

馬太福音

The Gospel of
Matthew

Chapter 13: Kingdom Parables
Treasure, Pearl, Dragnet, Scribe

第13章：國度的比喻— 寶貝、珍珠、撒網、文士

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. 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，目前有一些東西「隱藏」在沒有受指導的人類智慧之外，而我們在天國的人應該找出這些東西

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希臘字 *paraballo* 的意思是「並列在一起」，就像比較時一樣

3. 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，這並不意味著接下來所提到的天國實際是什麼，而是它目前的樣子

4. Kingdom parables with two major components:

天國的比喻有兩個主要組成部分：

a. The Presence of the King Himself 王自己的同在

b. The Sovereignty of God’s ‘reign’ hidden now in kingdom mystery

神「掌權」的主權現在隱藏在國度的奧秘中

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 sown across all fields of the world

福音的道已經播撒在世界的田中

2. The “seed” produces an organic kingdom by saving grace in the good soil of an understanding heart.

「種子」透過救恩, 在能領悟的心的好土中, 產生出一個有生機的國度

Parable of the Sower

撒種的比喻

Matthew 馬太福音 13.3-9, 18-23



3. The key revelation is man's individual responsibility for the condition of his heart when the gospel is sown upon him

關鍵的啟示是，當福音撒在人身上時，人對自己內心的狀況負有個人的責任

4. Actual size of the kingdom of the heavens during this age of mystery hidden

在這奧祕的時代，天國實際的大小是隱藏的

Parable of the Wheat and Tares

麥子和稗子的比喻

Matthew 馬太福音 13.24-30, 36-43



1. The King sows 'Sons of the kingdom' into this World
王將「天國之子」撒在這個世界裡
2. The "god of this world" sows his evil sons into this world causing cosmic conflict which in mystery the owner of the field allows for now
「這個世界的神」將牠邪惡的兒子播種到這個世界，造成了宇宙衝突，而在奧祕中，這片土地的主人目前允許這種衝突

Parable of the Wheat and Tares

麥子和稗子的比喻

Matthew 馬太福音 13.24-30, 36-43



3. As a result, the sons of the kingdom must endure their cross in much opposition, trial and violence as they gain entry into the kingdom

結果，天國之子要進入國度時，就必須在許多的反對、試煉和暴力中忍受十字架

4. The key revelation is that sons of the kingdom trust 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，天國之子信靠王的主權（現在是隱藏的），因為祂在國度收割及審判的亮光中撒種、允許、掌權和否決

Parable of the Mustard Seed

芥菜種的比喻

Matthew 馬太福音 13.31-32



- 1. The small mustard seed is planted in the world to produce an organic herb shrub as it grows according to its nature**
小芥菜籽被種在世界各地，隨著其自然性的生長而產生出有機的草本灌木
- 2. The natural growth of the shrub becomes mutated into a large 'genetically modified tree' as the influence of fallen man's ambitions and worldly power distort its organic life**
由於墮落人類的野心和世俗的力量影響、扭曲了灌木的有機生命，自然生長的灌木突變為一棵巨大的「基因改造樹」

Parable of the Mustard Seed

芥菜種的比喻

Matthew 馬太福音 13.31-32



3. The parables warns that true organic nature of the kingdom can be obscured unless real separation from the world is maintained

這些比喻警告說，除非保持與世界真實的分離，否則天國真正的有機本質會被掩蓋

4. The sovereignty of God discerns and uses these outward mysteries to prepare a Bride

神的主權辨別並使用這些外在的奧秘來預備新婦

Parable of the Leaven

麵酵的比喻

Matthew 馬太福音13.33



- 1. The loaf of the kingdom has been compromised by leaven which the Bible always depicts as a corruptive agent which must not be used in anything offered to the Lord**
天國的麵已被酵所損害，聖經總是將其描述為腐敗劑，不得在任何獻給神的東西中使用
- 2. The leaven in NT represents man's flesh which often works hidden within kingdom ministry but eventually corrupts the pure life of Christ which is the true bread of the kingdom**
新約中的酵代表人的肉體，它常隱藏在國度事工中，但最終敗壞了基督純潔的生命，而這才是國度的真糧
- 3. This parable reveals the mystery of the inner forces and methods effecting the proper organic growth of the kingdom**
這個比喻揭示了影響天國正常有機生長的內在力量和方法的奧秘

W. Graham Scroggie briefly describes these parables as “the World Aspect” of the kingdom
史考基簡要地將這些比喻描述為天國的「世界面」

1. The sower and the soils 撒種者和土壤:
large rejection of the Divine Word 大量拒絕神聖的話語
2. The Wheat and Tares 麥子和稗子:
opposition to the Divine work 對神聖工作的抵擋
3. The Mustard Seed 芥菜種:
perversion of the Divine design 歪曲神聖的設計
4. The Leaven in the Loaf 麵團裡的酵:
corruption of the Divine agency 神聖機構的腐敗

Humbly Seek Revelation of these Mysteries

謙卑地尋求這些奧祕的啟示

1. Most evangelical teachers take the positive views about kingdom growth in these 2 parables.

大多數福音派教師對這兩個比喻中的國度成長持正面的看法

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

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

我們尊重真誠的聖經學者的不同觀點，並且都承認我們「知道的有限」
(林前13:9)



Humbly Seek Revelation of these Mysteries

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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.

我所呈現的少數派解釋與許多受人尊敬的聖經教師看法一致(倪柝聲、坎伯摩根、史百克、詹姆斯·博伊斯、史考基、格蘭特、威廉凱利和大多數的弟兄會學者)

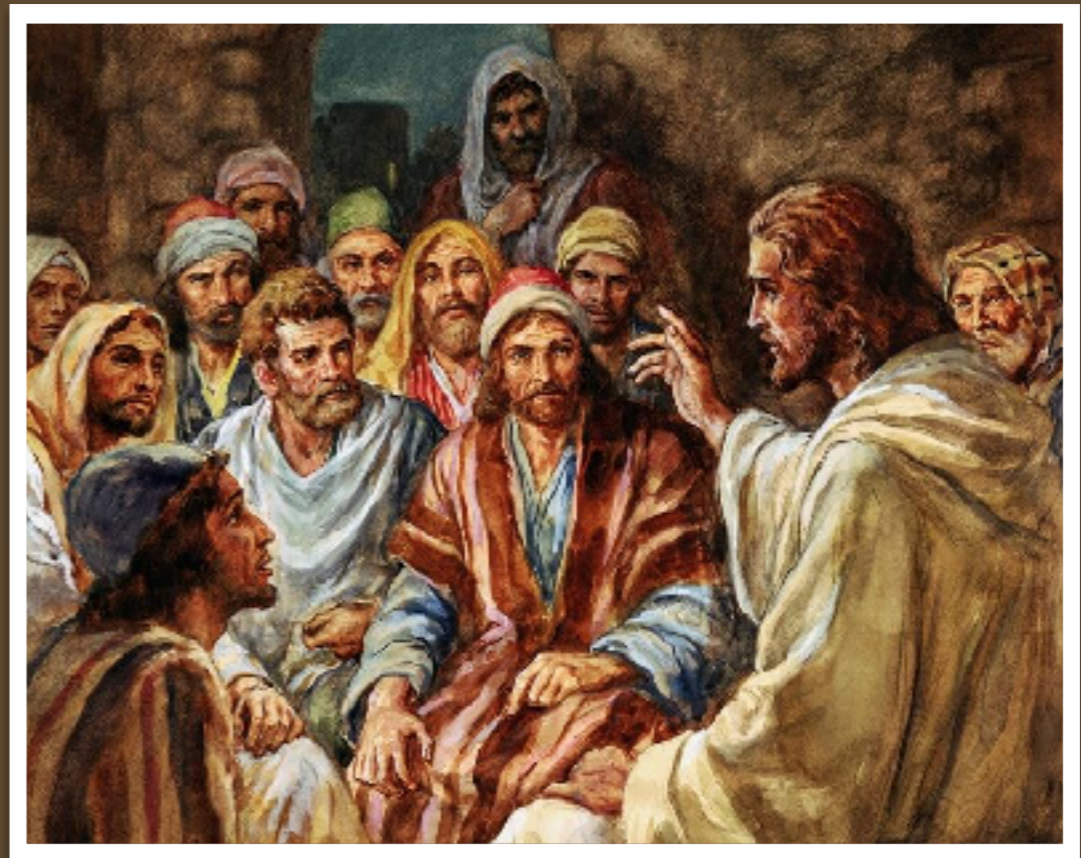


比喻：
解開預言

From Public Parables to Private Parables

從公開的比喻到 私下的比喻

Matthew 馬太福音 13.33



Matt. 13.34 All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable.

太13:34 這都是耶穌用比喻對眾人說的話。若不用比喻，就不對他們說甚麼。

Matt. 13.35 This was to fulfill what was spoken through the prophet:

“I WILL OPEN MY MOUTH IN PARABLES;

I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.

太13:35 這是要應驗先知的話，說：

『我要開口用比喻，把創世以來所隱藏的事發明出來。』

Matt. 13.36 Then He left the crowds and went into the house. And His disciples came to Him and said, “Explain to us the parable of the tares of the field.”

太13:36 當下耶穌離開眾人，進了房子。他的門徒進前來說：『請把田間稗子的比喻，講給我們聽。』

Jesus and Disciples 耶穌與門徒們

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Mysteries explained ‘in the house’ 在房子裡解釋的奧秘

Jesus ends his public parables and goes into a house with his disciples
耶穌結束了祂的公開比喻，並與門徒們一同進入了一個房子裡

1. Matthew makes it clear that Jesus spoke the 4 growth parables with no interpretation to the multitudes
馬太清楚地表明了耶穌講了四個成長的比喻，但沒有向大眾解釋
2. Matthew finds another OT proof that Jesus’ parabolic method was a fulfilment of prophecy (Ps. 78.2)
馬太找到另一個舊約的證據，證明耶穌的比喻方法應驗了預言 (詩78:2)

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3. It is not clear just when Jesus explained the Sower to the disciples but they immediately asked about the Wheat and Tares once inside
不清楚耶穌何時向門徒們解釋撒種的比喻，但他們一進去，就立即詢問有關麥子和稗子的事
4. We see the disciples struggling to understand what only the Spirit of God can reveal of these mysteries
我們看到門徒們努力的理解只有神的靈才能啟示這些奧秘

Matthew 13: Parables: Part Two

馬太福音13章：比喻 —— 第二部分

1. The 4 parables from the 'world aspect' POV were necessary lest the disciples view the kingdom without spiritual discernment
從「世界方面」的角度出發的 4 個比喻是必要的，以免門徒們在沒有屬靈分辨力的情況下看待天國
 - a. Kingdom mysteries must wait until the 2nd coming when the Sovereign Lord's glorious kingdom will be clarified to all
天國的奧秘必須等到主的第二次來臨，那時主掌權的榮耀國度會向大家顯明
 - b. For now the disciples must sow kingdom seed trusting that their Master's methods of sowing and bringing in the kingdom through them
現在，門徒們必須撒種天國的種子，相信他們主人撒種的方法，並透過他們帶入天國

Mysteries of outward appearances of Kingdom now are balanced with mysteries of the kingdom's secret value
國度外觀的奧秘現在與國度秘密價值的奧秘相平衡



Matthew 13: Parables: Part Two

馬太福音13章：比喻 —— 第二部分

2. The next 4 parables reveal further mysteries of a world wide scale unveiling the spiritual motives, cost and value of the kingdom of the heavens

接下來的四個比喻進一步揭開了全球性的奧秘，揭示了天國的屬靈動機、代價和價值

3. Jesus now unveils a glimpse of the kingdom's real beauty that underlies His coming to earth

耶穌現在讓我們一窺祂降臨世間背後的天國真正的美麗

Mysteries of outward appearances of Kingdom now are balanced with mysteries of the kingdom's secret value
國度外觀的奧秘現在與國度秘密價值的奧秘相平衡



Matthew 13: Private 4 Parables

馬太福音13章：私下的四個比喻

**The Mysteries revealed in private are spoken to men 'of faith'
and not to those 'of sight' only**

私下揭示的奧秘是向「憑著信的」人講的，而不是對那些「只憑眼見的」人講的

“Now, in the parables which remain, the King addresses Himself no longer to men of sight. He speaks from this moment exclusively to men of faith, to such as live not merely in the consciousness of things seen, but in the confidence of things unseen. Therefore, as in speaking to the men of sight He had dealt with the evident things of the Kingdom, so in speaking to men of faith He set forth the hidden things of the Kingdom. Having declared what the external manifestation of the Kingdom would be in this age, He proceeded to show to His own circle of disciples what God is accomplishing. The parables we are considering, therefore, will teach us the specific values of the Kingdom in this age, from the standpoint of the Divine purpose and economy.”

「現在，在餘下的比喻中，王不再對只憑眼見的人說話。從此時開始，祂只對有信心的人說話，是那些不僅活著可意識看見的事物，但對看不見的事物也有信心的人。因此，正如祂對憑眼見的人說話一樣，祂談到了國度中顯明的事，祂對有信心的人說話時，祂直接提到國度中隱密的事。祂宣佈了國度在這個時代的外在的彰顯，繼而向祂自己圈內的門徒顯示神正在成就的事。因此，我們所考慮的比喻，從神聖的目的和天則的角度來看，將教導我們國度在這個時代的具體價值。」

G. Campbell Morgan, Gospel of Matthew 摘自坎伯摩根的「馬太福音」

Matthew 13:44-52

**4 Private Parables on mysteries
of Kingdom Glory**

馬太福音 13:44-52

4 個關於國度榮耀奧秘的私下比喻

Parable of the Treasure

寶貝的比喻

Parable of the Pearl

珍珠的比喻

Parable of the Drag Net

撒網的比喻

Parable of the Scribe

文士的比喻

Treasure and Pearl One Revelation

寶貝和珍珠的一個啟示

Behind the scenes God is working toward Glory

神在背後正為著榮耀而做工

1. Treasure: In the midst of this 'age of mystery' God is going to do something tremendous - "He buys the field" at tremendous cost and purpose

寶貝：在這個「奧秘的時代」中，神將做一件偉大的事情——「祂買了田地」，付出了極大的代價和目的

2. Pearl: in the midst of this 'age of mystery' He is gathering all that is precious from ages past and present for his pleasure in ages to come

珍珠：在這個「奧秘的時代」中，祂正在收集一切過去和現在的寶貝，為著祂在將來的世代中的喜樂



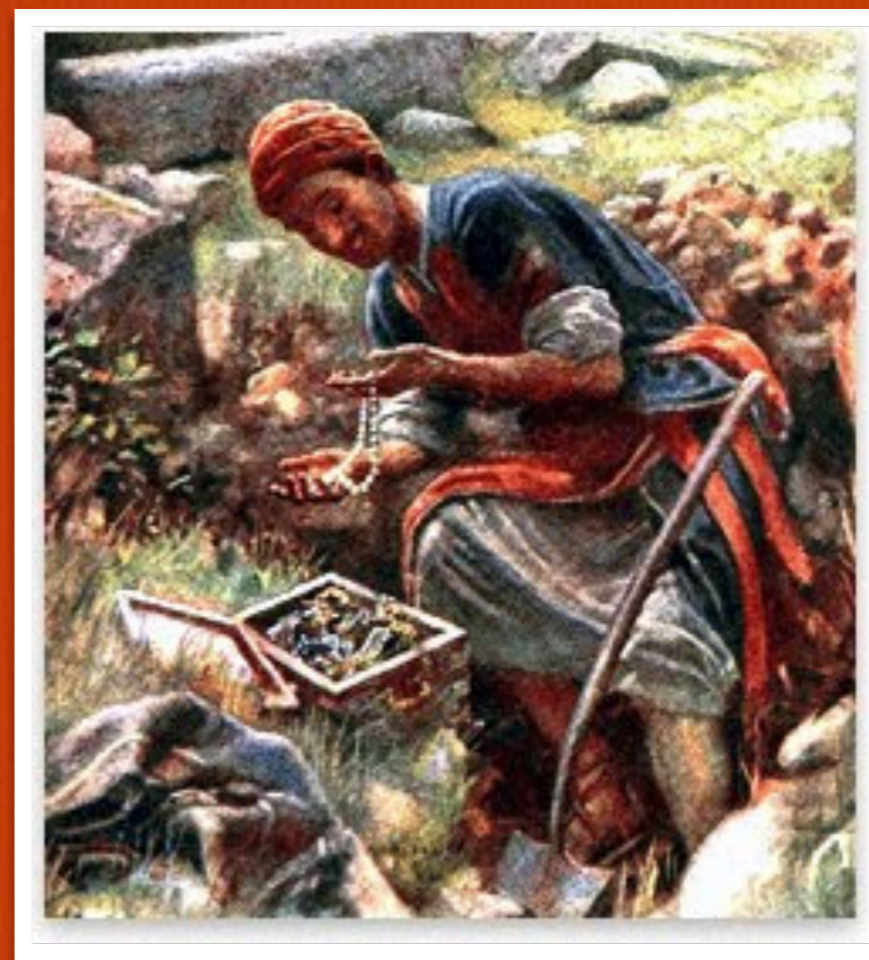
THY
KINGDOM
COME

祢的國降臨

Parables of the Hidden Treasure

隱藏的寶貝的比喻

Matthew 馬太福音 13.44



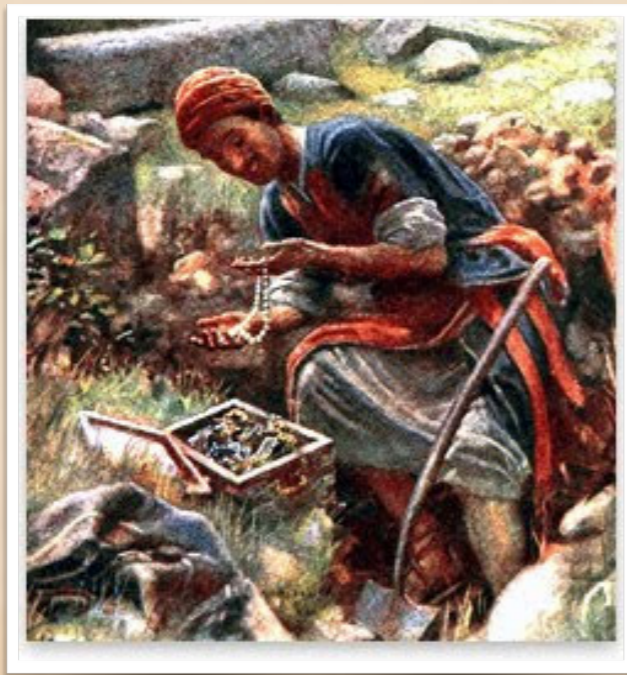
Kingdom Value hidden in this World

隱藏在這個世界中的國度價值

Kingdom of the heavens 諸天之國

Matt. 13.44 *“The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.*

太13：44 天國好像寶貝藏在地裡。人遇見了，就把他藏起來，歡歡喜喜的去變賣一切所有的，買這塊地。



Treasure Hidden 隱藏的寶貝

1. There is something hidden in the dirt of this world which is worth selling everything to obtain
在這個世界的土裡隱藏著某些東西，值得拋售一切才能獲得
2. Joy at finding this treasure causes the man to bury it again and then buy the whole field as his inheritance in order to obtain this priceless treasure
找到這個寶貝的人喜樂得把它重新埋起來，然後買下整塊田作為自己的產業，以獲得這個無價之寶
3. What is that treasure?
那個寶貝是什麼？
4. Who is this man? 這個人是誰？
5. What can he sell in order to buy it?
他能變賣什麼才能買它？

Again the church has interpreted this parable from two differing perspectives

教會再次從兩個不同的角度解釋了這個比喻

Many understand this as a parable about sinners who, at seeing the treasure of the gospel, sell all they have to gain the kingdom treasure
許多人將此理解為一個罪人看見福音的寶貝，就變賣一切所有的來獲得天國的寶貝

Luther gives the conventional interpretation:

"The hidden treasure is the gospel, which bestows upon us all the riches of free grace, without any merit of our own. Hence also the joy when it is found, and which consists in a good and happy conscience, that cannot be obtained by works. The gospel is likewise the pearl of great price."

路德給了傳統的解釋：

「隱藏的寶貝就是福音，它賜給我們白白恩典的所有豐富，不需要任何我們自己的功績。因此，當找到它時，也會有喜樂，並且它包括在良善及快樂的良知中，這靠行為是無法獲得的。福音同樣的是無價的珍珠。」

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Lange explains how grace and sacrifice are justified:

"True Christianity is ever again like an unexpected discovery, a gift of free grace. which every one must find and discover for himself. In order to secure possession, even of what we have found without any merit of our own, we must be willing to sacrifice all; for salvation, though entirely of free grace, requires the fullest self-surrender."

蘭格解釋了為何需要恩典和犧牲：

「真正的基督教再次像一個意想不到的發現，是個白白恩典的禮物。每個人都必須自己去尋找和發現它。為了保守這產業，即使我們找到的沒有任何自己的功績，我們還是必須願意犧牲一切；為著救恩，雖然全部是白白的恩典，還是需要完全的自我降服。

Question: Who finds the Treasure?

問：誰找到了這個寶貝？

The gospel as the hidden treasure and its cost to obtain raises questions

福音作為隱藏的寶貝並它的代價引發了疑問

1. How can the sinner “buy the whole world” by selling all he has in order to gain this treasure?

罪人怎能藉著賣掉他擁有的一切來「買下全世界」以獲得這個寶貝呢？

a. To sell all to buy free grace is not the gospel
若要變賣一切好購買白白的恩典就不是福音了

b. Does any sinner or saint have enough to sell and buy the world in order to get the treasure within it?
是否有任何罪人或聖人擁有足夠的去變賣並買下世界，以獲得其中的寶貝？

c. **Isa.55** tells the thirsty to ‘buy’ the wine and milk of grace but without money and without cost
以賽亞書 55 章告訴口渴的人去「買」恩典的酒和奶，但無需金錢和代價

2. And if the pearl and the treasure are both Christ how is He buried as the treasure in the field?

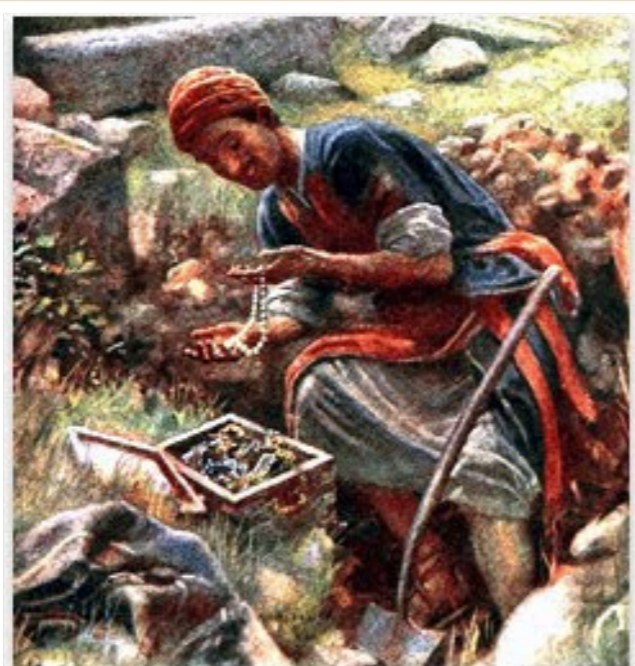
如果珍珠和財寶都是基督，祂又如何像財寶一樣被埋在田裡呢？



Treasure Hidden 隱藏的寶貝

Matt. 13.44 *“The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.*

太13：44 天國好像寶貝藏在地裡。人遇見了，就把他藏起來，歡歡喜喜的去變賣一切所有的，買這塊地。



Revelation of Christ's love for a hidden treasure 基督為著隱藏的寶貝的愛的啟示

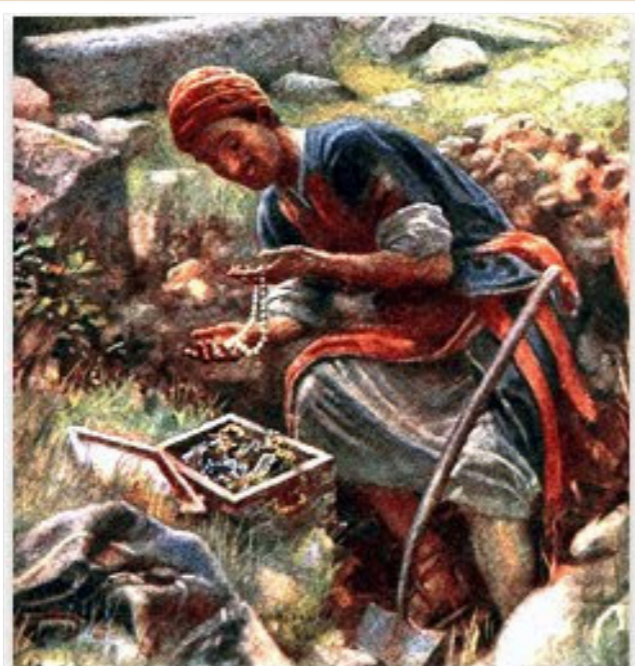
If we again interpret 'the man' as Christ the King this reveals His love at the heart of the Kingdom
如果我們再次將那「人」解釋為君王基督，這就揭示了祂在天國核心的愛

1. There is something hid in the 'field' interpreted as the 'world' which Christ has come to obtain
有東西隱藏在「田」中（被解釋為「世界」）是基督所要得到的
2. It is a treasure which has been buried in the past but still is precious
它是一個過去被埋藏的寶藏但仍然珍貴

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3. Though many see the 2 parables as identical in meaning they reveal two separate and very wonderful secrets of God's purpose and work
儘管許多人認為這兩個比喻的含義相同，但它們揭示了神的目的和工作的兩個獨立且非常奇妙的秘密

Treasure Hid in the Field: Israel

隱藏在田裡的寶貝——以色列

Matthew's gospel is clearly for the Jew first... and also for the gentile (nations)

馬太福音顯然的首先是為了猶太人……也是為了外邦人（列國）

1. Israel as a people was chosen from Abraham to be God's kingdom and "peculiar treasure" **Ex.19.5; Ps.135.4**
以色列作為一個民族從亞伯拉罕那裡被選為神的國度和「特殊的寶藏」 **出19:5 ; 詩135:4**
2. When Jesus came Israel was a treasure buried and hid in the field of the world -
當耶穌來的時候，以色列是個埋藏在世界田野裡的寶藏
 - a. A people scattered throughout the field (world)
一群分散在田野(世界)的人
 - b. Those chosen and faithful who had died awaiting resurrection
那些被選上又忠心的人雖死了但等待復活
 - c. A remnant of Israel (seed) who were waiting their king and received him when they heard the gospel though Israel as a whole remained blind
儘管整個以色列仍然盲目, 以色列的餘民 (種子) 正在等待他們的王，並在聽到福音時接待了他

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3. But for the joy set before Him Jesus endured the cross to buy the salvation of the whole field (world) in order to extract God's chosen treasure for His kingdom

但為了擺在祂面前的喜樂，耶穌忍受了十字架的苦難，買下了整個田地（世界）的救恩，以便為祂的國度提取神所揀選的寶藏

a. Caiaphas prophesied Jesus must "die for the nation" **J11.51**

該亞法預言耶穌必須“為這一國死”**約11:51**

b. He sold everything to obtain the inheritance - purchased with His blood - to fulfill God's promise to Abraham

祂變賣了一切，好獲得用祂的血買來的產業，以實現神對亞伯拉罕的應許

c. Israel's treasured value to God will one day be seen when the king comes to rule the world

有一天，當王來統治世界時，以色列在神眼裡的寶貴價值將會被看到

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Parable of the Pearl

珍珠的比喻

Matthew 馬太福音 13.44-46



Kingdom Value Purchased for the Ages to come
為著將來的世代所購買的國度價值

Pearl of Great Price 極貴重的珍珠

Parable reveals Christ's love 比喻揭示了基督的愛

1. The merchant pictured is Jesus not a sinner or a Christian

描述的商人是耶穌，不是罪人，也不是基督徒

a. If Christ were the pearl where in scripture does it agree that a sinner could buy him?

如果基督是珍珠，聖經中哪裡提到罪人可以買祂？

b. How could sinners own fine pearls of the gospel already before trading them all in for the greatest pearl?

罪人怎麼可能在把福音的珍珠全部換成最大的珍珠之前就已經擁有它們呢？

Matt. 13.45 *“Again, the kingdom of heaven is like a merchant seeking fine pearls,*

太13:45 天國又好像買賣人，尋找好珠子。

Matt. 13.46 *and upon finding one pearl of great value, he went and sold all that he had and bought it.*

太13:46 遇見一顆重價的珠子，就去變賣他一切所有的，買了這顆珠子。

Pearl of Great Price 極貴重的珍珠

Parable reveals Christ's love 比喻揭示了基督的愛

2. The king seen from HPOV already has many fine pearls in his possession but is looking for the greatest pearl to adorn himself

從屬天的角度看到王已經擁有許多精美的珍珠，但正在尋找最大的珍珠來裝飾自己

a. The parable is focused upon the pearl of great price which was chosen for Him before the foundation of the world

這比喻的重點是在創世之前為祂挑選的極貴重的珍珠

b. Pearls were not valued highly among the Jews but was greatly desired by gentiles of wealth and royalty

珍珠在猶太人中並不被高度重視，但卻是富裕和皇室的外邦人非常渴望的

c. Pearls are produced by living organisms when sand within the shell causes the secretion of mother-of-pearl (nacre) which builds layers of pearl in response to its suffering

珍珠是由生物體產生的，當貝殼內的沙子引起珍珠母（珍珠層）的分泌時，它會形成珍珠層作為受苦的反應

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Pearl of Great Price 極貴重的珍珠

Christ's Eternal Love for the Church Revealed 基督為著教會永遠的愛被揭示了

3. Jesus shares the 'mystery of the church' as a deeper and more precious product being produced in this mysterious 'in between age of grace'

耶穌分享「教會的奧秘」，作為在這個神秘的「之間的恩典時代」產生的更深刻、並更珍貴的產物

a. Out of the mystery of sin, evil, suffering and opposition a Precious pearl is being created

從罪惡、邪惡、受苦和反對的奧秘中，一顆珍貴的珍珠正在產生出來

b. When it says the merchant "went out" it refers to the Son's departure from Heaven to purchase His chosen beloved with the price of His blood

當說到商人「出去」時，指的是神的兒子離開天堂，用祂的血的代價去買贖祂所揀選所愛的人

c. This pearl was not discovered by accident but foreknown and precious to our Savior **1Pet 2.6-7**

這顆珍珠不是偶然發現的，而是我們的救主預先知道並珍貴的 **彼前 2.6-7**

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4. It is the preciousness of His transforming grace upon His chosen, elect Pearl as it goes through all it must bear of persecution, testing and suffering in this present 'in between' age

這是當祂所揀選的珍珠在當前的「過渡」時代經歷了所有必須承受的迫害、考驗和痛苦，祂對他的恩典何其寶貴

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Parable of the Dragnet 巨網的比喻

Matthew 馬太福音 13.47-50



Kingdom Judgment Vindicating Sovereignty
國度的審判維護主權

Dragnet 巨網

Matt. 13.47 *“Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind;*

太13:47 天國又好像網撒在海裡，聚攏各樣水族。

Matt. 13.48 *and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away.*

太13:48 網既滿了，人就拉上岸來坐下，揀好的收在器具裡，將不好的丟棄了。

Matt. 13.49 *“So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous,*

太13:49 世界的末了，也要這樣。天使要出來，從義人中，把惡人分別出來，

Matt. 13.50 *and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.*

太13:50 丟在火爐裡，在那裡必要哀哭切齒了。

Sovereignty Revealed in Divine Judgment 神聖審判中彰顯的主權

Jesus partially interprets this parable revealing the importance of judgment at the end of the age

**耶穌部分解釋了這個比喻，
揭示了世代末了的審判的重要性**

1. This casting the net is not evangelism (sowing seed) but is to be done by angels
這種撒網不是傳福音（撒種子），而是由天使來完成
2. There has been a period of time where the net lay in the kingdom waters where wicked and righteous were gathered together
會有一個時段，在天國水域裡的網，有邪惡和的公義的人聚集在一起

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3. Then at the “end of the age” there will be a **righteous separating** wherein the wicked ones are thrown into the fire
然後，在「世代的末了」，將會有**公義的分別**，在其中，邪惡的將被扔進火裡

Present Mixed Dragnet Finally Sorted

現在混合的巨網終於分類了

King's final picture of the present kingdom mystery
王對當前國度之謎的最終描繪

Then the Kingdom treasure, pearl and sons will shine without shadow

然後國度的寶藏、珍珠和兒子們將要
毫無陰影的發光

Matt. 13.41 *"The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,*

太13:41 人子要差遣使者，把一切叫人跌倒的、和作惡的，從他國裡挑出來，

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Matt. 13.43 *"Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father*

太13:43 那時義人在他們父的國裡，要發出光來

1. The kingdom right now is like a "Net" having within it the Jews, a Remnant, the Church visible and invisible all gathered since his 1st coming

自從祂第一次降臨以來，現在的國度就像一張「網」，有猶太人、餘民、可見的和不可見的教會都聚集在其中

2. There is true kingdom testimony there but also much hidden that will have to be sorted in the Day of JHVH

會有真正的國度見證，但也有許多隱藏的見證，必須在耶和華的日子裡被理清

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3. Heaven's angels take over first in judgment and then the kingdom shines in glory as Jesus earlier explained in the Wheat and Tares Matt.13.41-43

天上的天使首先接管審判，然後國度在榮耀中閃耀，正如耶穌之前在《麥子和稗子》中所解釋的那樣（馬太福音13:41-43）

Parable of the Kingdom Scribe

國度文士的比喻

Matthew 馬太福音 13.47-50



Storing Up Treasures Rewarded

儲存獎勵的寶藏

Parable of Householder 家主的比喻

Matt. 13.51 *“Have you understood all these things?” They *said to Him, “Yes.”*

太13:51 耶穌說：「這一切的話你們都明白了麼？」他們說：「我們明白了。」

Matt. 13.52 *And Jesus said to them, “Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.”*

太13:52 他說。凡文士受教作天國的門徒、就像一個家主、從他庫裡拿出新舊的東西來。



Treasures stored from Past and Present 從過去到現在所儲存的寶貝

Matthew records a concluding parable Jesus addressed specifically to the 'haves' who have listened

馬太記錄了耶穌專門對聽過的「有了」的人講的一個總結比喻

1. Finally to his disciples Jesus asks **“Have you understood these things?”**
耶穌最後對他的門徒問道：
「這一切的話你都明白了嗎？」

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Treasures stored from Past and Present 從過去到現在所儲存的寶貝

2. The kingdom disciple treasures these mysteries by a two-fold process:
天國的門徒透過兩個過程來珍惜這些奧秘：

a. As a ‘scribe’ he has carefully “stored up” = studied, written, memorized and discerned these great kingdom mysteries

作為一名「文士」，他仔細地「儲存」=研究、書寫、記憶和分辨這些偉大的天國奧秘

b. Then as a rich householder pulls out of these treasures the grace to walk in the light of the Kingdom gospel

然後如同一個富有的家主，取出這些寶貝的恩典，好行走在國度福音的亮光中

3. He values above all to live as the Master’s treasure and pearl as he scatters gospel seed

當為福音撒種時，他超乎一切最珍惜的是——作為主人的寶貝和珍珠而活

W. Graham Scroggie briefly describes these parables as “the internal Church Aspect” of the kingdom
史考基簡要地將這些比喻描述為天國的「內在教會方面」

1. The hid treasure 隱藏的寶貝:

Believers viewed individually as ‘bought with a price’
每個信徒單獨的被視為是「重價買來」的

2. The goodly pearl 好珍珠:

Believers viewed collectively; ‘bought with a price’
信徒團體的被視為是「重價買來」的

3. The fish net 漁網:

Believers viewed ultimately: separated from all that is evil
最終對信徒的看法：遠離一切邪惡

Pearl of Greatest Price 極貴的珍珠

*"He found His pearl of greatest price, 祂找到了祂極貴的珍珠
My heart doth sing for joy; 我心歡呼雀躍
And sing I must, for I am His, 我必唱, 因我屬祂
And He is ever mine" 並祂也永屬我*

*[I'VE found the Pearl of greatest price, 我找到了極貴的珍珠
My heart doth sing for joy; 我心歡呼雀躍
And sing I must, a Christ I have: 我必唱, 我有基督
Oh, what a Christ have I.] 我有何等基督*

