on guard against Satan's tactics. We are warned not only against his infusion of his own people into the Christian community but also against the visible church's bureaucratic growth (which confuses money, size, and structure with spiritual fruit) and against the infusion of evil into the lives even of believing people (which confuses a loving and forgiving spirit with treason to Christ's cause). In other words, we are to beware of the church becoming secular, that is, of becoming like the world around it.”

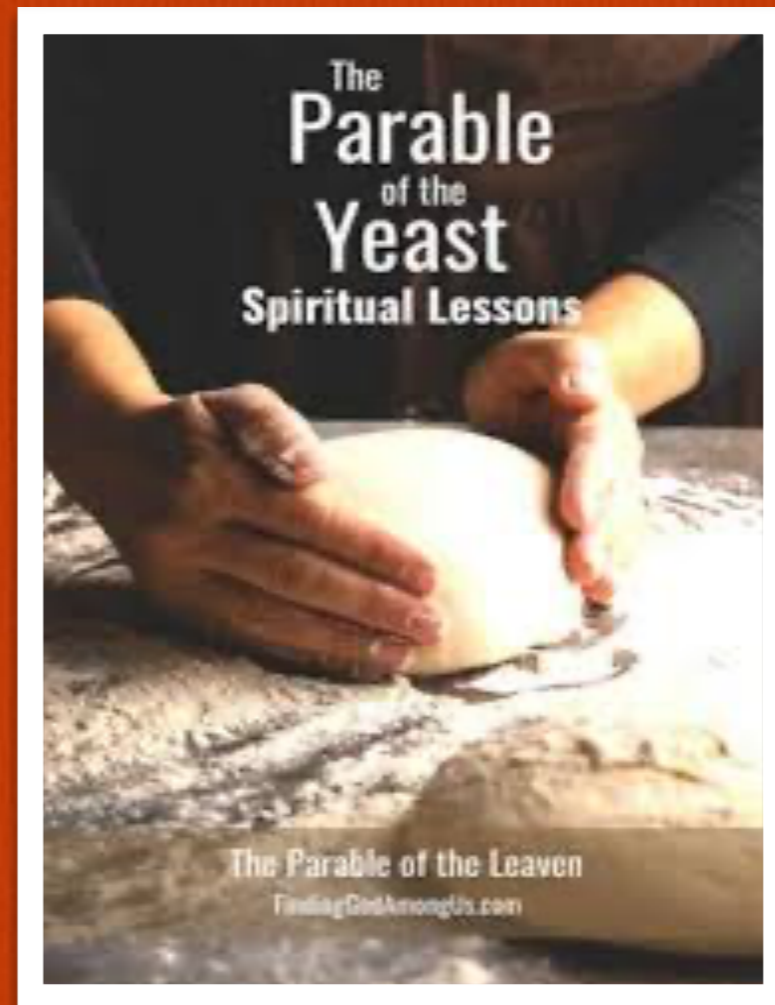
「讓我們來結束這次的討論。身為基督徒，我們必須提防撒但的策略。我們被警告不只要提防撒但將牠自己的人注入基督徒團體，也要提防有形教會的官僚化成長（它將金錢、規模和結構與屬靈果實混淆），甚至要提防邪惡注入信徒的生活中（它將愛和赦免的靈與背叛基督的事業混淆）換句話說，我們要提防教會變得世俗化，也就是變得與周遭的世界一樣。

James M. Boice 詹姆斯 鮑斯

Parable of the Leaven

麵酵的比喻

Matthew 馬太福音13.33



4. Inner corporate growth in the kingdom of the heavens: purity
在天國的團體內在成長：聖潔

The Leaven 麵酵

Matt. 13.33 *He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."*

太13:33 他又對他們講個比喻說：

「天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。」



Parable about Hidden Inner Growth 關於隱藏的內在成長的比喻

Leaven throughout scripture is symbolic of something forbidden
酵在整本經文中象徵著被禁止的事物

1. Every one of the 22 times leaven is mentioned in the OT its use is forbidden as a corrupting agent
在舊約中22次提到酵時，每次都因它造成腐敗而禁止被使用
2. Leaven was a symbol of something bad, evil, sinful and corrupting
酵是壞的、邪惡的、有罪的和腐敗的象徵
3. Feast of Unleavened Bread all about purging the leaven of sin
除酵節都是關於清除罪惡的酵

The Leaven 麵酵

Matt. 13.33 *He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."*

太13:33 他又對他們講個比喻說：

「天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。」



Parable about Hidden Inner Growth 關於隱藏的內在成長的比喻

Leaven throughout scripture is symbolic of something forbidden
酵在整本經文中象徵著被禁止的事物

4. 14 times in the NT leaven is spoken of as the flesh's corruption of spiritual life

新約中有 14 次提到酵是肉體對屬靈生命造成的腐敗

5. Jesus spoke of the leaven of the Pharisees, Sadducees and Herod corrupting the teaching of the Law
耶穌談到法利賽人、撒都該人和希律王的酵腐化了律法的教導

Matthew 13: Parable of the Leaven is also disputed as to its interpretation

馬太福音13章：酵的比喻在解釋上也有爭議

Matt. 13:33 He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

太13:33 他又對他們講個比喻說：「天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。」

Some Positive Interpreters see leaven as a good thing - the hidden influence of the kingdom that causes its growth

有些正面的解經家認為酵是好東西——是隱藏在國度裡的影響，造成成長

1. The woman is the church who 'hides' the leaven of the Holy Spirit within its dough until its effect spreads the kingdom throughout the world

婦人是教會，她將聖靈的酵「藏」在麵團裡，直到它的果效擴散國度，並傳遍世界



Matthew 13: Parable of the Leaven is also disputed as to its interpretation

馬太福音13章：酵的比喻在解釋上也有爭議

Matt. 13:33 He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

太13:33 他又對他們講個比喻說：「天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。」

Some Positive Interpreters see leaven as a good thing - the hidden influence of the kingdom that causes its growth

有些正面的解經家認為酵是好東西——是隱藏在國度裡的影響，造成成長

2. The small, poor beginnings of the church continues to grow and overcome the world by faith

教會渺小、貧窮的開始繼續著成長，憑著信心戰勝世界

3. This 'leaven' will bring in the kingdom and Christ will reign

這個「酵」將帶進國度，而基督將掌權



Matthew 13: Parable of the Leaven

馬太福音13章：酵的比喻

Leaven as the corruption by man's hidden flesh in the Church

酵是人隱藏的肉體帶來教會中的腐敗

Notice the key: **The Son of Man is nowhere mentioned in this parable**

注意關鍵點：在這個比喻中沒有提到人子

1. The 'positive' view ignores the clear symbolism of leaven throughout the Bible and by Jesus

「正面」的觀點忽視了酵在整本聖經和跟耶穌有關的清楚象徵意義

2. The positive view puts this parable 'at odds' with the warnings conveyed by the previous parables

正面的觀點使這個比喻與前面的比喻所傳達的警告「不一致」

Matt. 13.33 *He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."*

太13:33 他又對他們講個比喻說：「天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。」

Matthew 13: Parable of the Leaven

馬太福音13章：酵的比喻

Leaven as the corruption by man's hidden flesh in the Church

酵是人隱藏的肉體帶來教會中的腐敗

3. The three measures of flour alludes to the 'meal/grain/bread offering made in Lev.2
三斗麵暗指利未記 2章 中的「素祭」

a. 'Three measures of meal' was the customary **meal/grain offering** brought before God by Abraham, Gideon and Hannah in which leaven was forbidden in Lev.2.11

「三斗麵」是亞伯拉罕、基甸和哈拿按照慣例向神獻的素祭，在其中禁止用酵（利未記 2.11）

b. The meal offering in type refers to the humanity of Jesus offered to God in sacrifice

素祭在表號上是指耶穌的人性在犧牲中獻給神

Matt. 13.33 *He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."*

太13:33 他又對他們講個比喻說：「天國好像麵酵，有婦人拿來，藏在三斗麵裡，直等全團都發起來。」

Matthew 13: Parable of the Leaven

馬太福音13章：酵的比喻

Leaven as the corruption by man's hidden flesh in the Church

酵是人隱藏的肉體帶來教會中的腐敗

4. Christ, the Bread of Life, has been corrupted by hidden carnal influences of individual saints
生命之糧，基督，已被個別聖徒隱藏的肉體影響所敗壞
5. The key detail is that the 'woman' was "hiding" the leaven as she prepared an offering unacceptable to God
細節的關鍵就是當這位「婦人」在預備一個神所不能接受的祭物時，她「藏著」麵酵

Three leavens Jesus warned disciples about in Israel 耶穌警告門徒們在以色列裡的三種酵

1. Pharisees: self-righteousness and legalism
法利賽人：自以為義和律法主義
2. Sadducees: ritualism and rationalism
撒都該人：宗教儀式和理性主義
3. Herodians: worldliness and compromise
希律黨：世俗和妥協

Matthew 13:1-35

4 Public Parables on mysteries of Kingdom Growth

馬太福音13：1-35 國度成長奧秘的4個公開比喻

1. Parable of the Sower:

Kingdom strategy for growth is to **sow gospel seed** everywhere
撒種的比喻：國度成長的策略是在各處撒下福音的種子

2. Parable of the Wheat and Tares:

trust Sovereign God to judge what is true or false in the church
麥子和稗子的比喻：相信主權的神會審判教會中的真偽

3. Parable of the Mustard Seed:

Separation - beware of the Nicolaitans who use human power to build their own kingdom in the church

芥菜種的比喻：分別 - 提防尼哥拉黨利用人的力量在教會中建立自己的國度

4. Parable of the Leaven:

Purity - be aware of our own inner fleshly motives which can corrupt our ministry in the church

麵酵的比喻：純潔 - 注意我們自己內在肉體的動機，它會敗壞我們在教會中的事工

Humbly Seek Revelation of these Mysteries

謙卑地尋求這些奧秘的啟示

1. The interpretation I have presented is the minority view as most evangelical teachers take the positive views about kingdom growth in these 2 parables.

我所提出的解釋是少數人的看法，因為大多數福音派教的師對這兩個比喻中關於國度成長的看法都是正面的

2. Jesus gave us the interpretation of the first two parables but leaves it to us to seek the mysteries he is revealing

耶穌給了我們前兩個比喻的解釋，但讓我們去尋找祂所揭示的奧秘



比喻：
解開預言

Humbly Seek Revelation of these Mysteries

謙卑地尋求這些奧秘的啟示

3. We respect the varying views of sincere bible scholars and all admit we only 'know in part.'(1Cor.13.9)

我們尊重誠實的聖經學者們不同的觀點，並且都承認我們只是「知道一部分」(林前13:9)

4. The minority interpretation I have presented agrees with many respected Bible teachers: W. Nee, G Campbell Morgan, T. Austin Sparks, James Boice, W. Graham Scroggie, F.W. Grant, Wm. Kelly and most Brethren scholars.

我所提出的少數解釋與許多受人尊敬的聖經教師一致：倪柝聲、坎伯-摩根 (G Campbell Morgan) 、史百克 (T.Austin Sparks) 、詹姆斯-貝斯 (James Boice) 、史考基 (W. Graham Scroggie) 、格蘭特 (F.W. Grant) 、威廉 凱利 (Wm. Kelly) 和大多數的弟兄會學者

Seeking Prophetic Revelation of these Parables

尋求這些比喻的先知啟示

Our Challenge in Interpreting 我們在解釋時所面臨的挑戰

1. What is the 'mystery' Jesus is revealing that would not be known by outward observance?

耶穌所揭示的外在觀察不到的「奧祕」是什麼？

2. Can any interpretation apply to Jesus' contemporary situation and also apply to the kingdom of Israel's past while being valid looking forward in the history of the church?

是否任何解釋都能適用於耶穌當代的處境，也適用於以色列王國的過去，同時往前看教會歷史也是有效的？

3. How do these parables fit with the rest of Jesus' teachings?

這些比喻與耶穌其他的教導有什麼關係？

a. How important are separation and purity in the Sermon on the Mount?

在登山寶訓中，分別和純潔有多重要？

b. How do these parables agree with Jesus' predictions about the end times before his return in Matthew 24-25?

這些比喻與耶穌在馬太福音 24-25 章中預言祂再來之前的末世有什麼相同之處？

Seeking Prophetic Revelation of these Parables 尋求這些比喻的先知啟示

Our Challenge in Interpreting 我們在解釋時所面臨的挑戰

4. Would Jesus be consistent in His use of bible symbols such as *seed, field, birds, leaven and harvest* as he spoke parables?

耶穌在說比喻時，是否會一致地使用種子、田地、鳥、酵和收穫等聖經符號？

5. Do these help you discern a contrast between the churches and institutions of Christendom's with the living organic Church, the Body of Christ with Christ as its Head?

這些是否有助於你分辨教會與基督教的機構和活的有機的教會（以基督為元首的基督身體）？

Mustard and Leaven: Mysteries of Sovereignty

芥菜種和酵：神主權的奧秘

This brings us to the factor that is common to all the parables and all the teaching of Jesus, and of the Apostles subsequently. In all these parables there is a selective, discriminating, contrasting, comparative, good-and-bad element. The Kingdom of Heaven is like that: the sovereign rule is all-comprehending, but it is very particular, selective, and judicial.

這帶給我們跟所有的比喻以及耶穌所有的教導，以及後來使徒們的教導的一個共通因素，。在所有這些比喻中，都有一個選擇性、辨別性、對比性、比較性、好與壞的因素。天國就是這樣：主權的統治是可以了解的，但卻是非常特別的、有選擇性的、有審判性的。

The Lord was letting His disciples know that this is what would happen, and that His sovereignty took all this in its stride. It is as well that we should know that the Lord has foreseen the developments of Christianity and its abnormalities, but it is to great detriment that His spirit of discernment and discrimination does not have a way with so many Christians.

主讓祂的門徒知道這是會發生的事，祂的主權把這一切都看在眼里。我們也應當知道主已預知基督教的發展及其不正常的現象，但祂的洞察的靈卻不被許多基督徒接受，這是非常有害的。

Mustard and Leaven: Mysteries of Sovereignty

芥菜種和酵：神主權的奧秘

Does the New Testament, to begin with, indicate that there is any such thing as abnormality, or this kind of abnormal development, about the true work of God? It rather indicates that, although ultimately the sum of many, many centuries will be 'a great multitude which no man can number', there will be, as we get nearer and nearer to the end, a tremendous sifting out and falling away. It is definitely stated that that day will not come before there is a great falling away (2 Thess. 2:3), and that "judgment must begin at the house of God" (1 Pet. 4:17). Well, then, if this is right - a great falling away - the Bible contradicts itself.

首先，《新約聖經》有沒有指出神真正的工作有任何異常或這種異常的發展？它反而指出，儘管許多、許多世紀的總和最終會是「無數的眾人」，但當我們愈來愈接近末日時，會有極大的篩選和墮落。在大墮落之前，那日子是不會來臨的（帖後 2:3），而且「審判必從神的家開始」（彼前 4:17）。那麼，如果這是對的——大墮落——聖經就自相矛盾了。

Mustard and Leaven: Mysteries of Sovereignty

芥菜種和酵：神主權的奧秘

As we have said, the teaching of the Lord seemed to be so clear to the disciples on this matter that they exclaimed: "Are there few that be saved?" What is all this about the broad and the narrow way? The broad way - many go by it; the narrow way - few find it. The Bible does not contradict itself; but it says that God takes account of these things, and God in His sovereignty permits them. He does not come out and destroy this freakish thing popularly called 'Christianity'. That may be there, but God in His sovereignty is pursuing His own course to secure what He is after. Though all this may be quite true, the sovereign rule of God goes on, the sovereignty is preserved.

正如我們所說的，主的教導對門徒來說，在這件事上似乎是如此的清楚，以至於他們感嘆說：「得救的人數少嗎？」寬路和窄路是怎麼回事？寬路—許多人走它；窄路—很少人找到它。聖經並沒有自相矛盾；但聖經說神會考慮這些事，神以祂的主權允許這些事。祂不會出來毀滅這個俗稱「基督教」的怪胎。這可能是存在的，但神在祂的主權中追求祂自己的道路，以確保祂所要的。儘管這一切都可能是真的，神的主權統治仍在繼續，主權仍被保留。

T Austin Sparks "Gospel of the Kingdom" 摘自史百克「國度的福音」

馬太 Gospel of Matthew 福音

Next Week 下週:

Kingdom Parables:

Kingdom Treasure

天國的比喻: 天國的寶藏

ΕΠΙΕΤΑΞΕΝ ΕΝΕΝΕΧΘΗΝΑΠΗΝ
ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΟΔΕ ΣΠΕΛΘΩ
ΑΠΕΚΕΦΑΛΙΣ ΕΝ ΑΥΤΟΝ ΕΝ ΠΙ
ΦΥΛΑΚΗ ΚΑΙ ΗΝ ΕΓΚΕΝΤΗΝ ΚΕ
ΦΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΠΕΤΡΑ ΚΤΙΘΩ
ΕΛΘΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΙΩ
ΚΑΙ ΤΟ ΚΟΡΑΙΟΝ ΕΛΘΚΕΝ ΑΥΤΗ
ΤΗ ΜΡΙΑΥΤΗΣ Ο ΑΚΟΥΣΑΝΤΙ
ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΟΙ ΤΗΝ
ΠΡΑΝΤΟ ΠΤΩΜΑ ΤΟΥ ΚΑΙ
ΚΑΝ ΑΥΤΟ ΕΝ ΜΕΤΩ ΤΟΥ ΚΑΙ
ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΑΠΟΣΤΟΛΟΙ
ΠΡΟΣ ΤΟΝ ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ
ΑΥΤΩ ΠΑΝΤΑ ΚΑΙ ΟΣ ΕΠΟΙΗΣΕ
ΚΑΙ ΟΣ ΕΔΙΔΑΞΑΝ
ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΕΥΤΕ ΥΜΕΙΣ
ΑΥΤΟΝ ΚΑΤ' ΙΔΙΑΝ ΕΙΣ ΕΡΗΜΙΑΝ
ΠΟΝ ΚΑΙ ΑΝΑΓΕΝΕΤΕ ΤΟΝ
ΠΕΣΑΝ ΓΑΡ ΟΤΕ ΟΥΚ ΕΠΙ
ΟΙ ΥΠΑΓΟΝΤΕΣ ΤΟΝ ΚΑΙ
ΦΑΓΕΙΝ ΕΥΚΑΙΣΤΟΝ
ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΕΡΗΜΙΑΝ ΤΟ ΠΟ
ΤΩ ΠΛΟΙΩ ΚΑΤ' ΙΔΙΑΝ ΚΑΙ ΙΔΟΝ
ΑΥΤΟΥΣ ΥΠΑΓΟΝΤΑΣ ΚΑΙ ΕΠΕΙΝΩ
ΣΑΝ ΑΥΤΟΥΣ ΠΟΛΛΟΝ ΚΑΙ ΠΕΖΗ
ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΠΟΛΕΩΣ ΑΥΝ
ΕΔΡΑΜΟΝ ΕΚΕΙΝΗΝ ΕΝ ΕΡΗΜΙΑ
ΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΕΥΚΑΙΣΤΟΝ
ΑΥΤΟΝ ΚΑΙ ΕΞΕΛΕΞΑΝΤΟ
ΕΙΔΕΝ ΠΟΛΥΝ ΟΥΚ ΕΥΚΑΙΣΤΟΝ
ΧΝΙΣΘΗΝ ΕΠΑΥΤΟΙΣ ΟΤΙ ΗΝ ΚΩΣ
ΠΡΟΒΗΤΑΜΗ ΕΧΟΝΤΑ ΠΟΙΜΕΝΑ
ΚΑΙ ΗΡΞΑΤΟ ΑΥΤΟΥΣ ΔΙΔΑΣΚΕΙΝ
ΠΟΛΛΑ ΚΑΙ ΗΝ ΑΠΩΡΑΣ ΠΟΛ
ΛΗΝ ΕΓΕΝΟΜΕΝ ΗΝ ΕΠΡΟΣΕΛΘΟΝ
ΤΕΣ ΟΙ ΚΑΙ ΑΥΤΟΙΣ ΔΕ ΟΥΚ ΕΙ
ΟΤΙ ΕΡΗΜΙΑ ΕΣΤΙΝ ΟΤΙ ΕΙ
ΗΝ ΑΠΩΡΑΣ ΠΟΛΛΟΝ ΟΝ ΕΧ
ΙΝ ΑΛΛΗ ΠΕΛΕΘΟΝ ΕΣΤΙΝ ΟΥΚ
ΚΑΙ ΑΥΤΟΙΣ ΕΣΤΙΝ ΚΑΙ ΑΥΤΟΙΣ
ΕΩΣ ΕΙΝΕ ΑΥΤΟΙΣ ΑΥΤΟΥΣ ΤΙΣ
ΦΑΓΩΣ ΕΙΝΟ ΟΥΚ ΕΧΟΥΣ ΕΙΝΟ ΔΕ ΠΟ
ΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΕΥΤΕ
ΦΑΓΕΙΝ ΚΑΙ ΔΕ ΤΟΥΣ ΕΙΝ ΑΥΤΟΙΣ ΔΙ
ΘΟΝΤΕΣ ΑΥΤΟΙΣ ΕΣΤΙΝ ΕΝ ΑΝ
ΡΙΑΝ ΔΙΔΑΚΟΝ ΑΝΤΟΥΣ ΚΑΙ ΔΕ
ΣΟΜΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ
Ο ΔΕ ΕΓΕΙΛΑΥΤΟΙΣ ΠΟΣΟΥΣ ΑΥΤΟΥΣ
ΕΧΕΤΑΙ ΥΠΗΓΕΤΕ ΚΑΙ ΙΔΕ ΤΕ ΚΑΙ
ΓΝΟΝΤΕΣ ΕΛΕΓΟΥΣ ΕΙΝ ΑΥΤΩ ΠΕΡΙ

ΚΑΙ ΑΥΤΟΙΣ ΧΟΥΑΣ ΚΑΙ ΕΠΕΤΑΞΕΝ ΑΥΤΟΙΣ
ΑΝΑΚΛΙΝΑΙ ΠΑΝΤΕΣ ΟΥΝ ΠΡΟΣ ΙΑΧΩΝ
ΠΡΟΣ ΙΑΧΩΝ ΤΩ ΧΑΩΡΩ ΧΟΡΤΩ
ΚΑΙ ΑΝ ΕΠΕΣΟΝ ΠΡΑΣΕΙΝ ΠΡΑΣΕΙΝ
ΑΝ ΔΕ ΚΑΤΟΝ ΚΑΙ ΑΝ ΑΠΕΝΤΗ ΚΟΝΑ
ΚΑΙ ΑΔΕΩΝ ΤΟΥ ΟΠΕΝΤΕ ΑΥΤΟΥΣ
ΚΑΙ ΤΟΥΣ ΑΥΤΟΥΣ ΑΣΜΑΒΛΕΨΑΣ
ΕΣΤΟΝ ΟΥΝ ΚΑΙ ΑΥΑΟΓΗΣ ΕΝ ΚΑΙ
ΚΑΙ ΤΕΚΝΟΝ ΤΟΥΣ ΑΥΤΟΥΣ ΚΑΙ
ΕΙΔΟΥΣ ΤΟΙΣ ΑΥΤΟΥΣ ΤΟΥ
ΠΛΑΡΩΣ ΑΥΤΟΥΣ ΤΟΙΣ ΚΑΙ ΤΟΥΣ
ΑΥΤΟΙΣ ΧΟΥΑΣ ΕΣΤΙΝ ΕΝ ΠΛΑΣΤΗ
ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ ΚΑΙ ΕΧΟΡΤΑΣ
ΘΗΣΑΝ ΚΑΙ ΗΡΑΝ ΚΑΙ ΕΜΑ ΤΩΝ
ΑΥΤΕΚΑΚΟΦΗΝ ΟΥΣ ΠΑΝ ΡΕΙΣ ΚΑΙ
ΑΠΟ ΤΩΝ ΧΟΥΩΝ ΚΑΙ ΗΣΑΝ ΟΙ ΦΑ
ΓΟΝΤΕΣ ΤΟΥ ΑΥΤΟΥΣ ΕΝ ΤΑΚΙΣ
ΕΙΣ ΤΟΝ ΚΑΙ ΕΣΤΟΝ ΤΟΥΣ ΜΑ
ΘΗΤΑΙΣ ΤΟΙΣ ΚΑΙ ΕΙΣ ΤΟ ΠΟΙΟ
ΚΑΙ ΠΡΟΑΓΕΙΝ ΕΙΣ ΤΟ ΠΕΡΑΝ ΠΡΟΣ
ΒΗΛΟΣ ΔΙΑΝΕΩΣ ΑΥΤΟΥΣ ΑΠΟ ΑΥΤΩ
ΤΟΝ ΟΧΛΟΝ ΚΑΙ ΑΠΟΤΑΞΑΜΕΝΟΣ
ΑΥΤΟΙΣ ΑΠΗΛΘΟΝ ΕΙΣ ΤΟ ΟΡΟΣ ΠΡΟΣ
ΕΥΣΑΘΩΝ ΚΑΙ ΟΥΣΙΑΣ ΕΓΕΝΟΜΕ
Ν ΗΣΗΝ ΤΟ ΠΛΟΙΟΝ ΕΝ ΜΕΣΩ ΤΗΣ
ΕΡΗΜΙΑΣ ΟΥΚ ΕΥΚΑΙΣΤΟΝ ΜΟΝΟΣ ΕΙΝ
ΑΥΤΟΥΣ ΕΒΑ
ΚΑΙ ΟΥΚ ΕΥΚΑΙΣΤΟΝ ΕΛΛΥΝ ΒΙΝ
ΚΑΙ ΕΝ ΑΥΤΟΙΣ ΟΥΚ ΕΝ ΜΟΣ ΑΥΤΟΙΣ
ΚΑΙ ΠΕΡΙ ΤΕΤΑΡΤΗΝ ΦΥΛΑΚΗ ΤΗΣ
ΝΥΚΤΟΣ ΕΡΧΕΤΑΙ ΗΡΟΣ ΑΥΤΟΥΣ ΕΙ
ΡΗΧΤΩΝ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΗΣ
ΔΕΝ ΠΑΡΕΔΟΣ ΕΙΝ ΑΥΤΟΥΣ
ΟΙ ΔΕ ΙΔΟΝΤΕΣ ΑΥΤΟΝ ΠΕΡΙ ΠΛΟΙΟΥΝ ΚΑΙ
ΕΡΩΤΗΣΑΝ ΤΟΝ ΚΑΙ ΕΙΣΑΝ ΚΑΙ
ΕΛΕΓΕΝ ΤΟΙΣ ΚΑΙ ΕΙΣΑΝ ΤΕΣ
ΓΑΡ ΑΥΤΟΙΣ ΕΙΣΑΝ ΤΟΝ ΕΧ
ΚΑΙ ΕΥΚΑΙΣΤΟΝ ΕΣΤΙΝ ΑΥΤΟΙΣ
ΚΑΙ ΕΓΕΙΛΑΥΤΟΙΣ ΘΑΡΣΕΝ ΤΕ ΓΑΡ ΕΙ
ΜΙΜΗΘΟΒΕΙΣΘΕ ΚΑΙ ΑΝ ΕΚΗ ΠΡΟΣ
ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΚΑΙ ΕΚΟΠΗΣ
ΟΝ ΕΝ ΜΟΣ ΚΑΙ ΔΙΑΝΕΚ ΠΕΡΙΣΣΟΥ
ΕΝΕ ΑΥΤΟΙΣ ΕΣΤΑΝ ΤΑΝΤΟ ΚΑΙ ΕΘΑ
ΜΑΖΟΝ ΟΥ ΓΑΡ ΕΥΝΗ ΚΑΝ ΕΠΙ ΤΑΣ
ΑΥΤΟΙΣ ΗΝ ΓΑΡ ΑΥΤΩΝ Η ΚΑΡΑΙ ΠΙ
ΠΩΡΩΜΕΝΗ ΚΑΙ ΑΠΕΡΑΣ Μ
ΤΕΣ ΑΠΗΛΘΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΝ ΗΝ ΑΡΑ
ΚΑΙ ΠΡΟΣ ΑΥΤΟΙΣ ΕΝ ΕΣΑΝ
ΚΑΙ ΕΞΕΛΘΟΝ ΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ ΠΛΟΙΟΥ